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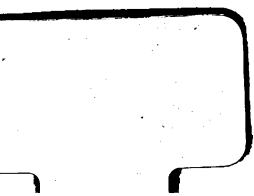
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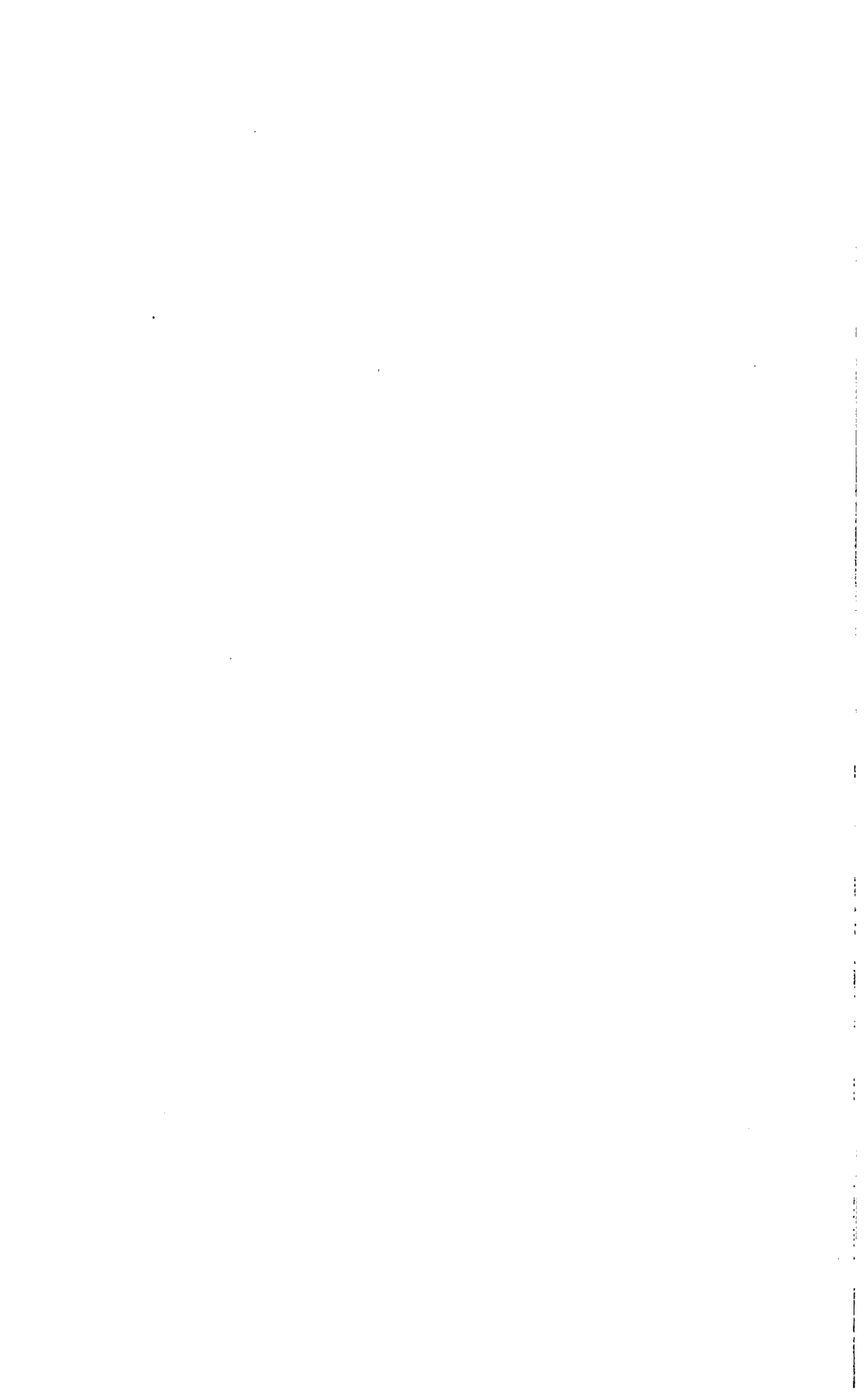
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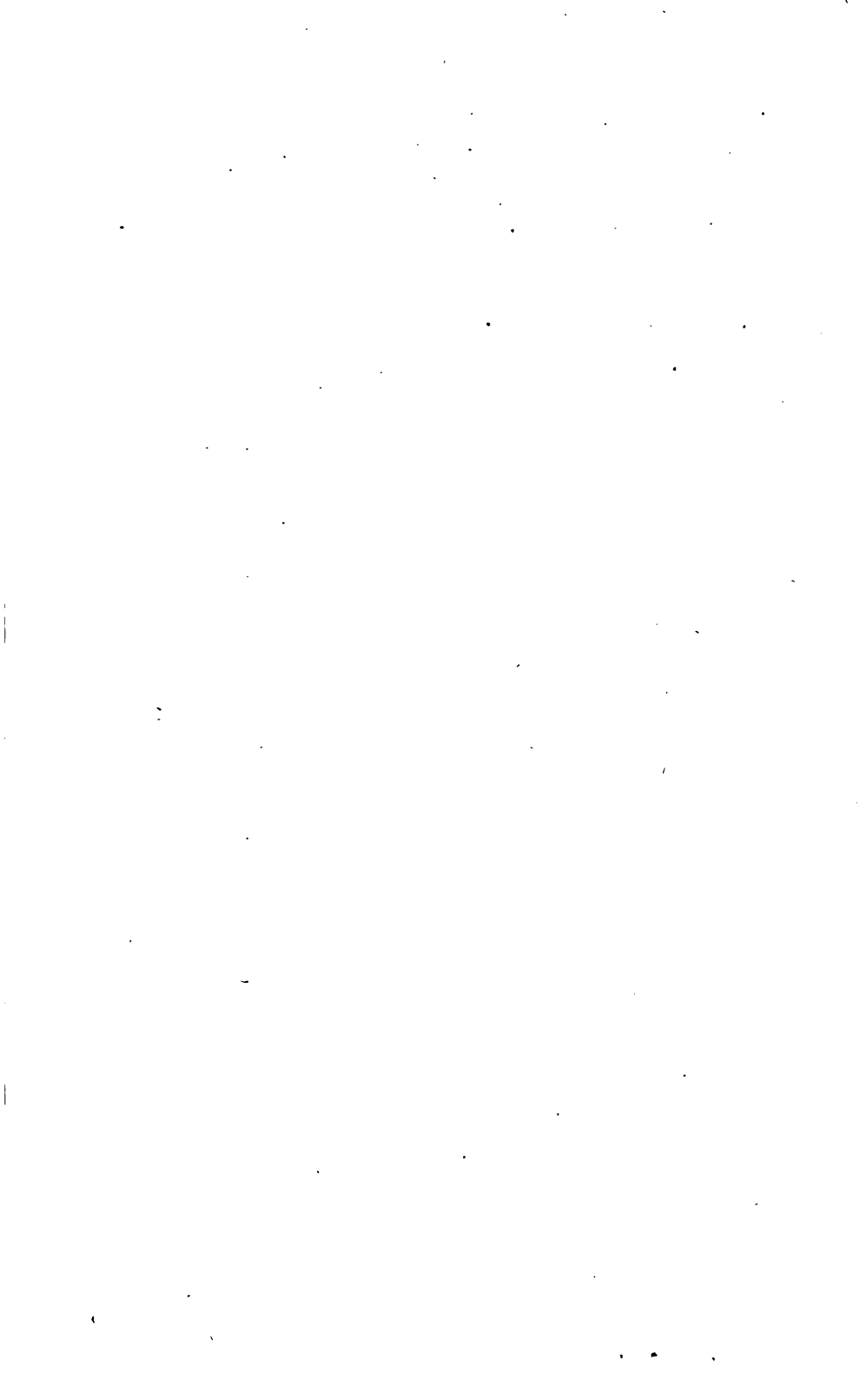


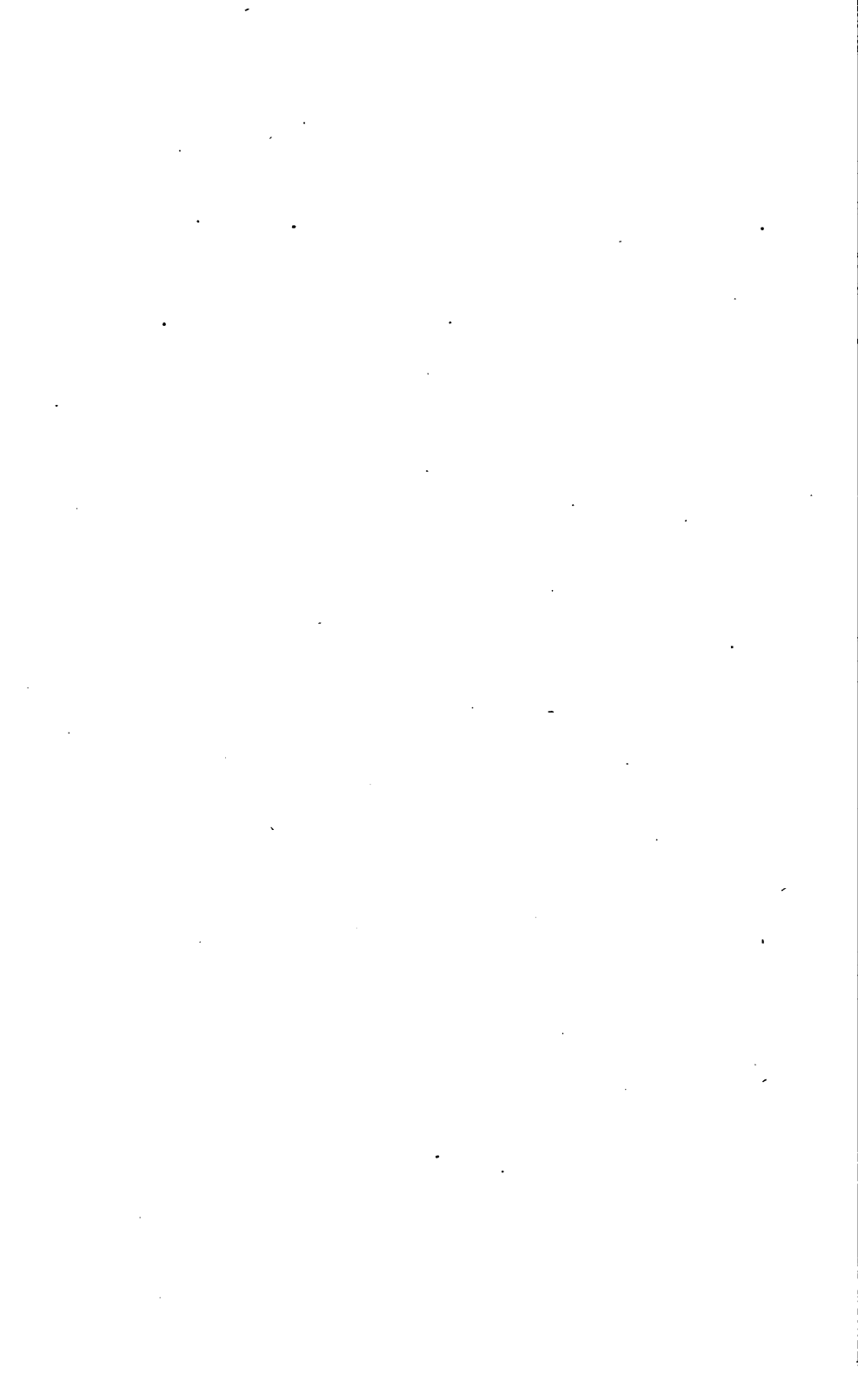
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Christmas









THE
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"Preach the Gospel to Every Creature."—"Beginning at Jerusalem."

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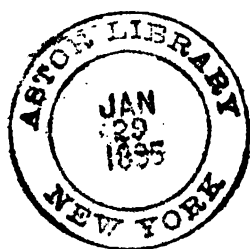
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THE

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No. 1.

EIGHTEEN HUNDRED AND SIXTY-SEVEN.

OUR New Year's greeting to our readers for 1868 is necessarily penned before the close of 1867. Standing thus within the limits of the old year, we glance back over the past, rather than forward into the future.

What, then, has the world seen wrought by the year whose farewell we speak? How have public events tended toward the furtherance of our work during the period we review?

The opening of the year found the Pope weakened, in the weakening of his two chief supporters. France and Austria had already lost prestige alike on Prussian and Mexican ground; and Italy, not satisfied in the gaining of Venice, evidently longed for Rome. To the sanguine, all things looked ready for the destruction of the temporal power of the Pope.

But in the waning of the year what find we? France and Austria, clasping hands for mutual support, seem by this very gesture to steady the tottering Pius IX., and up to the latest moment of our writing Italy remains, as in the past, defrauded of Rome. True, it may be pronounced within the bounds of possibility that the consummation, so breathlessly expected, should occur during the closing hours of 1867—but if not, *What?*

The too literal interpreter of prophetic symbols may stand confounded at the delay, and may sum up anew the mystic numbers which seem inevitably to point out the passing year. The ardent calculator of the forces of revolutionary movements may be disappointed at the abrupt halt in the march of events. The implicit believer in Caesarism, if such believer yet exist, may now have leisure to proclaim again his estimate of the precise value of each piece upon the political chessboard, and may again forecast the issue to him undoubted, spite of present odds.

But to the devout and humble mind which meekly, though not idly,

waits the unfolding of God's purposes, events can never seem to linger. Nay, to such an one time is an element that sinks from special notice, so that the year past and the year to come seem absorbed, as it were, into one eternal, indivisible *now*, which is the living, breathing embodiment of God's single thought and plan.

In such a frame of mind may we be found, and then to us all our life will be as the moment in which our voices shall help to swell the song, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever." "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come, because Thou hast taken to Thee thy great power, and hast reigned." "Alleluia, for the Lord God Omnipotent reigneth."

ROMANISM AND THE BIBLE.

DOES Popery encourage or allow the people to read the Scriptures? What God requires people to do is very plain, His word has made it plain to all who read it. We need not cite proofs of what He requires; they will occur to most.

But does Popery harmonize with God's word in this matter, or, as in *some* other things, is it in conflict with it?

We are the more anxious to look into this matter and ascertain what are the facts, because some think that we slander the Papal Church when we even intimate that she does not encourage the circulation of the Scriptures among the people, or encourage the people to read them. They specify cases in which they have known Roman Catholic families to have the Bible and to use it, for aught that appears to the contrary, when they pleased. But these isolated cases do not prove that the Papal Church sanctions the general circulation and reading of the Scriptures, any more than the possession of contraband goods, by here and there one, proves that they are not contraband. We wish to know whether the authorities of that Church encourage, or even allow the circulation of the Scriptures among the members of it—whether they encourage or even allow the reading of them, and not what are the facts here and there in spite of those authorities.

Father Ligorì was enrolled among the saints, by Pope Pius VII., in 1816. He published his *Moral Theology*, in nine volumes, a few years later, (1828.) "It is a complete and universal system of the moral doctrine of the Church of Rome, and one of the most modern that has been published." We know of none later. The authority of the saint, as we shall call him, is great and unshaken we believe to this day in the Papal Church. We have a synopsis of that work now before us; it

was made by one well qualified for his task ; he labored long and assiduously upon it, and in the judgment of those qualified to judge, he did his work faithfully and well.

We shall take that work in part for authority. It is one of their own, and few if any authors among them have more weight. In taking statements from it, whether in their favor or against them, we are taking weapons from their own arsenal. The authority of the saint is the authority of the Church. She has declared his work to be "*Sound and according to God.*" It is worthy of remark that the Bible was not prohibited in primitive times. No one, Papal or Protestant, pretends that it was. St. Ligori admits that the council of Tolosa was the first that ever prohibited it. Other popish divines have made the same concession. That council was held in the year 1229. The council of Toledo took similar action the same year. Our inquiries, therefore, need not go back of that date.

If the Roman Catholic Church does now forbid the people to use the Scriptures, she does what the Bible itself neither does nor sanctions ; what the primitive Apostolic Church never did or sanctioned ; and what the Papal Church herself was not bold enough, or bad enough to do till more than six hundred years (623) after the Pope was declared universal bishop. Are they bold enough, or bad enough, to do it now ? When Ligori admits that the council of Tolosa was the first to prohibit the reading of the Scriptures, he admits that that council did issue such a prohibition. The inference is fair ; and from that day to this, we do not believe that the Papal Church has, in one instance, encouraged the mass of the people who belong to her communion, to read the pure Word of God without note or comment. If she has, when was it, where is it ? Whatever a priest, better than his fellows, may have done here and there, we believe we may challenge that entire communion to bring forward one instance in that whole time in which the Church has done it.

And what does she teach respecting the Scriptures ? First, according to St. Ligori, she says nothing about them. In that part of his work which treats of the "devotional exercises of nuns," and which would seem to be the place, of all others, to commend to them the careful study of the Word of God, he says, (5th) "To prayer let her unite spiritual reading." Let the reading be the works of this one, or that one—names hard to pronounce—or some other book that treats on the virtues, or let her read the lives of the saints, but he makes no more mention of the Bible, or allusion to it than if God had never spoken, or prophets, apostles and evangelists had not written as they were moved by the Holy Ghost. He no more speaks of the Bible, in that connection, or recognizes it, than if it had never seen the light.

But, secondly, when the Papal Church comes to speak of the Bible,

as the saint does farther on in his "Moral Theology," it is evident from his work, and other sources, that she prohibits it, perverts it, hates it, burns it. (a.) To the people, according to the Roman Catholic standards, the Bible is a prohibited book. The council of Toledo, held in 1229 forbade the laity to possess any part of the Sacred Scriptures except the Psalter and Breviary. This latter is the Papal book of Common Prayer. How much Scripture it contains, we do not know. The laity are the people as distinct from the clergy. Dr. Brownlee, who is no mean authority, in his preface to the "Council of Trent," says, "These canons and decrees were promulgated as the creed and guide of the Church, while the Bible was strictly prohibited in the vernacular of the people." P. vi. Within the last fifty years a goodly number of Papal bulls, or circulars have been issued condemning Bible Societies and the free circulation of the Scriptures in the vulgar tongue. Dr. Dowling gives copious extracts from that of Gregory XVI, which show Rome's unchanging hostility to the Bible, and then says, from the extracts we have given four facts are evident. One of the four is that all Bibles, in the vulgar tongue, are positively prohibited to the people, unless accompanied by Popish notes. This rule is followed wherever Popery prevails, and it is perfectly safe to challenge the Roman Catholic world to produce a Douay Bible without Popish notes. Were our Bible Societies to publish them they would be hunted up and burned by Romish priests.

Pope Pius VII says respecting Bible Societies, "We have been truly shocked by this most crafty device by which the very foundations of religion have been undermined. We have deliberated upon the measures proper to be adopted, in order to remedy and abolish this pestilence, this defilement of the faith so dangerous to souls." He speaks of it as a nefarious scheme, and says it is evident from experience that the Holy Scriptures, when circulated in the vulgar tongue, have produced more harm than benefit. Dowling, p. 621.

This was in 1816. In 1852 the late Dr. Murray, better known to many as Kirwin, traveled in Italy. On one occasion he asked a sensible man of fifty years of age if he had ever seen the Bible. He answered no. If he had ever seen one—he answered no. To the inquiry, why is the Bible not to be found in Naples? he replied, the bishops and priests forbid its circulation, forbid us to read it. Still later, as we suppose, for we have not the exact date, Mr. Odo Russell, writing from Italy to Lord Clarendon, warns travelers coming into the Pope's dominions not to bring certain things with them, but above all, says he, travelers should be careful not to bring Bibles with them, the Bible being strictly prohibited. Such is the proof, that to the people of the Roman Catholic Church the Bible is a prohibited book. Having said so much we observe, (b) The priests grossly

pervert the Bible, when by so doing they can make it appear to sanction their course. See this illustrated where the author of the "Moral Theology of the Church of Rome" would prove that a priest must be obeyed instead of God, where the commands of the two come in conflict. Syn. p. 228. He professes to prove this from Deut. xvii. 8 and 10, which he renders as follows: "If there arise a matter too hard for thee in judgment, do whatever those shall tell thee who are the superiors in the place which the Lord has chosen."

From these verses thus rendered, Romish divines pretend to prove that "although a thing be against God, nevertheless, on account of the virtue of obedience, the subject who does that thing does not sin." In other words, "the priest must be obeyed instead of God." The reader has but to turn to his own Bible to see how grossly those verses are perverted.

(c.) They burn the Bible. A Mr. Telmont, Jesuit missionary, with one or more assistants, burned it at Champlain, N. Y., Oct. 27th, 1842. They said they did it by direction of the bishop at Montreal. They burned it in a public square in Chili, S. A., a few years ago. Not many years since, an agent of the B. & F. B. S. visited a part of Brazil, and sold a large number of Bibles. Shortly after he left, the vicar ordered all who had those Bibles to burn them, saying that he had an order to that effect from the bishop. The most of them were actually burned in his presence. What makes this course the more remarkable, is, that these Bibles were a translation from their own Latin Vulgate, made by a Roman Catholic priest.*

In one of the former cases, the Scriptures burned were a part of their own acknowledged Word of God. They do not dare to circulate their own version, unless accompanied by popish notes, lest the people should learn from it that the Pope is Antichrist and the Romish Church the predicted New Testament apostacy.

(d.) They hate it. They could not treat it as they do unless they did. Pope Leo XII. in 1824, spoke of the unadulterated Scriptures as a "Gospel of the devil;" and the Rev. Mr. —, brought up a Papist, but now a good Protestant preacher, says, that in his part of Ireland they were taught to call the Bible "the devil's book." They could not treat the precious Bible thus unless they hated it. And finally, St. Ligori teaches in his "Moral Theology" that those who read forbidden books, the Bible among them, are guilty of a mortal sin, and ought to be severely punished. We have dealt in facts, and leave it to the reader, for the present, to draw his own inferences.

* A letter from a missionary in S. A., dated Aug. 1867, says, when the colporteur of the Valparaiso Bible Society visited Chanaval, some months since, his box of books was seized and burned. It was not in days gone by, simply, that they burned Bibles; they do it in the year of our Lord 1867, or thereabouts.

SPAIN.

THE DARKNESS AND THE DAWN.

MAY Christian observers look with hope on Spain? What room for the indulgence of hope is supplied by the political and social condition of the country? Is it possible for a Court to be more corrupt, or a government more arbitrary, or a Church more bigoted, or a population more debased and priest-ridden? Perhaps not. And yet it would seem as if in the lowest depth there is a deeper still, and that Spain is destined to plunge into it. Every attempt to break the iron yoke under which she groans and struggles has hitherto proved abortive, and she must struggle and groan still, while her affairs are growing desperate, her resources failing, and her credit gone.

It is not long since the writer traveled through a considerable part of the country. The Pyrenees were lovely. Patches of snow lay here and there in some deep hollow on the side of a mountain, into which the sun's rays had not penetrated with sufficient strength to melt it; but otherwise they were covered with vernal beauty, and in the valleys with even rich and varied luxuriance. Forests of cork trees, plantations of olives, vineyards, orchards, and cornfields diversified the scenery, as we traveled down the slopes or mounted again up the ascents of these fertile mountains. They will bear little comparison with the Alps. None of their summits are coroneted with a chaplet of everlasting snow. No avalanches come thundering down from their lofty peaks, spreading desolation through the cultivated subjacent fields, and causing the terror-stricken villagers to fly for their lives. No vast glaciers of "thick-ribbed ice" furnish perennial volumes of water to rivers like the Rhine and the Rhone. Some stupendous precipices there are, some savage rocks, and some wild wildernesses, bleak and sterile; but the prevailing aspects and elements of nature are not the sublime and the terrible, as in the Alpine ranges; they are grand indeed often, and imposing, but in most instances their grandeur melts into the beautiful; and sentiments of awe, if they are sometimes awakened, soon give place to those of admiration, and even of delight. It was no uncommon thing to see the corn, the oil, and the wine all growing in the same field.

A very different account, however, must be given of the country as the Pyrenees are left behind, and the traveler advances into its central part. The high table-land of Castile lies like an immense desert in the middle of the country. The eye stretches over thousands—it would scarcely be an exaggeration to say tens of thousands—of acres without observing a tree, a bush, or even a tuft of grass. No agriculture, no apparent cultivation of any kind breaks the wide, and for the

most part, level surface of the soil. The soil itself looks almost as though it were incapable of cultivation. Yet arid as it is, and harsh, of a dingy grey color, resembling the clay of which pottery is made, an enterprising and industrious people would surely have turned it to some account. The population, too, of these sterile regions appeared to be scattered and thin. But whether it be the want of laborers, or the want of capital, or the want of enterprise, the ground still lies, at this period of civilization, under the primal curse of barrenness. If anything can equal the dull, flat, repulsive level of its wretchedness, it must be the moral condition of the inhabitants, not of this part only, but of the whole of Spain.

But is not Spain a Christian country? Have they not splendid cathedrals, a magnificent hierarchy, a sumptuous ritual, an apostolic priesthood, and the institutions of Christianity? They have it all. But with it all it may be doubted if the morals or the religious sentiments and habits of the people are a whit more refined or elevated than when they were under the dominion of the Moors. In some things, indeed, it would be an unmerited disparagement of the Mohammedans to compare them with the Roman Catholics of Spain. Let these two facts testify.

The writer was at Toledo, that grotesque Moorish city. Walking through its streets, his attention was arrested by a concourse of people gathered in front of one of the churches. He inquired the occasion of the crowd, and found they were waiting for the procession about to emerge. He waited, too, though at some distance. Presently there came forth a long train of priests, and monks, and choristers, and other officials, all robed in surplices or other ecclesiastical vestments, and bearing banners and images, and crosses and crucifixes, and a blackamoor Virgin as large as life. At sight of this ugly idol all the people fell upon their knees, and the men uncovered their heads. One of them turning round and catching sight of the writer erect and covered, started up from his devotions, and, brandishing a great stick, ran furiously towards him, evidently to avenge the honor of the Holy Virgin upon the startled and gazing heretic. A speedy retreat alone saved him from the intended infliction. The procession moved on, and traversed the various streets of the city, to propitiate the Deity, who for several weeks had given them no rain! With all the fanaticism of the Mussulmans, their faith is not chargeable with such degraded and degrading conceptions of God as these bigoted Catholics evinced.

The other fact referred to, and now to be mentioned, was still more detestable and blasphemous. It was Whit-Sunday at Madrid. In the morning the streets resounded with martial music, and the heavy tramp of soldiers marching to divine service. The cathedral and all the churches were crowded. High Mass was performed with all imagin-

ary accompaniments that could regale the senses and enchant the soul. The chief functionaries of the Church were there, the highest civil and military officers, superbly dressed Castilian ladies in troops, and all Madrid was prostrate in piety and prayer. *In the evening, with the published and placarded sanction of the authorities, there was a bull-fight in honor of the Holy Ghost!* Can a nation sink into deeper moral degradation? Can there be in the minds of a people a more total oblivion of all just conceptions and sentiments concerning religion?

But is there no bright side to this gloomy picture? There is. Yet the light does not at present spread itself over all the canvass; nor must we be too sanguine that it is about to do so. Spain has once extinguished the golden beams of the returning Gospel. She suppressed in the sixteenth century the incipient Reformation, and shut herself up in mediæval darkness. And she will do so again if she can but have her own way. Let us, however, recognise with thankfulness the scattered rays which here and there illumine what would otherwise be the unmitigated gloom.

We glean the following particulars, and present them to our readers.* “Tens of thousands of Bibles, Testaments, and portions—hundreds of thousands of Evangelical publications—have been introduced into the country. Thousands of the latter, including even a portion of the Holy Scriptures, have been printed in her principal cities, and by her own sons. Hundreds of Spaniards have been voluntary distributors of those publications, and Gospel truth has spread rapidly wherever the circulation was effected.” “An elderly gentleman entered a railway carriage in which Mr. L., a gentleman from Scotland, was traveling. The latter after a little while handed him a little book entitled, ‘What is the Gospel?’ He began to read it immediately, and then glanced at Mr. L.; read on a little more, and took a more earnest look at him; he read on further, and again anxiously scrutinizing the donor, said, ‘This book speaks truth.’ This remark led to some conversation, in which the old gentleman informed Mr. L. that he knew the truth, and placing his hand on his heart, said, ‘I have it here.’ ‘Have you a Bible?’ inquired Mr. L. ‘Yes, I have long had one,’ said the old gentleman. He added, ‘there are more Bibles in Spain than are known of.’ To this conversation two other gentlemen sitting opposite intently listened. Towards the close of it one of them, leaning over to the old gentleman, said, ‘What is this all about?’ The venerable Spaniard then began, and in a most remarkable and lucid manner explained the Gospel to the two eager listeners

* Communicated to the Spanish Evangelization Society.

before him." "Last summer a gentleman about to visit Spain took with him a note of introduction to some Spanish Protestants. After his return a friend wrote, 'You will be interested to know that Mr. W. L. A. visited the Christians whose names you furnished in G., D., and F.* He was very much delighted with the work he there witnessed, particularly in G. and D. In F. he says the authorities have been informed of the names of the most prominent Christians, and a close watch is kept upon them. The reverse is the case at G.'" The following is a further communication: "A friend of mine has just returned from a visit to G., D., and F. His report as to the condition of matters in Spain is most encouraging. He had full introduction to Spanish Christians in the above places, and saw at G. and D. *many* Christians. In D., strange to say, they seem to have far greater practical liberty than elsewhere; meeting in numbers as high as forty, and even daring to sing hymns occasionally without interference. But they must be running great risk, for in F. the very opposite obtains. Some informer has given the names of many noted Christians. They are closely watched."

A gentleman who for nearly four years was engaged in mission work in the Spanish Peninsula, of a deeply interesting character and most successful results, has been laboring all through this summer among the thousands of Spaniards and Portuguese visiting the Exhibition in Paris. "How shall I tell you," he says, "of the joy with which the Scriptures are received by many? In the Mexican temple and garden surrounding it may be seen Mexicans snatching a few moments to read the Word of God. Valentianas in the *orchateria* (refreshment room,) who have each accepted a Gospel portion, find time amidst the care and bustle of business to solace themselves with a few words of comfort from the precious words of Christ. Sturdy Catalans may be found here and there, surrounded by a perfect maze of machinery, thoughtfully reading the Bible. A Spanish priest hoped to see the day when there would be liberty of religion in his country. 'The exposition,' said he, 'is a wondrous affair, but the greatest wonder the world has ever seen is your Bible distribution.' A gentleman from Lerida said that for years he had been anxious to obtain a Bible, having heard so much about it. He felt that the best thing he could carry home to his wife and family from Paris was an entire copy of the Scriptures. A Montanes, after sitting quite two hours reading the Word, declared it was worth its weight in gold. 'From what I have read,' said he, 'I know this book will satisfy the cravings of my heart. I do believe Jesus Christ is our only Saviour.' Last Lord's-

* These initials are not the real ones, for obvious reasons.

day morning five Spanish young ladies thankfully accepted copies of the New Testament, and for above an hour sat reading diligently opposite my window. They all came again to me and said, 'Mil gracias, caballero ; how very kind of you English Christians to love us as much as to bring the Word of God to us here.' One afternoon I conversed for nearly three hours with three Spanish gentlemen in the Exhibition concerning the great message of salvation. One of them embraced me for giving him a Bible, and all hoped the day would speedily come when Spain will be open to receive the truth. They thought the time was nigh. A Catalan asks for a packet of Bibles and books to take with him to a town in Catalonia, for circulation among his relatives, who are anxious to obtain the Scriptures. A Spanish lady of negro parentage told me she had been made happy by learning from the good book that God is no respecter of persons, and that she might, as well as the fairest white, hope for forgiveness and acceptance in Jesus."

I could send you much more, but I fear trespassing too much on your columns. Perhaps you will give me an opportunity of writing again ? I close now by adding that in Lausanne several young Spaniards are being trained by competent Christian instructors in such biblical and other learning as may the better fit them to carry on evangelistic work in their own country. A private letter gives me very encouraging information respecting them. The writer says, "I wish English Christians when passing through Lausanne would pay the Spanish Seminary a visit ; it would be the surest way of becoming interested in the work, and our dear Swiss brethren need our help."—*Evangelical Christendom.*

E. S.

WHAT I HAVE SEEN.—I have seen a woman professing to love Christ more than the world, clad in a silk dress costing \$75 ; making up and trimming of same, \$40 ; bonnet, (or apology for one) \$35 ; velvet mantel, \$150 ; diamond ring, \$500 ; watch, chain and pin and other trappings, \$300 ; total \$1,100—all hung upon one frail dying worm. I have seen her at a meeting in behalf of homeless wanderers in New York, wipe her eyes upon an expensive embroidered handkerchief at the story of their sufferings, and when the contribution box came round, take from her well-filled portemonnaie of costly workmanship, twenty-five cents to aid the Society formed to promote their welfare. "Ah," thought I, "dollars for ribbons and pennies for Christ."

At the Bible stand, in the Paris Exhibition, some days no less than 3,000 copies of the Scriptures were distributed, in fifteen different languages. Nearly 800,000 copies of the Gospels and portions of Scripture have been issued. The work is particularly among the Jews, Arabs, Spaniards, Italians, Russians and French.

POETRY.

MILLENNIUM HYMN.

ISLES of the south, awake !

The song of triumph sing ;

Let mount, and hill, and vale

With hallelujahs ring :

Shout, for the idol's overthrown,

And Israel's God is God alone.

Wild wastes of Afrio, shout !

Your shackled sons are free ;

No mother wails her child

'Neath the banana-tree :

No slave-ship dashes on thy shore—

The clank of chains is heard no more.

Shout, vale of India, shout !

No funeral fires blaze high ;

No idol song rings loud,

As rolls the death-car by :

The banner of the cross now waves

Where Christian heralds made their graves.

Shout, rocky hills of Greece !

The crescent head lies low ;

No Moslem flings his chain

Around the Christian now :

But Greek and Moslem join in one

To praise the Saviour, God the Son.

Shout, hills of Palestine !

Have you forgot the groan,

The spear, the thorn, the cross,

The wine-press trod alone,

The dying prayer that rose from thee,

Thou garden of Gethsemane !

Hail, glad, millennial day !

Oh, shout, ye heavens above !

To-day the nations sing

The song, redeeming love :

Redeeming love the song shall be,—

Hail, blessed year of jubilee !

LET US PRAY.

Come, let us pray : 'tis sweet to feel

That God himself is near ;

That, while we at His footstool kneel

His mercy deigns to hear :

Though sorrows cloud life's dreary way,

This is our solace—Let us pray.

Come, let us pray : the burning brow,

The heart oppressed with care,

And all the woes that throng us now,

Will be relieved by prayer :

Jesus will smile our grief away—

Oh, glorious thought !—come, Let us pray.

Come, let us pray : the sin-sick soul

Her weight of guilt must feel ;

But, hark ! the glorious tidings roll,

While here we humbly kneel ;

Jesus will wash that guilt away,

And pardon grant—then Let us pray.

Come let us pray : the mercy-seat

Invites the fervent prayer,

And Jesus ready stands to greet

The contrite spirit there ;

Oh, loiter not, nor longer stay

From Him who loves us—Let us pray.

SABBATH-SCHOOL DEPARTMENT.

AN INSIGHT INTO THE
HOME WORK OF THE SOCIETY.

WE have taken a view of the *homes*, where our domestic work is largely performed ; and now we propose to invite the attention of our readers to the work *performed* by our *missionaries*, its kind, necessities and usefulness.

Many of the parents of our children, and the inmates of these homes, from their indolent natures, their career of vice and sin,

are often found in our prisons, jails, infirmaries and hospitals ; and indeed, the hope of reaching them with the news of salvation, as well as their eternal safety, depends often upon their confinement at the prison or the workhouse, their sickness in the hospital, or their rescue in the Home of the Friendless. Then they are alone, shut up to calm reflection and retrospection ; then, memory and conscience do their peculiar and appropriate work ; and then are the

visits of the sympathizing missionary most acceptable, and may be made most salutary.

The domestic work of this Society takes its laborers to these institutions of reform and punishment. For, be it remembered, that much the larger proportion of all the inmates thereof are aliens; emigrants from other climes to ours, and very largely Roman Catholics. And where the objects of our peculiar efforts are, there must we send or go.

In these institutions, the little book and Bible are introduced, prayer and singing engaged in, important and appropriate counsel imparted, Bible-classes organized, and preaching the Gospel performed. From ward to ward, or bed to bed, or cell to cell, the devoted servant of his or her Master goes with a word to each, a tear for all, and hope in God that they who water and those who are watered may rejoice together. And rejoice together they often do. The toil, though self-denying ever, and often most arduous and repulsive, is not a lost one. Often here in this life do blessed results appear to gladden the heart of the worker, to attest the power of such labors, and to prove the utterance of inspiration, "My word shall not return to me void. It shall prosper in the thing whereunto I sent it." But to a few illustrations of this.

I have before me at this writing, a letter from one of our female missionaries in a large South-western city. It is in the form of a diary.

5th. Visited to-day the jail, distributed tracts and religious papers to all the prisoners. All of them seemed hungry for whatever reading matter I had. I had nothing but good reading, and in the absence of all other, they eagerly and always accept of ours. Oh, if they had no foolish reading, what might not the result be! I sought the precious influence of the Holy Spirit, that their minds might be directed to seriously think of the salvation of their immortal souls, and be led to accept of Jesus Christ as the only hope of their salvation. I then conversed with them personally, and particularly with two, who are condemned to death for murder, and tried to lead them

to a realization of their condition and doom, and to urge them to Christ. Several promised to spend much of their time in prayer, and we left, our heart suggesting, "Who maketh us to differ?"

12th. Visited the hospital. O how eager each sick and convalescent one seemed to get a paper! Many of these people are Roman Catholics, and our hearts would fail us, and we should cease our feeble effort among them, did we not remember that "God chooses the weak things of this world to confound the mighty," and to accomplish great ends. And when some express great desire to be Christians, and to have me pray for them, I feel encouraged to labor for their good.

14th. Again visited the jail, and found one of the condemned men penitent, reading the Bible I had given him, and upon his knees much of the time. He seemed to feel his great sinfulness and his need, not of the priest, but of Christ, the great High Priest. Wishing me to pray for him, we kneeled together, and I committed him to the great Saviour.

At the City Hospital, found a poor man apparently dying, and the Romish priest at his bed-side uttering over him some Latin phrases, which neither I nor the poor sufferer knew the meaning of. O, how sad, that many of these poor patients come to that state of mind, when they realize their destitution and need of something they do not possess, and of which they know not! They know not that it is Jesus they need; and when the priest comes with the cross and robe and genuflections and prayers, and anoints the extremities and sprinkles them with holy water, etc., they accept his aid, rely upon his power, and die in his arms.—O, to tell them then of an Almighty Saviour, a divine friend, and to lead them to Him! this is our blessed work and privilege. We delight in it, and are repaid by many a tearful eye and stammering 'thank ye.'

Other illustrations shall follow of other features of this work. This must suffice for the present.

W. D. B.

SOME RESULTS OF OUR SABBATH AND INDUSTRIAL SCHOOL WORK.

THE aim of this department of our work is not alone to benefit the children, but to reach through them the families from whence they come; and this result is most always attained. Not only are the parents rendered accessible to the visits and labors of our missionaries, but the grand-parents and other relatives, friends and neighbors. An illustration or two we propose to place before our readers.

An aged Roman Catholic woman, who lived with her daughter, who is the mother of a large family of children, all the girls of which one of our female missionaries had succeeded in enticing to one of our city Industrial schools, and who in a very short time learned to welcome and to value the visits of our missionary, and to have her read, and sing, and pray with her, was brought to the dying bed. The little girls could sing to her the beautiful school songs they had learned, and could repeat to her Bible and other stories which had been repeated to them in the school. She delighted in all this, but these were not the missionary, nor were the words of the grand-children hers.

As often as the missionary could she saw the dying one, and as often pointed her to Christ, and at length became assured that she had committed herself to the All-faithful One. The neighbors, all Roman Catholics, saw it too, and determined to bring her back to the church and the faith she had renounced. They insisted that the weak and dying woman should receive the visits of her former parish priest. Wearied with their importunity, she at last with evident reluctance consented. He came, and used every art to induce her return to the church. The sick woman persisted in her reliance upon the Great High Priest, of whom the missionary, she said, had told her—and the foiled tool of Satan left her with his anathema, to damnation and eternal ruin. The woman lingered three days thereafter, and then at her earnest desire, the daughter sent for a Protestant minister, who came, conversed and prayed with her; finding her perfectly resigned to

the will of God, and only waiting His summons to go and be with Christ forever. Thus at the age of ninety-seven, was this brand plucked from the burning, and through the immediate agency and blessing of the Industrial school.

When first visited, the missionary found the family in great destitution, all living in a single room, with nothing but some old pieces of furniture, and inmates as well as room untidy and repulsive in the highest degree. But soon a change came over all. The room was rearranged and made comfortable, and the mother and children cleanly, if not fully clothed. And thus, step by step was useful labor performed within this circle by the missionary, until one is safely housed in the better land; the children are all learning the way thither, and the mother promises to attend where the true Gospel of the Son of God is declared and explained. O, blessed results these of such simple effort.

Mrs. E—, is the mother of two other of our Industrial school girls, who have introduced into their home the missionary teacher. The family is often visited by her, and her words of counsel and love seem to fall on prepared soil. The mother is now a member of one of our evangelical churches, and appears to be a decided Christian.

But this is not all. Before the establishment of the school, and the visits of the missionary to this dwelling, the husband and father was bitterly opposed to all such Protestant humbug, and would have none of it about his home. The mother, however, seeing the beneficial effect upon her children of the school, persisted in sending them. And now, as the missionary visits this family, she is asked to linger, and even the husband and father exhibits much feeling, as the conversations proceed, and there is hope that he will join his companion on her march to the City of our God.

Who has not heard of Chequer Alley, a court in London where, twenty-five years ago, not a solitary moral flower grew. It was thoroughly corrupt. God had not a worshiper among all its wretched inhabitants. Now there is a crowded preaching room, a Sunday-school with over two hun-

dred scholars, several classes of church members, and hundreds who worship the Lord. A wonderful change, truly. How was it brought about?

Chiefly by the agency of a Christian woman, Miss Macarthy. She began the work when it was dangerous to venture within the filthy precincts of the alley, by going into it as a distributor of tracts. Some received her kindly, but many rebuffed or insulted her. She persevered without one sign of encouragement for months. At last she began a Sabbath-school. Preaching was begun in a hired room. Still no one yielded to the truth. After two years of uncheered labor, Miss Macarthy proposed, one evening after preaching, to tell her Christian experience to the women present, if they would remain after the men left.

"You won't, though," said two or three rough young fellows, rather tartly. "If you turn us out, we'll take care that nobody else shall hear, and we won't come to your meeting again."

"Very well," replied the great-hearted woman. "You know what we propose; let as many of you remain as desire to do so."

The men sat down. Miss Macarthy and two of her associates told the simple story of their awakening and conversion, and exhorted their hearers to seek like precious blessings. They then joined in prayer. The place became unwontedly solemn. The divine power rested with fearful weight upon the people. Presently a convulsive breathing was heard; then a single sob burst forth; next came an interjectory prayer; cries of distress followed. Twenty debauched, intemperate, violent sinners were powerfully convicted and uttering that old Gospel cry of distress—"What must I do to be saved?" Christ was then lifted up to their gaze by the benevolent lady and her companions, and the glorious work of human regeneration by the Holy Ghost went on with power. Twenty reprobates became living epistles, known and read of by all men. Pentecost had come to Chequer Alley.

And now, amid such living illustrations of the power and utility of such labors, who shall doubt—who disbelieve? Who

will not seek to have his faith quickened, and his love renewed? O, blessed work! full of reward in its end, if not of promise in its openings. While God allows no diligent and faithful labor in His service to go unrewarded, such as this, that goes down to the level of human degradation, want, and woe, and seeks to elevate, and purify, and save such masses, must be, will be, abundantly recompensed. *Only believe!*

W. D. R.

CARE WELL FOR THE YOUNG.

How precious these germs are! These spring buds are lovely to look upon, but their worth is greater than their beauty. An immortal life is opening there; heed it well. Proprietors rear strong fences round young trees, while they leave the aged forests to take their chance. Permit not the immortal to be twisted at the very starting of its growth, for the want of such protection as is in your power to afford.—*Arnot.*

O, reader, how true these words of Arnot. Do you realize them? Sabbath-school teacher, see you—feel you their force? O that a divine influence might re-impress them upon all our hearts.

True, these words are true as to all children, but wonderfully so, as they relate to the deluded, vicious, ignorant ones among whom we labor. Germs of vice; germs of ignorance; germs of delusion; germs of crime, heirs of hell they are. O help us to save them.

W. D. R.

GERMANY.

[It is only where influences begin to take an institutional form that they can be said to mould the character of a people, or to become permanent in a nation. The following constitution of a Sabbath School Union, just formed in Berlin, for Germany, better shows the progress and gauges the result of the movement there than volumes of description.]

1. The action of the Berlin Sabbath-school Committee, having thus far been limited to the Berlin work, it proposes from the 1st August, 1867, to extend its operations over the whole territory where German is spoken, and to perfect the schools now existing, with their class systems and weekly teachers' meetings. Wherever there

is a single Christian to work, it offers its aid to carry into effect this beneficent system of Christian activity.

2. The Committee aims : (1.) To set at work the laity in Sunday-schools, and to qualify them for all the purposes of interior missions. (2.) To put the doctrine of salvation by Christ, through the medium of Sunday-schools, in a free, easy, lovely manner into the souls of children, without touching existing school regulations ; and cause by this plan that children, independently, voluntarily, and from their own conviction, take hold of the Gospel truths, so that they forever hold them fast, defend them, and preach them themselves again.

3. The Committee endeavors by writing, by speaking, by agents, by sub-committees, to establish every where such Sabbath-schools, and to create, where these cannot yet be opened, provisionary single Sabbath-schools, with the idea that they shall be altered into Sabbath-schools proper, with classes and weekly teachers' meetings.

4. The Committee addresses in a hearty way all existing Sabbath-schools, through their superintendents, and begs them for communications about all their arrangements, experiences, results and other special minutes. A friendly correspondence is to be kept up with them for mutual information and animation.

5. The Committee will assist and improve the Sabbath-school paper and hymn book for the children, and edit a paper fit also for Sabbath-school teachers. Meanwhile, short, instructive and encouraging pamphlets are now and then to be sent to all the teachers. A yearly report is to be spread over the land, to make the work better known and liked.

6. The Committee will seek a thorough person for the editorship of the Child's Paper and for the new Teachers' Paper, who shall give his whole time and interest to his work, and be under the direction of a sub-committee.

7. The Committee published lists of Sabbath-school books, for libraries, in sets of 25, 50, 75, or 100 vols., each containing books appropriate for different ages ; will assist poor Sabbath-schools to buy them,

and will engage Christian authors to write.

8. The Committee will open a cash account for the Sabbath-school work in general ; receive donations and yearly subscriptions ; will recommend to all Sabbath-schools to have once or twice a year a voluntary collection for the cause ; and will, when funds allow it, assist poor Sabbath-schools with help for rent, literature, etc.

9. The Committee will not work against but with believing ministers and teachers, and will be glad if such themselves superintend Sunday-schools and assist them.

10. The Committee wishes to avoid all denominational differences : has only in view to forward the kingdom of our Lord Jesus Christ on earth, and for that purpose to make active, fit and faithful, by the Sabbath-school work, all those who will follow Him, as well as to win over for Him, the hearts of those in early youth, of whom He has said 'of such is the kingdom of heaven.'

11. The Sabbath-school Agent, so far assisted by American and English friends, is ready to aid them as much as possible, to send them his regular reports, and to accept their wishes and advice.

FRANCE.

[Rev. Leon Pilatte, so widely known to the readers of the Christian World as the pastor of Nice, France, in speaking of the death of his most excellent American wife, bears the following significant testimony to the fitness of Sabbath-schools as an evangelizing power on the continent.]

"You remember how she loved the Sunday-school. She kept up her enthusiastic love for it unto the end, working and praying, urging children and teachers to do their duty, and giving them the constant examples of an untiring zeal. She loved all Christians, but when she discovered in any a particular interest in the Sunday-school, her eye beamed with joy, and she at once treated them as a friend and fellow-laborer. Our Sunday-school owes to her its interest and prosperity. Her loss was sorely felt indeed, but she had so worked that the Sunday-school might pass into other hands without suffering too much. I owe to her

much, if not all of the interest I take in that most important object, the Sunday-school. Our school now numbers about sixty children. It is taught in French by a body of teachers of both sexes under the superintendence of my assistant. From the beginning I presided over it, but when the growth of my congregation rendered it necessary that an assistant should be given to me, I voluntarily yielded him my place in the Sunday-school. I have never ceased, however, to attend the weekly teachers' meeting, so as to retain my hold upon that most precious part of my charge. The number of our teachers varies very much according to the season of the year.

"In winter we have had as many as a dozen of them. My principle has always been to divide the groups, and to leave not a person *fit* and *willing* without one, however nude. I could give you many interesting facts in connection with our Sunday-school, and show how wide an influence it has exerted. There are in many places of Northern Europe, and in the remotest districts of Russia, Sunday-schools whose origin can be traced to ours; their founders having first learned among us the existence and practical arrangement of Sunday-schools. But time fails me, and I must write briefly."

ITALY.

EXTRACT from Mr. Bolognini's Report for Sept.

"While awaiting for Mr. Lagomarsino or Mr. Tealdo to relieve me, I am actually preaching here every evening, and twice on Sunday, besides having the care to the Sabbath-school which I conduct myself. Twice a week I go to Palmanuova, on Sunday afternoon to Cividale, and twice to another place, St. Giorgio di Mogaro.

The largest audience I had up to-day was at Palmanuova, from say six to eight hundred persons present. The priests were frightened, and began to calumniate our preaching and our Gospel, (as usual) so that I challenged them to a public discussion. They accepted on condition it be held in Lagrestia, (i. e. in the sacristy or vestry.) The day was fixed, the 1st of October, at 9 o'clock, a. m. I insisted on the

discussion being public, and on the day appointed I went to Palmanuova, but they refused to come.

"We had, however, our public meeting in a garden where my proceedings were highly applauded.

"There is great anxiety everywhere to hear the Gospel read. As soon as Mr. Tealdo, or M. Lagomarsino comes, I will go to Venice, then to Mantua, and then somewhere else to organize Sunday-schools. We have two new ones, one here and one at St. Giorgio di Mogaro; one will be superintended by a lady.

"I must tell you that I risked, some days ago, being stoned at Palmanuova. It was a market-day and many peasants were in town. A rascal was sent to insult me, crying, 'Death to Protestants, go away, Devil, Satan,' and so on. I don't care for words, to which we soon become accustomed, for these are usually the compliments we receive everywhere; but I cared when the man began to throw stones. I was tempted to strike him with my cane, but some one told me, 'Don't care for him, he is a mad-man,' and I found it was true. Thus you see what means are employed by the priests to disturb us. The first evening I preached at St. Giorgio some two or three drunken men tried to disturb us, but the policemen kept order. Such is our liberty.

"I have received a letter from Milan, saying that Mr. Tealdo will be here to-morrow; then I will leave the next day to go to Venice, then to Mantua, where I hear there are two new churches. Thence I will go to Ferrara and Bologna, if the season will allow.

"I will write you again from Mantua. I left Cividale yesterday, (6th Oct.,) but I fear that congregation will not continue long for want of a place of worship. It was not possible to find any. Up to to-day we have held meetings in a cloister of an ancient monastery, but now it is too cold. I took, yesterday, a dreadful cough; I hope it will be nothing. Certainly, no man could endure long preaching three times every day or two for three months; and I begin to feel my lungs a little fatigued.

"Next week I will send you the 'Eco-

della Verita,' where will be reported the Word of God in these provinces. Popery has received a deep shock; even some priests, publicly, on a square, came to shake hands for what I had done. You naturally understand that these were liberal priests, while the others would kill me very willingly."

SANTIAGO DE CHILI, Oct. 2d, 1867.

DEAR CHILDREN,—I have less than an hour in which to write you one word. We may say that our Sabbath-school numbers ten. Three of these have not attended, but they belong to the congregation; and I expect confidently, that the parents will fulfill their promises and send them. Who are they? You know I want you to become interested in this Sabbath-school. Six are little girls and four are boys. What a little class, you say. Yes, but angels rejoice over the conversion of one

poor sinner, so I think that they are glad to see even this beginning to the first national Sabbath-school for children. The oldest of these girls gives some evidence of piety in her constant and intelligent interest in the meetings and in the work. Once she said, "If I was a man I would try to do something towards spreading the truth." She brings two little girls with her to the Sabbath-school and to the meetings. If she is Christ's disciple, God will make her useful, and she is useful now. Mr. Wetherby, our colporteur, has one little girl. Julie speaks English and Spanish. Her father is from New York, but her mother was a Chilian and her step-mother is also a Chilian, but she is a member of our church. Bessie and Maggie are my own daughters. At present they are taught in English.

Next time, I will write about the boys.

Good Bye,

NATHANIEL P. GILBERT.

THE FOREIGN FIELD.

ITALY.

CARRARA, November 13, 1867.

REV. MR. SCUDDER—My dear Brother: During the last week we have established two new stations, one at Lecce, in the extreme south of Puglie, on the Adriatic side of the Appenines. It is a city of about thirty thousand inhabitants. I thought it the wisest plan to visit the place myself prior to undertaking a work there, and learn all I could of the people—their sentiments and disposition toward the Gospel; their moral and intellectual condition; and how an evangelical work among them would be regarded. I was exceedingly gratified to find that, in point of mental culture, the diffusion of education, etc., Lecce is far in advance of the great majority of the Neapolitan cities. Indeed in this respect, and in the general intelligence and refinement of its inhabitants, it resembled more a northern Italian city, or even a Tuscan, than a Neapolitan.

I had received the address of a lawyer (so was it given me) who, I was told, was very favorable to the Gospel, if not indeed

an evangelical Christian. After arriving at Lecce, I sent for him, to learn what I could of the place and the prospects for planting a mission there. You can imagine my surprise when, instead of a lawyer as I expected, a round-faced, jovial-looking priest entered my room! I must confess that I felt disappointed. But after very cautiously questioning him, in order to establish his identity, I found that he was the person I was seeking. I found him very open to religious conversation; liberal in his views; strongly opposed to the *papal* part of the Romish Church, but still holding the major part of its doctrines. He told me that he had introduced the Holy Scriptures into several families in Lecce, etc. But, the truth is, dear brother, we who have been some time in Italy in connection with the work of the Gospel here, constantly lose faith in the priests and monks. Even their most loud and apparently sincere protestations of evangelical views cannot be relied on. The system with which they are connected, the doctrines and maxims which have been ground into their very being and

become a part of themselves, so warp and twist their moral natures as that it is next to impossibility to get them straight.—However, I received some very valuable information from this rebellious son of Holy Mother, and determined to send an evangelist and colporteur to Lecce. They are now there, laboring quietly, and preparing the way for the public preaching of the Gospel. Just as soon as a suitable room can be secured, a meeting will be opened. Near Lecce are other important cities, as Taranto, Otranto, Brindisi, Gallipoli, etc. The colporteur will visit these, especially the latter, where there are many souls warmly disposed toward the Gospel, and would gladly receive it if it were offered them. So I was told at Lecce. Gallipoli is the native place of one of the best of Italy's evangelists, Sig. Mazzarella, now member of Parliament and representative of his native town. His family is still there. The other station, lately planted, is in Umbria, at Terin, a city of some fourteen thousand inhabitants, once a part of St. Peter's patrimony. The evangelist went there only a week ago, but writes me that he is favorably impressed with the place. There is an evangelical family there that will form the nucleus of a meeting.

In all the other stations and churches the work is progressing as usual. Here in Carrara we have a much larger and more attentive audience than we have had for two years. Besides we have opened an evening school, which is attended every evening by forty and fifty young men.

In closing, let me earnestly beseech the prayers of the Christians at home for God's blessing on the work begun at Basi, Lecce, and Terin. "Brethren, pray for us."

I am ever yours,

W. G. MOOREHEAD.

CARRARA, 13th Nov. 1867.

REV. MR. SCUDDER—My dear Brother: Enclosed please find the translation of a letter received from the evangelist and colporteur who is laboring at Bari. Last month I visited that station, and though the obstacles in the way of the work are many and serious, yet he is laboring faith-

fully and with evident fruit. He has succeeded in gathering about him some eight or ten persons who will, it is hoped, soon form the nucleus of an interesting and important meeting. Very truly,

Your brother, W. G. MOOREHEAD.

"BARI, NOV. 1, 1867.

"Best and dearest Brother in the faith of Jesus—In these days, when the almighty hand of God rocks the human family between sublime hopes and supreme fears, I continued my work of proclaiming that Gospel which alone can satisfy the wants of the soul for time and eternity.

I made one hundred and eighty visits; and as the vital argument of the day harmonizes with the Gospel of God which I preach, I had a vast field, and many good opportunities to speak. The Papacy is crumbling and falling beneath the mighty weight of its crimes, I said to my hearers; the Papacy is falling, because for centuries it has abandoned the word of the Redeemer and walked in the way of delusion and evil, of error and perdition. God has left it, hence it falls as a corrupt and corrupting thing; and blessed be His name. But if the Papacy crumbles, will the Gospel also fall? No! it is as eternal as its Author. The Papacy has corrupted and perverted the Word of God, and substituted man for God. This certainly was a great crime, and God has punished it by a long chain of sufferings, as the Italians can well testify. Now, however, the immense mercy of our heavenly Father again calls us to Himself, by the voice of His only begotten Son:—'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'—'I am the Way, the Truth, and the Life; no man returneth to the Father save by me.' Shall we, my brethren, remain deaf to the voice of the heavenly Father? deaf to the call of Jesus? No, no! Let the Papacy crumble into dust—this is the unchanging decree of God. Sooner or later it must fall; but may the holy religion of the Nazarene arise and shine, more beautiful and splendid, over the ruins of that system of error. Let us draw near to the pure fountain of life, which is Christ Jesus, and quench the thirst which torments and con-

sumes us; and the faith which is now dead in the Italian heart shall live.

These and other discourses I made to my hearers, showing them that while the Papacy teaches and enjoins upon them to worship images painted on canvas or carved in wood and stone, and to put their trust in them, it puts its confidence in its hireling soldiers, trusts in swords and bayonets, in guns and cannons, in shell and grape; and notwithstanding all this, the Pope has the satanic impudence to call himself the representative of the God of peace and love!

My words and exhortations produced, wherever I spoke, a deep impression; and I was listened to with manifest signs of approbation and interest. May the Lord impress more and more deeply in the minds and hearts of this people the solemn truths of the Gospel of His Son.

Twice I had the opportunity to speak with the soldiers garrisoned in this city and preach to them the word of life. Most willingly did they hear the Gospel; and one particularly, a corporal, seemed very deeply touched. He bought a Bible, and afterward came and showed it to me, telling me that in it he had found the peace of his heart. This soldier is a native of the Abruzzi.

In all my visits and discourses of this month, I found but one who openly opposed the word of the Gospel. He was an ex-priest and a government employee. However, in the discussion which we had, no one sustained him by approving his calumnies and invectives, while many openly and frankly approved the simple and pure doctrines of Jesus.

I am yours in the faith of Christ,

GREECE.

ATHENS, GREECE, Nov. 9th, 1867.

MY DEAR MR. SCUDDER,—We should have been glad to hear that the vacancy had been filled, and you relieved of so much extra labor. We are thankful that the Society has such workers in the Board. It is a great comfort to realize that God is in all that concerns the advancement of His kingdom, for thus we are ready not only to

submit, but *rejoice* in all His providences. —We are working as usual, with no incident of special interest to mention. Bro. Kalopothakes has gone to Demerdesh, so I have been preaching at his house on Sabbath evening, besides my own morning service. The attendance continues to be encouraging, and the experience of a few becomes more and more interesting. A woman, who meets much opposition from her husband, perseveres in attending service and in sending her children to the Sunday-school.

The cold weather brings more suffering among the Cretans, and more demands on our time. The Cretan schools are full, and hundreds cannot be accommodated. The school of our district numbers over 500, though the rooms are too straight for such a crowd. We try to do as much evangelic labor among them as circumstances will allow, leaving the result with God. The Cretan schools are not *Mission schools*. Our missionary work in them comes *incidentally*. Christians may contribute, and we shall be glad to receive for their support, but donors ought to realize that this is a philanthropic rather than a missionary work. At this time we will all try to do as much missionary labor as possible, and if we are faithful God will bless the seed.

Yours in Christain Love,

GEORGE CONSTANTINE.

[Accompanying the following letter, we received a most beautiful photograph of the Industrial school for Cretan children. We shall be glad to send a copy to each Sabbath-school that will promise to take up a contribution for our missionary work.]

ATHENS, GREECE, Oct. 26th, 1867.

REV. J. SCUDDER,—Dear Sir: You have received information of the schools of the Messrs. Kalopothakes and Constantine, and now I enclose a photograph of the American Industrial School for the Cretan refugees under my own superintendence. It is the youngest of all by organization, but the oldest in reality by existence, as it was commenced in the tenement house of the Cretans in its locality a year ago. It is a daily Industrial school, con

taining 200 or more children, affording employment to larger girls and women with sewing and knitting. On the Sabbaths they gather in the school-room (a house of *one* room) where we spend an hour, sometimes more, in Bible instructions. The Gospel of the day, we take up with the churches, is learned and recited by both boys and girls. Sometimes twenty of them repeat Scripture verses, many answer questions on the lesson, and all sing. This is the department in which Mrs. S. can labor. You would enjoy hearing them, although we have no piano to lead in harmony, neither have we cultivated voices to lift up the beautiful songs of Zion with us, yet, I enjoy their enjoyment of the music. I trust such institutions will not be obliged to close for lack of funds, but that the philanthropists of America will open their hearts to this people. Could you see the wretchedness and misery of those who flee to this haven from their mountain homes, your eye would pity, and your heart feel for them. Clothed in filthy rags, they appeal to the sympathetic heart at once.

The topic of interest is the marriage and coming of King George with Queen Olga; and preparations are being made for the great event with alacrity.

The anticipated arrival of an earthly king occupies the time and thought of the "Athenians and strangers in the city;" but we have a nobler mission as servants of Jesus, our Heavenly King, to prepare souls for the eternal mansion in His spiritual kingdom. Pray for such success. Truly your Brother in Christ,

D. Z. SAKELLARIUS.

CARTHAGENA, Oct. 2nd, 1867.

BRO. JOSEPH SCUDDER—Cor. Sec. of the A. & F. C. U.—DEAR SIR:—ON the 26th, I received your welcomed letter of Sept. 10th, and the Christian World. In my last letter I was not able to relate to you the horrible murder of two Americans, which was committed at Carthagena shortly before the steamer left. When I was going to celebrate the funeral, a child, of one of the most distinguished mandarins of this place, said to me, "Father Monsalvatge, do you

think of burying these Yankees?" "Yes, sir," I answered him, and then he said, "throw those dogs in the sea."

The Sabbath-school continues without alteration. On the 10th Sept. I received the box of books and the two bundles of tracts which my protector, W. W. Chester, Esq., sent me. The box contains 20 Bibles and 200 New Testaments. On the 19th my sons commenced to offer them to the Spaniards which come daily with the boats of the Gerona, and the Santa Lucia, and they run after the soldiers and officers which they see in the streets. To-day, I have the satisfaction to say to you that my sons have sold all the Bibles at \$20, and 60 New Testaments at one dime a piece. Total, \$26 (in gold.) If the box had contained 400 or 500 Bibles, I would to-day have been able to send to the Bible Society four or five hundred dollars (in gold). All the tripulation of the two Spanish ships ask us for the Holy Bible. They do not care for the New Testament, as it is separated, they want the ancient and New Testament together.

Several women and emissaries of the priest, followed us to tell the Spaniards that we were Protestants, and that our books and Bibles were falsified, and that our pamphlets were anti-catholico, and that the books which were sent to us from New York ought to be distributed gratis, etc. I convinced the Spaniards that neither I nor my sons wished to make a trade with the Holy books, but we were trying to cover the expenses of freight, duty, and discharge, and I showed them the receipt of what they cost me. As I am catechizing them daily since the 4th of July, and giving them reason of my well founded hope in Jesus Christ, showing them the evangelical truth which our Protestant publications contain; and in this manner I easily obtained their belief, and they sent back the emissaries of the priest, and one of the sergeants exclaimed in a loud voice before them all: "In Spain we made the sign of a cross, when we heard the word Protestant, but we now feel honored when one of them shake hands, so affectionately with us, and instructs us with the truthful Christianity."

The crew of the *Genoa* and the *Santa Lucia* consists of 800 men, and not one of them have received us unkindly. On the contrary, morning and evening, they crowd around me in the market and in the streets, and listen to me with respect and approbation, and they come to my house for religious tracts. The disposition of the Spaniards is very different from the nature of this demoralized republic.

The European Spaniard is not so far from the kingdom of Christ as some suppose them. The day that liberty of worship be allowed in Spain, thousands of them will bid good-bye to the Pope, and be ready to take up the standard of Jesus, for they are aware that they have been wrongly instructed and are seeking for the truth.

I have visited the college of the State of Bolivia which has been repaired, and one of the professors said to me, "See, Father Monsalvatge, how we have kept the New Testaments that you gave us last year: they are very much destroyed, but we hope you will be so kind as to give us some new ones." I saw a class of some 25 boys, reading in the New Testament, and answering questions from it, and forming compositions. I made an exhortation with them and prayed to God for them. Your brother in Christ,
RAMON MONSALVATGE.

SOUTH AMERICA.

LIMA, Oct. 26th, 1867.

MR. SCUDDER, DEAR SIR: Your letter of last month arrived in due time. I had thought of giving you an account of some of the members of our class before this time; but news of general interest and importance have left me no space.

You will remember the discussion of the subject of toleration some months since, and that congress decided by the small majority of three that it could not be permitted in Peru. Sometime afterward the resolution was amended so as to tolerate religious instruction: and in this form it passed the house and became the law of the land. Lima is so far advanced that this made no commotion, and produced very little excitement.

We thought the question well settled,

when a resolution in Arequipa, was announced, based upon the superior fidelity of the people of that city to "the church." There are many reports in regard to this small crusade, from which it is safe to infer that fanaticism is as bad as ever; and that ignorance, superstition and cruelty are instruments for propagating the errors of the middle ages in our own times.

President Prado has gone with the army to suppress the movement, and we all hope that he will succeed. But after all the best plan would be to send to the States for missionaries and teachers; as they are more efficient, by the blessing of God, and not half so expensive as armies.

Little can be done until the mind is at ease in regard to such dangers; as self-preservation is the first law of nature, and the first work of a people. Believe me, Dear Sir, your servant in Christ,

A. J. M^cKIM.

P. S. You might have the names printed on the envelopes of letters to S. A., and also the direction, if you think proper. However, use your own discretion in respect to mine.

A. J. M.

CHILL.

SANTIAGO, Sept. 5th, 1867.

REV. J. SCUDDER—DEAR SIR: I shall make a missionary tour in a month or two if all is well. It does seem to us that the churches in Vermont should aid us at this time in building a church.

Monday evening I told the congregation that you were trying to raise money to build a church in Santiago, and that it was our duty to begin to do something for ourselves. It was arranged that a box should be furnished for receiving such weekly contributions as they might be pleased to give. They were hearty in their approval. Two days afterwards a Swiss servant came to our house with four dollars, saying, "I wish to give this towards meeting the expense of the lights." I said to her, "You had better take it, and when you like drop it into the box yourself." "No," she replied, "that is another thing." Go with me to the homes of the members of the congregation, and you will find that they are poor, yet they cheerfully give something.

BRO. MERWIN and wife have secured a very suitable house in a fine street. This is important, for they will be more attached to the work, and Santiago life will be more agreeable than it otherwise would be. It is very rare that you find a house that is well adapted for an American family. Their coming to Santiago is very opportune. We require the sympathy, advice and aid of a missionary family.

Mrs. M. is from Manchester, a daughter of Mr. Burnham, so well known by his long and successful services in "Burr Seminary." This fact may serve as an additional stimulus to those who are inclined to forward our building project.

Two missionary families are now in this city, intending to give their time to the vernacular work. The sooner we can now have a church the better. The work will I confidently believe, receive a new impetus.

Oct. 2, Bro. M. is now fairly settled in his Chilian home. Bro. Sayer also resides here in order to learn the Spanish language. He has a most excellent opportunity, far better than he could have in Valparaiso. They have introduced an important element in our meetings—singing. It is an attractive feature, and will I trust eventually promote the objects of worship. Bro. Merwin will for the present take charge of the Sabbath-school.

We have need of all the force we have at our disposal. The Romish Church in Chili is putting forth great efforts to increase their influence. Within a month three newspapers have been established for the express purpose of opposing Protestantism. Artizan associations, with the parish priest and some rich man or lady to patronize them, are being formed with the real object of checking the spread of Protestantism among that class. Perhaps our work has not interested and encouraged the Christians at home, but it has alarmed the clergy in Chili itself. They no longer affect to look upon our efforts with contempt.

In some quarters the Jesuitical influence is gaining ground. A day or two since, a man, who is said to be a Jesuit, was chosen rector of the University. Last week a new Secretary of State was appointed, who is devoted to the church. There is just now

an effort to introduce by law in all the government schools a book called "Grounds of Faith," which opposes Protestantism. The clergy are intelligent, influential and active. Their efforts are combined and concentrated.

To oppose error in this country we must indeed use the "light-horse infantry," tracts and papers, beautifully executed; but we must also bring to bear massive organized forces. Give us the History of the Reformation, Nelson's Cause and Cure of Infidelity, Concordance, Commentaries, and Bible Dictionaries. We hope, by God's blessing, to raise up ministers on the spot. In some way the church should be made to know and feel that a substantial and comprehensive Protestant Spanish literature must soon be published, or all efforts to extend the truth among the Romanists in these countries will be much less than otherwise it might be. In the future I hope to give you more particulars of our work. There are lights and shades. We feel cheered in view of actual results, and hopeful in view of probable results, and sanguine in view of possible results. With God, the truth and some who have not bowed the knee to the mother of Christ, on our side, we are encouraged to pray, labor, and hope.

Yours very truly,

N. P. GILBERT.

SANTIAGO DE CHILI, Oct. 16th, 1867.

REV. J. SCUDDER—Dear Bro., I expect to be gone from Santiago after a week or two for one month. During this time Bro's. Sayre and Merwin expect to sustain the Spanish meetings. Probably in that time they will each preach his first two Spanish sermons. For two weeks they have assisted in the Sabbath-school. Next Sunday night one of them will take all of the service except the first prayer and the sermon. And Monday night the other will take an equal part. By study, active work and miscellaneous practice, they will, I believe, make rapid progress.

STEALING BIBLES.

Every body says that it is a national trait—thievery. Lying and thieving is very general. Of late we have missed Bibles from the Chapel to that extent that

hardly one was to be found. We therefore began to watch a week ago Monday night. That night we discovered that one young man had the night before stolen a hymn book. We also detected one young man trying to carry a Bible off under his arm.

Last Sunday night we counted the Bibles and two men kept watch at the door; yet two women carried off each a Bible under her shawl. Monday we took the precaution to number the Bibles and to collect them, yet a woman carried off a Bible. It was supposed that a woman had it, and she was asked for it, but denied having anything. Perhaps next week we may send for a policeman to search any suspected persons.

Undoubtedly, we should endeavour to be mild, while we are justified in seeking the protection of the law.

A FIGHT.

After the meeting a member of the congregation accused a young man of having stolen two Bibles and afterwards of having sold them to the priest. The young man insulted all of our artisan class, by saying, "you tailors, shoemakers, carpenters, etc. are a set of ignoramuses. You need not think that we come for instruction, we come to make trouble." One thing led on to another, until he struck the young man and he in turn replied by a stone. A policeman took them to the police station. The

young man tried to make out that our meetings were illegal. After both sides were heard, they were sent about their business, and commanded to "keep the peace."

Next Sunday I must tell them to put up their swords. This affair occurred in the street. I hope we may escape further molestation.

ATTENDANCE

Continues to increase—the last evening there were thirty-six.

THE CHILD'S PAPER

Is well received, and is destined to do much to popularize over our work. I think we ought to have a man to sell the Bible and other books, and to obtain subscriptions for this beautiful paper. It is better to sell almost everything which we would introduce among these people. As it is I give them away—boys in great numbers come after them, but I do not give to them much because I am not sure but the priest has sent them that he may burn the paper. Two professors in an orphan asylum have privately obtained of me these papers, but they dare not on any account introduce them among the children, as the institution is under the direction of the priests.

The little Child's Paper has been given to the city editors and they greatly admire them.

Yours very truly,

N. P. GILBERT.

THE HOME FIELD.

LOUISVILLE, Dec. 1, 1867.

DEAR BROTHER:—Our new Industrial School in the eastern part of the city is a success. One hundred and fifteen children have their names recorded with the twelve teachers. The children may be divided into three classes. First, those who belong to very poor and needy families, and are most of them either Roman Catholic or infidel German, having little or no correct knowledge of the way of salvation, except as they learn it in our Industrial and Sabbath Mission Schools. They are brought up in the midst of smoking, drinking intoxicating liquors, cursing, gambling, and Sabbath ports. Second, those who belong to fami-

lies in a good condition as to property, and can furnish their own material, wishing only instruction in sewing, in good habits, and in the religion of the Bible.

As in the former class, they have at first no motive, I suppose, but to get clothing, so in the latter case their motive at first is to get instruction in sewing.

Third, another small class, love the school for its happy society and social intercourse, and for showing their kindness and good will to the other children. Not being needy or in want of clothing themselves, they love to work for other children. An interesting case of this kind has occurred in the school under the more immediate charge of Mrs

Sadd. A little girl about nine years old, Maggie, of Roman Catholic parents, is very much attached to the school and to Mrs. Sadd; and, what is quite remarkable, her mother will not permit her to stay at home or away from the school, though she well knows the influence we are using to lead little Maggie to love Jesus Christ with all her heart. Last Saturday little Maggie finished a skirt she was making for a very poor little Protestant girl, her father in jail, and she carried it to her, one mile and a half, on a very cold day. O, how happy she seemed to be to engage in such a work of love! One day lately a neighbor's child about her age (R. C.) was at her house, and said, as she was starting to school, "Maggie, it is a mortal shame to go to that school." Her mother came to the door and said "Go on, Maggie, you'll find no better ones in our church, nor they are; and you'll just go to that school all the time." The same spirit is manifested in the new school on Hancock-street. We have never known before so much affectionate attachment to us by these little girls. They run to meet us, and look up to us as their best earthly friends, and ready to take them to Christ, laboring and praying continually for their salvation. I have no doubt Christ is formed in many of their hearts, for I know not how they could well give better evidence of it than they do.

About the time of my last report I was called to attend the funeral of a man, who had renounced Popery, and his wife also. They had never given up their children to the R. C. church, and the priest and other Romanists began to treat them unkindly. The widow, an intelligent woman, wished me to take her and her family (three children) under my care. I expect to baptize her children this week, for she seems to be a real Christian.

My new mission school, in the eastern part of the city, is in a prosperous condition, having a large number of scholars and teachers. We keep up a prayer meeting about every two weeks for the good of this school. Three of the female teachers have asked me to pray for them, that they may

have more (if they have any) of the love of Christ and devotion to their work.

Yours, &c.

I. M. SADD.

REPORT OF A BIBLE WOMAN

FOR NOVEMBER.

A new school has been opened in a new part of the city, and last Saturday sixty-four bright happy faces greeted us as we entered. Fifty-six were Germans, only six were real Americans. All were sanguine that in a week one hundred should be present. God grant it may be so. The two other schools I am preparing to gather in one, as one room is very inconvenient.

The little ones are very ambitious and persevering, and we hope much from them this winter. I find in my visits that we have as much to apprehend from German Infidelity as Roman Catholicism. Both are dangerous, and we feel that their results are equally fatal. They are the two formidable and powerful rivers that so fearfully threaten to overwhelm our city, if not country. I often feel how little are my labors in staying these two great tides of sin and gross error, and yet cannot nor would not be content to sit idly down because of this little. I know God has chosen the weak things to confound the wise, and will in His own good time take care of the influence of such labor. From the adults we expect little, but hope largely from the young. We met one little girl, and asked her to come to the new Sewing school. She looked at us a minute, and then said, "Do you pray?" We frankly told her we always repeated the Lord's Prayer in concert, because Jesus, when he was on earth, told his friends to pray that prayer, and asked her if she knew it. She did know some of it, and promised to be there on Saturday. She was a Roman Catholic. You can see how wary these children are of Protestant influence. Another came to the door and looked in. We kindly asked her to enter. "Oh, no," she said, "we can't go to heaven if we do, but to the bad place." When we can prevail on such to enter, we soon overcome their prejudice, and they become deeply interested. Our female prayer meeting is still very

interesting, and it is among the happiest hours of the week. At every meeting some have requested prayers for their friends or themselves. All who attend are striving for a deeper work of grace in their own

hearts, and feel that coming together is indeed profitable. God only knows the results of this gathering. Services in Jail have been very interesting.

F. F. H.

MISSIONARY INTELLIGENCE OF OTHER SOCIETIES.

[BAPTIST MISSIONS.]

BURMAH.

Baptismal Scene in Toungoo. Mr. Barker, of the Mission in Toungoo, communicates a pleasing account of a baptismal scene in that city, at the close of May last.

We sung a hymn in Karen. Kyou Kai, our hearty fellow-laborer and friend, knelt in the sand, clasped his hands and prayed for God's blessing to rest on all, but especially upon those who were about to put on Christ.

Seven followed each other to a burial in Christ, and we sincerely hope in a true symbol of a resurrection to newness of life. As each descended into his watery grave, the clear voice of this noble Karen pastor rang out over the water the magic words that must cause the walls of heathenism to fall, "The Father, Son and Holy Ghost; in his name I immerse thee. Amen." (An exact translation and order of the Karen formula of baptism.) I need not say that tears would come, tears of joy and hope; joy for what God has done here, hope of what will be accomplished in this magic name of the Triune God.

Characteristics of Burman Christians.—Mr. Douglass, missionary in the Burman department in Henthada, presents the following notices of the characteristics of Burman Christians and their prayer-meetings in his field:

In their singing there is great room for improvement, both in regard to melody and harmony; but their souls appear to be filled with praise. In prayer they appear to pour out before God their whole hearts. They have, even those who are quite illiterate, an unbounded flow of words, and an entire freedom from all embarrassment and restraint. They often in prayer show an intelligence, i. e., a knowledge of the character of God, of the human heart, of the way of salvation through Jesus Christ and the work of the Holy Spirit, that they can manifest in no other way. For any person who is a professor of religion to be unable or unwilling to lead in prayer would be to a Burman incomprehensible; at least I never heard of one to be called upon to lead in prayer and under any circumstances decline, or ask to be excused.

The Bible in the Capital of Burmah.—Mr. Hancock, of Rangoon, under date of July 1, communicates the following encouraging item of intelligence:

We have occasion to know that the Scriptures and tracts find their way occasionally to the capital. A young man, a Mussulman, thoroughly acquainted with the Burman language, and to all appearance a Burman, who was engaged in trade at the capital, spent a great part of his time, during the three months' reign of terror and confusion there, in reading the Old Testament. He was captivated by it, and the probability of its truth was confirmed by what he previously learned of the ancients from the Koran. He was urged by his teachers to banish the book, but in vain. He was in Rangoon a few days ago, and immediately sought his old friend, Ko Yan Koke, who had originally supplied him with the Scriptures, and on his return, took with him some other books, which he distributed among his fellow passengers before he left the city. Light and truth are spreading, and we may take encouragement.

"Though seed lie buried long in dust,
It shan't deceive our hope;
The precious grain can ne'er be lost,
For grace insures the crop."

HINDOOSTAN.

Madras Presidency.—Teloogoos.—*A Promising Work.*—Mr. Clough, of the Mission to the Teloogoos, gives the following notice of the promising state of the work in his field:

Our hearts are filled with gratitude to God. Our prayers were heard before we expected, and answered. He is doing good to us. To Him be all the glory.

Our work and our prospects as a mission never looked so promising as now. Inquirers are coming and going frequently. That many of them are led to come by the influence of the Holy Spirit I have no reason to doubt; while others come, no doubt, from curiosity. Since my last letter it has been my high privilege to baptize ten, eight on the first Sabbath in May, and last Sabbath two, and still the work goes on widening and deepening every day.—*Macedonian.*

Baptist Growth.—In twenty-five years the Baptist demonstration in this country has gained sixty-nine per cent. in churches, seventy-seven per cent. in ministers, and ninety-eight per cent. in numbers; and in twenty-seven years the contributions for home and foreign missions have increased three hundred and eighty-four per cent.

[WESLEYAN MISSIONS.]

KAFFRARIA.

A little incident, which occurred a few weeks ago, as I stood in a shop in Queens-town, shows the dark state of those who have not come in contact with civilization.

A knot of Kaffir women came into the shop, one of them dressed in a frock, put on in a way which showed she was more used to doing without it, and the rest in their national costume. A mirror, hung near the door, drew their attention; and by their boisterous merriment, I perceived that one of them was affording amusement to the rest. She was a raw specimen—had never been in a shop before, nor seen a large looking-glass; and it was some time before she could understand that there was not another shop, and another white man on the other side looking at her. The rest, more accustomed to such things, were admiring their beauty, or lamenting their ugliness. "I didn't know I was like that." "As I'm alive, I didn't know my eyes were so."—"How handsome he is, the child of the white man!" This compliment raised a general laugh, and they proceeded to comment on the goods in the shop; the raw one inquiring of the rest whether every white man could make all the different sorts of goods. It was explained that we have each of us a different trade, and the goods are put in the shop to sell. And then one asked another how it was the white people have so much wisdom. "Did God give them the gift of being as they are from the beginning?" This was the Missionary's opportunity.

Answer to Prayer.—At the lovefeast of our Society at Portuguese Town, I was much affected by the statement made by one of the members there. He is a fisherman; and, a few weeks before the lovefeast, had had a remarkable deliverance from danger, in answer to his prayer. Returning home after his fishing, he was caught by severe weather in crossing Sierra Leone bar. The place is rough at all times; and, when a sea is on, very perilous. He said that the canoe was several times nearly overwhelmed; and as each wave came he expected only to go to the bottom, for he could not do much in controlling the canoe, there being only one

other man in it. At last he bethought him of his God, and, said he, "I prayed. I said, O Lord, dis is de hour when Thou hast bid me come to Thee; for Thou hast said, 'Call upon me in de day ob trouble, and I will answer thee.' O Lord, dis is de day of trouble; O let not dese waves overwhelm me, but deliver me." They then pulled their paddles, and were soon into smother water, and got safe to land.

Conversion.—It will interest you to learn of the conversion of an old Mohammedan at Kissy, during the present quarter. He is a man verging four-score years; he was moved to abandon Mohammedanism by a heavy sickness, which brought him very near the gate of death. During his illness he was visited by a few of our members, who prayed with and pointed him to Christ, as "the Lamb of God which taketh away the sin of the world." Immediately after his recovery he told his Mohammedan friends that he was going to serve God after the Christian fashion. Enraged beyond description, they labored hard to dissuade him; but, in the face of all their remonstrances, he positively told them that his mind was made up to unite himself with the Wesleyan Church, because God tells him to do so; and, furthermore, that he should be sorry for his sins and forsake them; and then go to the minister, make an open confession, and ask for baptism. My joy knew no bounds when this old Mohammedan applied for admission into our church; and, after having fully satisfied myself of the genuineness of his conversion, I baptized him in the name of the Trinity before an imposing congregation, which was deeply affected, while he stood before me with his hair as white as wool, and avowed his renunciation of the devil, the world, and the flesh; his belief in the three Persons in the Godhead, and determination of future obedience.

[MISSIONS OF THE AMERICAN BOARD.]

TURKEY.

BULGARIA.—The Bulgarians are, of all others, most interested in the settlement of the Eastern question; and the same characteristics which have made them restless under Greek ecclesiastical dominion, and desirous of education, are still at work among them; and they are intensely seeking the further development of their nation. Their young men imbibe the spirit of freedom from their growing intercourse with European nations, and especially from their increased knowledge of America since the great rebellion.

Papal and Infidel Influences.—This restless, active spirit ought to be met by a vigorous and earnest prosecution of the Gospel work. Rome is entrenched already among the people, with a force of priests in this city and some of the surrounding villages, and has one of the finest churches in the city, and good buildings for male and female schools.

Infidel France has many of its representatives here, whose influence is complemented by free-thinking young Bulgarians, educated there, and especially by a large number of the teachers, who, despising their own empty formalism, to which they still cling in order to retain their positions, have become really infidel, and use their influence to undermine the power of the Bible. It is important that Christians who desire the salvation of this nation should now be earnestly at work.

Increasing Hostility.—Recent news from Panagureshte and Tartar Pazarjik show that the truth is advancing and opposition increasing. In the former place several had taken so decided a stand against the church errors, and for taking the Bible as a standard, that the village council took up the matter. One of their number, who a year ago was an opposer of Protestantism, now openly favored it. He was removed from the council, and orders were given that no one should trade with the Protestants, or supply them with food. At the ovens, where all baking is done, they were refused. Their cattle were not allowed to be pastured with the common herds—which, in this country, are all fed on grounds belonging to the village in common, no man having separate grounds—and several of the leading young men who were favorable to the truth were taken separately into a room with the head men of the village, and so threatened that they signed a paper to the effect that they will have nothing to do with the Protestants. The one expelled from the village council has since called on us here. He is not at rest, nor are the others. They feel that they have forsaken the right. After two weeks I hope to visit the place.

MARASH.

The Seminary has had a very unexpected addition of students. Last year we had only eight, and could only hope that this number would be a little more than doubled. We have, in fact, a four-fold increase.

The Students.—We are very much pleased with the students. I think it would be hard to find a finer lot of young men, for ability or Christian character. The unmarried students from abroad have had some diffi-

culties to contend with in the way of providing for themselves; but the matter having been laid before the women at Marash, twelve families agreed to undertake the washing, mending, and baking for one student each, and so provided for all who were thus needy.

NESTORIAN MISSION—PERSIA.

The Reforming Priest in Tiary.—Mr. Shedd wrote you of an interesting priest from Tiary, who united with us at our meetings in Amadia. After his return home the people of his large parish assembled at his house for a conference. They assured him of their willingness that he should teach and guide them whatever way he chose; he might exclude whom he pleased from the communion; they would furnish him all the scholars he wished, and would pay him all he needed for his support; but they could never tolerate his receiving wages from the American missionaries. As far as we can learn he is a true and faithful servant of our Lord, and is laboring in a quiet way for the dissemination of a pure Gospel. He is secretly gathering around him a party of men of like views with himself.

GABOON MISSION.

(West Africa, near the Equator.)

LETTER FROM MR. BUSHNELL, Sept. 3, 1867.

As I passed along in my boat, I frequently saw, on the banks of the river, places where the bamboo had recently been burned, and upon inquiry was told that there the fires of superstition had been kindled to burn witches. In one place a wife had been burned for her husband, who had fallen in battle with the Pangwes. In another, two persons had been burned for an old chief who had killed himself with rum-drinking. In this way the remnant of these two tribes, left by the slave-trade, are destroying each other, and will soon be numbered with the departed, or absorbed by the more numerous and powerful Pangwe tribe, who, though cannibals, are not witch-killers. They sometimes purchase and eat condemned Bakelie witches, but never kill their own people for the imaginary crime of witchcraft. They quietly look upon this destruction among the other tribes with satisfaction, seeing that soon they will occupy the places on the river which are being vacated, and come in direct contact with commerce on the coast, with no intervening factors to rob them of their profits.

WESTERN INDIA.

Sholapoor.—*A Brahmin Convert*—*Opposition.* Mr. Harding announces that a Brahmin had just been admitted to the church.

A younger brother had decided to embrace Christianity with him.

They have an older brother living in the city, and early Monday morning they wrote to him, stating that they had broken caste and thrown away their sacred thread, and had determined to become Christians. This announcement kindled a fire that burned furiously for several hours. Their older brother, with other influential Brahmins, came to our house in the town, where the young men were staying, and by every possible means endeavored to persuade them to leave. A large and disorderly mob assembled about the house, so that our people were obliged to close the doors and windows. I said a few words, and then wrote to the Collector, asking his protection for the young men.

Violence.—Unfortunately the Collector was absent from Sholapoor, and there was considerable delay before my letter reached the second magistrate.

We waited in painful anxiety for more than half an hour, during which time the mob outside had become very disorderly. At last, the doors being broken open, the two men were seized and carried away.—Not long before this occurred, three native Christians, who were outside, were most cruelly assaulted by Brahmins and others. They all received severe wounds upon the head, and it is a wonder that some of them were not killed.

Interference of Magistrates.—As soon as these occurrences came to the knowledge of the magistrate, he issued warrants for the arrest of the leaders in the mob: and he also gave stringent orders to the police to find the two men who had been carried away. As the native officials, being Brahmins, were quite in sympathy with the rioters, it seemed doubtful whether these orders would be obeyed; but about dark the older of the two, Ramchandra, was found and set at liberty. He came at once to the mission house, and we shall not soon forget the scene that followed.

Patient Suffering.—The Christians, who had been waiting in anxious suspense, came to rejoice with him. The three who had been so cruelly beaten were present, weakened and faint from loss of blood, and their clothes crimsoned from head to foot. Yet there were no complaints. One suggested that these sufferings were very light compared with those which Christ endured for us. And another remarked, "Yes, and we are ready to endure more, even to give up our lives for his sake if need be;" and then, as by instinct, we all knelt down to thank God for our preservation, and that we were counted worthy to suffer for His name's

sake. And we did not forget to pray for those who hated us because they hated Christ; for we felt that we had only heard that day the echo of other voices, coming from another mob, crying, "Away with him. Crucify him, crucify him."

The younger brother was not found till the next day, and meanwhile he had been so influenced by his friends and by the native officials, that he expressed the wish to return to his Hindu brother. I hope we may yet see him again, but hitherto we have had no communication with him.

MADURA.

Mr. Washburn, writing from Battalagundu, says: "Two or three of the congregations are enduring a great fight of affliction with the Romanists. It will do them good; but for the present it is not joyous but grievous. In cholera seasons they (the Romanists) run to us for help, and we dispense medicine as freely to them as we give to one another, and watch by them when dying. When they are well they requite us, in places where they are strong enough, by putting the Protestants under ban, refusing them fire and water, and keeping them from the village washerman, barber, blacksmith, and carpenter, so that a plow cannot be mended, or a house repaired except with the greatest difficulty. It is surprising how suddenly, out of a quiet and calm sky, a storm has broken forth that threatens to wreck the piety of the strongest. Nearly every house has its persecuting agent in it. All this is the work of one Thome, a French Jesuit, who has lighted down among us."

IN Benares, the sacred city of Hinduism, a Christian mission has existed since the year 1817. There is a church, having a native pastor and a congregation of between 300 and 400 hearers, and a college, so called, embracing between 400 and 500 students.

The London Missionary Society has existed seventy-two years. Through its missionaries, 300 native churches have been gathered, embracing 26,000 members, and around them is a population of 130,000 souls who have given up all idolatry, and call Christianity their religion.

Connected with the Basle Missionary Society there are 91 laborers, 53 ordained and 38 unordained. Of the latter, several are mechanics, laboring in India and in West Africa. Nearly one-half the laborers are unmarried, there being only fifty married females connected with all the missions.—There are only two single females in the foreign service.

MISCELLANEOUS.

AMERICAN & FOREIGN CHRISTIAN UNION.
At a meeting of the Presbytery of Rockaway, held at Wheppany, N. J., April 24th, 1867, the following resolution was adopted :

“Resolved, That this Presbytery has heard of the labors and success of the American & Foreign Christian Union with great satisfaction ; and hereby expresses its unabated confidence in this Society, and cordially commends it to the sympathy and support of the churches under its care.”

A true extract. B. C. MEGIE,
Stated Clerk.

[We thank the Presbytery for their cordial endorsement, and assure the brethren that we have already reaped fruit from their action.]

THE ROMAN CATHOLIC CHURCH IN THIS COUNTRY.—Father Hecker, who is about to leave for a tour in Europe, gave in his farewell address his view in respect to the Roman Catholic Church in this land. He made a statement of his plan, and contended, by an exhibit of figures, that before the present generation passed away, the Catholics would be numerically greater in this country than the Protestants, and that in consequence the governing of the country would be in their hands, and that they must be prepared to assume this important responsibility. Were they ready to do so? He feared not. But it would be the great work of his lifetime to make them so. The institutions of the United States were founded on great Catholic principles, antagonistic to the Puritan theocracy of New England. The whole country, he said, was now going into rationalism, and the most popular sects were those the least pious, as the Unitarians, the Universalists and the Spiritists. From preaching the total depravity of man, Protestantism has gone to the other extreme; naturalism, which is mere deism. He asserted that if this country were Catholic, we would have had no civil war; for the Church that knew how to convert feudal Europe into free and civilized communities, would have also known how to convert our slaves into freemen without going to war to do so.

Father Hecker, it seems, has written two works, which have had a large circulation, “The Questions of the Soul” and “Aspirations of Nature.” Several of the other Fathers of the Society, in fact all of them, have written and published more or less on the subject of spreading Catholicism throughout the length and breadth of this country. He sails for Europe in the City of Paris, to attend the Catholic Congress in Belgium. He will also visit Dublin, London, Paris, Brussels, Vienna and Leipsic, and establish relations with the various societies in these cities for the spread of Catholicism in this country. At Malines he will learn how they conduct such assemblies in Europe.—It is his intention, with the approval of the Catholic hierarchy, to call a Catholic Congress of the clergy and intelligent laymen of the United States, to assemble in New-York next year, for the purpose of adopting measures for a more thorough plan of propagating Catholic ideas and knowledge of the Catholic religion in all portions of the country.

From the above we see the efforts and determination of the Romanists. Father Hecker is a type of his class, and a mighty class it is; and yet how few there are who believe that the Romanists will accomplish what he claims they will, i. e. govern the country before many years have passed!

BIRTH AND DEATH-RATE OF THE WORLD.
Staticians have calculated that if the population of the world amounts to between 1,200 and 1,300 millions persons, the number of deaths in a year would be about 32 millions. Assuming the correctness of this calculation, the deaths each day would be nearly 88,000; 3,600 per hour, and 60 per minute, and thus every second would carry into eternity one human life from one part of the world or another. But reproduction asserts its superior power; for, on calculating the probable annual births on the globe the result shows that whereas sixty persons die per minute, seventy children are born, and thus the increase of the population is kept up.

== HOW CHURCHES DIE.—Said a colored preacher : " Ise known many a church to die 'cause it didn't give enough, but I neber knowed a church to die 'cause it give too much. Dey don't die dat way. Bredren, has any one of you known a church dat died 'cause it give too much? If ye do, jest let me know, and I'll make a pilgrimage to dat church, and I'll climb by de soft light ob de moon to its moss-covered roof, and I'll stand dar and lift my hands to hebben, and say, ' Blessed are de dead dat die in de Lord.' "

CONGRESSIONAL STATISTICS.—The following will show the number of the members of Congress from the several States and Territories since the organization of the Government : Total number of Representatives, Senators, and Delegates who have served in Congress 4274 ; Members of the Continental Congress, 404 ; number of Smiths, 55 ; number of Browns, 26 ; number of Joneses, 25 ; number of Speakers of the House of Representatives, 30 ; number of Presidents of the Senate, 16 ; Presidents of the Senate *pro tem.*, 44 ; Clerks of the House, 18 ; Secretaries of the Senate, 5.

GEORGE MULLER.—Geo. Muller, the renowned founder of the Orphan Establishment, Bristol, England, has received and expended \$2,750,000, every penny of which was sent voluntarily, without solicitation. He has twelve hundred orphan children under his charge, occupying five large stone houses, each distinct from the others. The following personal description is from the " Boston Journal " correspondence :

" He lives in the simplest style, and does not allow himself a lounge or a rocking-chair, unless he is sick. He was a poor man when he began, and is a poor man today, though he has handled millions of money, and could have spent it as he would. Muller is a Prussian, and was born in 1805. He was in the Prussian army. He was very wicked, and was converted by some signal displays of grace, and he devoted himself from that hour to the cause of the poor. He is a tall, slim man, with the bearing of a soldier—with dark hair and gray

whiskers—wears a black frock coat buttoned to the neck, and a white cravat without a collar. He speaks with a brogue. His preaching is very simple, earnest, and full of Christ. He is a man of great executive ability, and is the sole manager of this immense concern. I have been all over his establishment. It would do credit to any government on the face of the earth. I have talked with the people of Bristol about Muller—merchants, tradesmen, draymen, storemen, and all classes, religious and irreligious—and they all express the highest confidence in his piety and integrity and honor, and assign him a high place among the model men of the world. His theory is this : that God is a hearer of prayer ; that he is the same faithful God that he ever was ; that this he believes and this he trusts, and has never been disappointed."

GO DIO.—We once knew a theological student who had visions, and was miraculously directed to " go to Rome." Hestated this to a hard-headed old doctor of divinity in Boston, who, at once suspecting dyspepsia, exclaimed, " Go to Rome ! Nonsense, my son ! Go dig ! "

BOOK NOTICE.

A DICTIONARY OF THE BIBLE : comprising its Antiquities, Biography, Geography, and Natural History ; with numerous illustrations and maps. Edited by Wm. Smith, LL.D. Hartford : J. B. Burr & Company.

The first number of this most beautifully executed work has been sent to our office. The maps and engravings are elegant. In looking over the list of those who contribute to the work, we see the names of many of the most celebrated divines and scholars of England. It promises to contain every name in the Bible, respecting which any thing can be said. It will embrace the results of Historic Research, Antiquarian Investigation, the Study of Languages and Dialects, and the Discoveries of Modern Travelers and Explorers in the Holy Land, such as Robinson, Fergusson, Layard, and Offert. It will contain 800 double columns octave pages, with over 125 engravings, and will be furnished in extra fine cloth, sprinkled edges, for \$3.50 ; leather \$4.00, and morocco \$4.50.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, DURING THE
MONTH OF NOVEMBER, 1867.

MAINE.

Gorham. 1st Cong. Ch. and Soc'y by John
C. Card, Tr. \$29 00

NEW HAMPSHIRE.

New Boston. An aged Widow's mite... 1 50
Manchester. 1st Cong. Ch. and Soc'y... 47 50
Hanover Centre. Cong. Ch. and Soc'y... 3 00
Bennington. F. M. Whittemore... 2 00
\$54 00

MASSACHUSETTS.

Barra. Mrs. Phoebe Barrett... 100 00
So Hadley. 1st Cong. Ch. & Soc'y,
J. Dickinson Tr. 40 46
Boston. W. H. Cooley for Miss Ran-
kin's school... 10 00
Randolph. 1st Cong. Ch. & Soc'y of
which \$20 by Atherton Wales
to complete his L. M. 104 66
Spencer. Cong. Ch. & Soc'y... 19 86
Leominster. Evan. Ch. and Soc'y... 31 77
Chelsea. Winnissimmett Ch. & Soc'y 94 76
Westford. Cong. Ch. & Soc'y... 4 26
Boylston. " " " " " " " " 9 19
Cambridge. Shepard Ch. and Soc'y 140 05
Andover. South Parish... 60 00
North Andover. Trin. Evan Cong.
Ch. and Soc'y for L. M. of E.
P. Barnes... 25 00
Cambridgeport. E. D. Goodrich for
Miss Rankin's Seminary build-
ing... 500 00
Enfield. Ben. Soc'y per W. B. Kim-
ball, Tr. 28 00
\$1,178,00

CONNECTICUT.

Stamford. 1st Cong. Ch. L. L. G.
Whitney, Tr. 71 41
Norwich. 2nd Cong. Ch. per E. Lear-
ned... 100 00
Stratford. Col. G. Loomis, U. S. A. 5 00
West Hartford. Cong. Church... 70 01
Bapt. Ch. in part of L M for
Rev. Wm. M. Ross... 8 50
Colchester. Cong. Ch. Rev. Lucius
Curtis & Elijah Ranson L M's 62 00
Greenville. Cong. Ch. and Soc'y... 47 30
Norwich. 1st Cong. Ch. Dan'l F.
Gulliver, M. D., and Capt W.
E. Potter, L Ms... 58 30
Wallingford. Rev. E. R. Gilbert L M 33 40
Hartford. Centre Church... 238 03
\$685,95

NEW YORK.

N. Y. City. West Pres. Ch. per S.
McNeil, Tr. 248 97
" Mrs. Jane G. Phelps... 100 00
" Mercer St. Ch. add. Mrs. M.
C. Bull \$50, J. K. Sprague \$50,
Mrs. Boorman \$50, per W.
W. Chester... 150 00
" Wm. E. Dodge, Esq. \$50,
Mrs. Wm. E. Dodge \$50, for
Miss Rankin's school... 100 00
" Member of Allen St. Pres.
Cong. for re-building Ch in
Brownsville, Texas... 50 00
" Jonathan Sturges, Esq... 100 00
" Rev. Dr. Crosby \$100, W. E.
Dodge \$100, J. A. Stokes \$100,
H. K. Corning \$100, for "Star
of the East"... 400 00
" Mrs. Elizabeth Swan \$50 for
Greece, and \$50 for Italy... 100 00
" A. C. E. for Miss Rankin... 5 00
Elliotville. Mrs. Christiana Rider... 2 00
Batavia. Mrs. Sarah B. Stocking, in
full of L M for Geo. Ashley
Lewis... 15 00
Salem. 1st Pres. Ch. M. Freeman, Tr. 30 00
Auburn. Helen E. Hunt, for Ch. in
Brownsville... 10 00

Brooklyn. Mrs. A. P. Flanders... 2 00
" 1st Pres. Ch. per Henry Ide
Tr. 416 91
Poughkeepsie. 1st Pres. Church... 86 36
Waterford. Pres. Ch. which makes
Rev. Arthur T. Pierson L M... 40 00
Montgomery. Pres. Church and Sab-
bath-school to make Rev. J. M.
McNulty L M and for the Cre-
tans... 37 71
Jamaica. Pres. Church... 62 00
Catakill. " " for Colpertage
in Italy... 106 00
Mattawan. Jo's Howland, Esq... 50 00
North Litchfield. Mrs. —, for
Brownsville... 3 00
Oswego. Infant S. S. Class in Dr.
Condit's Ch. for Miss Rankin's
work... 12 62
Buffalo. Le Grand Marvin... 1 00
Romulus. Pres. Ch. add... 1 38
Knowlville. Pres. S. S. for Cretan
Children \$10, and Monthly Con-
cert \$5... 15 00
Owego. Pres. Ch. to make Rev. S.
Cobb, L M... 71 25
Mt. Morris. Pres. Ch. add... 5 00
\$2,219,19

NEW JERSEY.

Hancock's Bridge. M. E. Church... 9 00
Allowaytown. M. E. Church... 5 14
Salem. Broadway M. E. Church add... 1 00
Bridgeton. Pearl St. Bapt. Ch. in part
of L M for Rev. W. M. Mo-
Nell... 23 00
" 1st Pres. Ch. Rev. C. P. Greg-
ory L M... 39 50
" Commerce St. M. E. Church
in part of L M of Rev. F. N.
Morrell... 13 35
" 1st Bapt. Church... 11 10
Millville. Pres. Church, Rev. Jos. E.
Scott L M... 30 00
" M. E. Church... 18 00
Newark. 1st Pres. Church Rev. Dr.
Stearns... 150 00
So. Orange. Pres. Church to consti-
tute Moses A. Peck, and Daniel
J. Sprague L Ms... 64 50
Ringoes. Pres. Church... 21 58
West Hoboken. Monthly Concert for
Greece... 10 02
East Orange. 1st Pres. Church, Mo.
Concert per S. C. Jones... 16 55
Paterson. 2d Pres Church... 14 40
\$427,44

PENNSYLVANIA.

Pittston. Two or three ladies for Miss
Rankin's school at Brownville... 13 00
Chambersburg. Pres. Church in part
of L D for Rev. Mr. Crawford... 48 50
Franklin. Taylor \$10; Lamberton,
Mackey, Duffield, Heydrick,
Hanna \$5 ea.; Others \$19;
which makes Rev. S. J. M. Ka-
ton L D in part... 54 00
Greenville. G. A. Bittenbender for
1st Prot Church in Mexico... 5 00
Pulaski. Pres. Church, in part... 6 50
Hopewell. " " " " " " " " 5 25
Deer Creek. U. Pres. Church in part
for Mr. Moorehead's field, and
to make Rev. J. Alexander L
D in part... 40 16
Mahoning. Pres Church towards L
M of Rev. D. L. Dickey... 18 10
Kittanning. J. A. Colwell which
makes Mary J. Colwell a L M... 30 00
" Cuthoun & Colwell \$10 each... 20 00
" Ewing, Orr, Templeton, Ayres
& Cash \$5 ea.; Others \$10... 35 00
Newtown. David Feaster... 5 00
\$280,51

DISTRICT OF COLUMBIA.

Washington. Mrs. I. Johnston \$8,
O. Knight, \$5 for the Cretan
Children..... 10 00

MISSOURI.

St. Louis. Mr. Wells' donation of
Tracts 3 00

ILLINOIS.

Chatsworth. R. H. Sloan, half for
Greece, and half for Italy..... 300 00
Princeton. M. E. Church..... 8 08
Polo. Indep. Pres. Ch. to make Dr.
Amos Maltby J. M. and D. B.
Moffatt part L. M..... 47 80

INDIANA.

Green Castle. 1st Pres. Sabbath-school 4 40
Richmond. Whitewater Society of
Friends..... 17 10
" Richmond Soc'y of Friends, O.
Winkler \$1, S. Griffith, J. Nich-
olson, Franky Rambo 50c. each... 2 50
" Albert Blanchard..... 1 00
New Albany. 2nd Pres. Church, Rev.
H. C. Hovey to constitute Dea-
cons Wm. H. Lewis, and S. A.
McClung L. M's..... 60 00

OHIO.

Xenia. For Mr. Moorehead's Mission
1st U. Pres. Church, R. Craw-
ford \$10; J. H. Shields in full
of L. M. \$5; Messrs. Stewart,
Crawford, Bradford, Wright,
Caruthers, Hannon, Galloway,
Mrs. Dean, and Miss Van Eaton
\$5 each; Nash, Finley, Den-
ning, Stewart, Crawford and
Stewart \$2 each; W. Fleming
\$2 50; O. Barnett \$1 50; Gordon,
Wade, Andrew, Cherry, Funk,
Homes, Chase, Finny, Dean,
Gordon, Stewart, Bradford,
Hopkins, Mrs. Stark, Buchanan,
Hamilton and Miss Crawford \$1
each; Mrs. Rankin 50c. Miss
Buck 20c; Collection \$18 58..... 112 58
" D. and E. Miller for education
of one of Mr. Clark's Young
men..... 80 00
" S. B. Class in 1st U. P. Church
for Adde in Mr. Moorehead's
family..... 21 00
" Sabbath-school of 1st Pres. Ch.
for Sabbath-school work in Italy. 9 64
" Union Female Sem'y for Home
Work..... 9 09
" 2d Pres. Church for Mr. Moore-
head's mission, T. E. Little in
full of his L. M. \$10; Messrs.
Henry & Wilson \$5 each; Col-
lins, Gerin, Andrew, Simpson,
Mrs. Ewing and Mowet \$2 ea.;
Morrow, Moore, Wright,
Smeigh, Ewing, Humphries,
Cooley, Ackelson, Wade, Mc-
Clelland, Hutchison, Kyle, For-
est, Hutchison, Lytle, Martin,
Smart and Hyslop \$1 ea; Wade,
Mrs. Lytle and Hamil 50c. ea.;
Mrs. Collins 30c.; Others \$4 15;
Geo. Ewing 5c.; F. Ewing and
Mrs. Orr 10c. each..... 56 20
" 1st Pres. Church Messrs. Carey,
Ankeny, Townsley, Allison &
Harbin \$5 each; Mr. Merrihan
\$3; Ormsby, Barlow and Find-
ley \$2 each; Allison, Gornley,
Nisonger, Munger, Carey, Co-
oper, Stevenson, McClure & Mrs.
Allison \$1 00 ea.; Mrs. Orr 5c.
Carrie Ormsby & J. Dugan 10c. ea. 43 70
" Ref. Pres. Church, J. C. and D.
McMillan, Mrs. Weyer & Ew-
ing \$5 each; Stewart, Miller

Xenia. & Bryson \$2 each; Bratton,
Miller, Bratton, McQuestion,
Bryson, Harper, Moore and
Miller \$1 each; W. Harney,
50c.; Mrs. Stewart, and Cooper
25c. each..... 35 00
" Ger. Ref. Pres. Church in part
Heaney \$1; Mr. Crumbough 25c... 1 25
" Miss Ewing's School..... 1 80
" Messrs. Arnold & Carson \$2 ea. 4 00
Columbia. Mrs. Thomas..... 2 00
Hamilton. U. Pres. Church, add..... 16 17
Cincinnati. Rev. R. P. Aydelotte..... 10 00
College Hill. Pres. Church A. D.
Tweed \$10; Others, \$40 40..... 50 40
" Female College in part..... 34 10
South Salem. Pres. Church, Messrs.
Brown and Irwin \$10 each, in
part for L. M.; Evans and Van-
dervere \$5 each., for L. M.;
Others \$68 44..... 95 44
" Dwyer's School House Union
meeting in part 4 87
Walnut Hills. Lane Seminary Pres.
Church, Messrs. W. C. Moore
and W. D. Rosseter \$10 each;
Messrs. Norton and Vent, Mrs.
Balls and Hicks \$5 each; E.
H. Kemper \$5 37; Mrs. Smith,
Miss and Mr. Smith, Mrs. Niles,
Smith & Wright \$2 ea.; Mrs.
Isham & Coan \$1 ea.; J. Bur-
goyne 50c.; Others \$46 03..... 105 63
Lebanon. 1st Pres. Church, Mrs.
Gould \$10; J. S. Peebles \$5,
Messrs. Anderson, Tichnor,
Smith, Mrs. Rogers & Scott
\$2 ea.; Smith, Gilchrist, Mo-
Burney, Wilson, Rogers and
Mrs. Hardy \$1 each; Van Har-
lingen & Noble 50c. ea.; Miss
Scott 50c.; Miss Roof 25c..... 32 75
" Bay't Church, J. Simonton \$5;
Dunlevy 13; Messrs. Booke,
Lewis, Mrs. Ford and Corwin
\$1 each; Mr. Thompson 50c... 12 50
" Cumb. Pres. Church, D. P.
Bennett \$2; Messrs. McCall,
Hill, Bella, Nelson, Bennett,
Nelson, Mrs. Krusen & Nelson,
\$1 each; Mrs. Hinch 50c.; Mr.
Greathouse and Miss Stoddard,
25c. each..... 11 00
" Prof. Holmes' family..... 11 00
" Cong. Church, Messrs. Hatha-
way, Meserve, Dyke, Smith,
Williamson, Jenkins, Mrs. Par-
shall \$1 each..... 7 00
" Meth. Prot. Church, Messrs.
Colvin, Howry, Hutchinson,
Brown, Rockheli \$1 each; Mrs.
Evans 50c..... 5 50
Windham. Rev. Luther Humphrey
for repair of Ch. at Brownsville. 5 00
New Concord. U. Pres. Cong. in full
of L. M. for J. C. Mureh, and for
Mr. Moorehead's field..... 10 25
Mansfield. Cong. Church, T. E.
Tracy \$8 50; A. L. Grimes,
Mrs. R. L. Avery \$5, E. Stur-
ges, Sen'r \$3; Wood, Cook,
\$2 each; Ingersoll, M. De-
Camp, \$1 each; Sibbett 50c.
which makes Howard Tracy
L. M..... 30 50
" Pres. Church, of which \$3 by
J. C. Varnum on L. M. for him-
self and bal. with former con-
tribution in full of L. M. for Rev.
David Hall..... 22 20
" United Pres. Church in part..... 8 35
" Lutheran Sabbath-school..... 3 62
Oberlin. 1st. Cong. Church..... 35 35

\$387, 89

MINNESOTA.

Fairebault. Sam'l T. Mathews..... 2 00

Total, \$6,217, 86

THE

CHRISTIAN WORLD.

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No. 2.

THE ROMAN QUESTION;

OR,

LOUIS NAPOLEON, VICTOR EMMANUEL, AND PIO NONO.

THE Roman question is well worth our most attentive study. It invites consideration as one of the most perplexing problems in politics, which our own, or any age, has ever been called to deal with. But especially does it invite attention as one of the most solemn lessons which Providence has ever read to the world. Why should that question be so difficult of solution? Why should it bring with it dangers so tremendous to the whole condition of Europe? Why should a few square miles of barren territory—for the Papal States are perhaps the most thinly populated, and the most wretchedly cultivated of all the countries of Europe—so disquiet the nations, and imperil their peace? Why should it be so exceedingly hazardous to decree an end to what looks the most insignificant and obsolete sovereignty in the world? Only last summer we beheld some dozen of small potentates and sovereignties abolished—literally snuffed out. The world never missed them; not a battalion marched to defend their petty thrones. But here is what seems a pettier throne than any of them, here is a king whose territory is scarcely ever ploughed, and so diminutive, that one might travel over it on foot in almost a single day, adorned by one or two ruinous towns, and inhabited by goat-herds and buffalo keepers, and yet, the moment that any one lifts a finger against his prerogative, or ventures to place his crown in jeopardy, all Europe is thrown into commotion and alarm; cabinets exchange angry notes; iron-clads get up their steam; armies begin their mania; panic seizes upon all the exchanges of the world: torrents are poured out, other thrones begin to totter, and it becomes evident that if this potentate, insignificant as he seems, must be overthrown, great many more potentates shall descend into the same fate. How evident is it that there is more here than meets the eye. It is not Providence proclaiming to all who

have ears to hear or eyes to see, by making the Papal Power the great centre of alarm, retribution, and punishment to the nations and kings of Europe, that in past ages it has been in connection with the Papal Power that they have most grievously sinned, and that here, where they now find the centre of their punishment, was in past ages the centre of their transgression and iniquity. The Scripture is being fulfilled before our eyes, which said, that the kings of the earth who lived deliciously with the harlot, should be made to share in her last plagues, and should cry, alas ! alas ! when they saw the smoke of her burning ascending unto heaven.

Let us mark how all the three parties who prominently figure in the Roman question have come to their wits'-end, and have been manifestly ensnared and taken in their own trap. The three parties are Louis Napoleon, Victor Emmanuel, and the Pope. Since the year 800 these three parties—The King of France, the King of Savoy, and the Pope, have generally been the most conspicuous actors in the business of the Papacy. They have commonly been found leagued together to force Popery upon the nations of Europe, and to pursue with fire and sword all who dissented from the Roman Church. Their league is not quite so firm at this day, nor their fellowship quite so cordial. God has divided their tongues : and He threatens to turn their swords against one another. But surely it is very significant that those same three parties, who have all along been so prominent in this bad business, are equally prominent at this hour, and that having had the chief hand in the bloody deeds of the past, they should now appear destined to become the first and greatest sufferers in the awful but righteous vengeance which the world was warned these deeds would most surely draw down.

Let us mark the attitude of the three. Let us mark, too, how that attitude they can neither retain nor change. Not one of the three can move a foot, or advance a step, but at the imminent risk of destroying himself, or of destroying his neighbor. Peril is before, behind, and all round them. The prayer of the Church, sent up in many a dark day of slaughter, and so little heeded by these men in the day of their power, has taken hold upon them at last. "Let their way be dark and slippery ; and let the angel of the Lord persecute them. For without cause have they hid for me their net in a pit, which, without cause, they have digged for my soul."

Behind Louis Napoleon is the priesthood of France. When Louis Napoleon was a poor, uninfluential, unbefriended adventurer, with no reputation among politicians, but that of possessing a genius for Quixotic and hair-brained schemes, and with just such an amount of fatalism or superstition in his constitution as pointed him out as a

fitting tool for the priests to work with, he was received by them, and, despite the indifference, or opposition of parties in the National Assembly, they put him at the head of the French Republic. In this capacity Louis Napoleon brought back the Pope, and set him up once more in Rome, and received his wages in being made emperor. So much for the past ; but the priests of France are as powerful at this hour over the masses of the French peasantry as they were in 1851. As regards the population of the towns they are even more powerful now than they were then. And no one knows better than the Emperor of the French, that his masters, the priests, have not forgotten their old bargain, and have still the power of keeping him to it, and that he retains his throne not a day longer than he upholds the temporal power at Rome.

We believe that Louis Napoleon, though inheriting along with the throne of France, the ancient title of "eldest son of the Church," cares no more for the "Holy Father," no more believes in the vicarship and infallibility of Pío Nono than he believes in the supernatural powers of the newest juggler and necromancer in his own capital. Moreover, it cannot be but that a sharp-sighted man like the Emperor of the French must see how impossible it is long to maintain such a sovereignty as the Pope's in the face of a growing civilization, and the rising sentiment of Europe : and he cannot but feel how ungracious and odious the task imposed upon him, of defending so anomalous and contemptible a power. But all these considerations avail not. He cannot help himself. Those who are his masters are not much in the habit of relenting, or of abating aught of the full tale of service, which those who are so unhappy as to have fallen under their power have engaged to render. Louis Napoleon has put his hand to the priests' plow, and he may not withdraw it. He must plough on and on till the furrow reaches its long dreary and terrible close.

Besides, Louis Napoleon has made the priestly influence supreme in France by giving it the whole field to itself. He has put down the press, he has put down public meeting ; he has put down free parliaments. No doubt he maintains the shadow of all three ; but it is a mockery, not a reality. The priest alone is allowed to work unfettered and unhindered in France. On him there is no censor. And so all other influences, which might have come to the Emperor's help in resisting the schemes, and refusing the bidding of the Ultramontanes, having been annihilated, he has been left helpless in the hands of the priesthood. There is one agency, in especial, which, had he been wise, he would have used his utmost power to set working in his kingdom. He would have diffused the Bible among his subjects. This would have effectually weakened the power of the priesthood, strengthened

every counteractive influence, and broken the yoke which presses so heavily both upon himself and his people. Had Louis Napoleon been wise, we say, this course he could have adopted to the utmost extent to which he found it practicable. But this is a policy to which his wisdom does not reach, and in which, we fear, he has no faith, and so France is quite as much a Popish country, and rather more so, than it was eighteen years ago, when he first assumed its direction. The consequence is that the Emperor is as much the slave of the priests as ever, and must stand champion to a cause which, we believe, he at heart abhors.

As regards Victor Emmanuel; the second party in this evil confederacy, he is somewhat differently situated. He has the Revolution behind him, or rather beneath him. Every time he pauses, or falters, or attempts to turn back, he hears its subterranean bellowings, and feels a quaking of the soil under him. Voices from the darkness cry to him, "To Rome, to Rome." To Rome he must go; for neither peace nor security can Italy know so long as she has another king seated in her very centre, and directing a vast scheme of intrigue and treason, ramifying over the whole country. But if the revolution in the rear urges him onward, Napoleon with the whole power of France menaces him in front.

Unhappy man; he earned a little fame for personal bravery in the war of independence in 1859. He swore allegiance to the constitution, and has ever since kept his vow with tolerable loyalty. For these services his subjects were willing to overlook the evil ways in private with which the common bruit of Italy credits him and his house. But now, in the question of Rome, comes a new and severer test of his devotion to the popular will than ever he looked to be subject to. In an evil hour he ceded Savoy to France. In doing so he in reality demolished the impregnable rampart nature had raised around his kingdom, and made himself naked and defenceless in the presence of his ally. And now he is between two terrible evils. If he says I will disregard the September Convention and go to Rome, there is the sword of France. If he says, I will obey the September Convention, and respect the "temporal power," there is the revolution. Providence has put two things in his choice—whether to die by the sword that hangs suspended by a single thread above his head, or to be swallowed up by the revolution, which is digging under his feet every hour he delays the grave of himself and of his house. Verily "the way of transgressors is hard."

But what of the third party, the Pope? How easily, say some, might the Pope extricate himself and all concerned from this dire dilemma. He has two swords—surely it is no great thing to ask him to put away

one of them. Let him demit the temporal sovereignty, and retain the spiritual : let him be content to be simply the prelate of all Italy and of Papal Christendom, and the problem which so perplexes Europe is solved. Italy and the Papacy are reconciled : civilization and Catholicism shake hands and go onward lovingly in a career of progress. Napoleon, too, would be rid of the odious and perilous task the Ultramontanes have imposed upon him ; and Europe would have peace. So say some, so say many ; but, alas ! this is simply a "devout imagination." In truth, it is at Rome, and in connection with the Pope, that we encounter the greatest difficulty of all.

Behind the Pope is the "Non-possumus." So recently as 1864 the Pope promulgated in the most public and solemn manner the decree that the temporal power is an essential part of Christianity, that is, of Roman Catholicism, and that it never can be given up. This decree was passed with the concurrence of the bishops of the whole Catholic world, and is, moreover, in full harmony with the whole traditions of the Papacy. To expect that the Pope will reverse his own recently promulgated decree, and violate all the traditions of the Papacy, is to expect what assuredly will never happen. The whole priesthood of the Roman Church would feel humiliated by such a proceeding, and rather than consent to it, or permit it to take place, they will brave every risk, even though it were to the extent of provoking a revolution which might place their Church as well as the monarchies of Europe in peril of extinction ?

Thus the question has come into a dead-lock. Each of the three main actors in it is at a standstill. Behind Louis Napoleon is the Priesthood. Behind Victor Emmanuel is the Revolution. Behind Pio Nono is the Non-possumus. These parties cannot remain where they are ; and yet how can they advance without precipitating themselves, and their kingdoms, upon destruction ?

The bloody affair at Montana has, meanwhile, arrested the movement, and that movement will stop where it is for a few months or a few years : it is impossible to say for how long, but not for any great length of time. Meanwhile the revolution will widen and strengthen. Every day will bring clearer out into view the great fact, that the priests are the one pre-eminent obstacle in the way of the settlement of this question and the peace of Europe, and when the outburst comes at last,—for the hope of a peaceful solution appears to us to be chimerical,—the priests and the kings will go down together into the revolutionary abyss.

How visible is the hand of God in these complications and entanglements. The kings of France and Italy entered into the September Convention for the purpose of conserving the Papacy, and frustrating

the just expectations of Italy. "Now they are snared in the work of their own hands : in the net which they hid is their own foot taken." They may assemble a Congress : they may summon diplomacy to their aid, but, however subtle and astute, diplomacy cannot do impossibilities ; and till it has acquired the art of performing impossibilities it cannot solve the Roman question, or show to the authors of the Convention a way out of the tremendous hazards that environ them on all sides. The day appears to be drawing nigh when God will execute a more terrible vengeance on past iniquities than He has ever yet done : and that is neither an intelligent nor a healthy piety which does not see the wisdom of God in snaring the sinner in the work of his own hands, and approve His justice in avenging the blood of "the saints and of the martyrs of Jesus" on the heads of its shedders. "Behold," it is written of the wicked man, "he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." "The righteous shall rejoice when he seeth the vengeance." "So that a man shall say, Verily, there is a reward for the righteous : verily he is a God that judgeth in the earth."

—*Bulwark.*

J. A. WYLIE, LL.D.

PIETY AND PELF.

It is reported that American bishops lately presented to the Pope some 200,000 dollars, gold coin, in a silver model of a famous and beautiful yacht. A very appropriate and suggestive gift ! *That* is the freight most desired for the barque of Peter just now. By-the-way, it is to be understood that the time when St. Peter said, "Silver and gold have I none," was anterior to his elevation to the Popedom. Was he speaking in prophetic mood, and intending to point the contrast of the glorious future, when the revenues of the impoverished nations should be shovelled in golden heaps into the Pontifical treasury ? or did the apostle then utter a pathetic complaint, and suggest an appeal which the church was to respond to in after times by filling the clerical coffers ?

Be that as it may, it is certainly very remarkable that Peter's successors, and all ranks of the clergy, of the true succession, retain a great faculty for financeering. It was Judas, however, and not Peter, who had the bag, and took care of what was put therein. One would almost imagine that "the succession" must have been from Judas, especially the line of bachelors, as Peter had a wife.

Well, at all events, "money answereth for all things;" and it is very convenient, for those whose demands exceed their means, to be able to lay hands on other people's money, when they have no scruples about taking it. Such appears to be the common sense view of matters adopted by the managers of Roman Catholic charities in New York.

Will the tax-payers take a different view of the ethics of finance? Are there no fixed principles to guide public men in the appropriation of public money? Or is it lawful and honorable to filch and scramble for anything that may be called a religious or charitable object, whatever can be seized from the pockets of the community?

It would seem that some people cannot distinguish between the nature of charity and the purposes of taxation. It is important that all republicans, especially those who take public office, should be schooled in this A B C of social morals. If we are to imitate the State-church systems of the old feudal nations of Europe, let us do it with our eyes open and by common consent.

In Italy, just now, the people and the parliament are sorely perplexed with duties such as our forefathers had to do in their own way, long ago in England. They have to supply the necessities of the State by depletion of the plethoric treasuries of the religious orders. The clergy having devoured the land when they had it at their mercy, now they and their sacred hordes are for a prey, to exasperated and needy politicians.

Piety and pelf produced profanity and perfidy. A Roman Catholic people commit sacrilege to save their nation, and sacrifice religion in expiation of the covetousness and crimes of their religious teachers. Shall we begin to prepare such a future as this, for our own country? Do any of our people intend to bequeath such a duty to their sons? Let us be wise in time, and save ourselves from the complex mischiefs of State endowment of hostile sects, which has poisoned every community in which it has taken root.

How many of the "St. Mary's, St. Patrick's," and other "Roman Catholic Orphan Asylums" and religious institutions can show a similar provision from public taxes in the old country, to that presented in the Comptroller's report of the State or City of New York? If any of our Irish fellow citizens desire to make reprisals for the injustice done them in former times under the State endowment system, Lord Russell and the British parliament promise them a good opportunity in the slicing of the revenues of the Irish church.

We must protest, however, against having the *lex talionis* applied to us. Liberty and equality for men of every sect, we have and must have. The spoliation of the community for the support or aggrandizement of any one sect we shall not have at any price, come what

may! All our Protestant churches have to find voluntary support for all their religious societies; and Roman Catholics must learn that a Protestant community exists for other purposes than being fleeced and plundered, legally or otherwise, for the support of Roman Catholic charities.

Our safety will be found in a public sentiment of social equity and political honor. 'We must educate society so that every honest man of every sect shall be ready to resent as a dishonor to his religion, any attempt to endow it from the public taxes.

Until then, we must supply conscience and social morals for those who have none. Our citizens must take a lesson. Men of probity and intelligence must not shirk public duties lest the penalty should become too heavy to bear. We must have the interests of the community guarded by nobler sentiments than piety and pelf.

In politics, as in war, we want **STRONG MEN IN FRONT!**

SYMPATHY.

"LITTLE children, let us love one another." Let us sympathize with one another, and be careful to remove every stumbling-block out of a brother's way. Be kind, loving and gentle to your brothers and sisters according to the flesh. Be loving, honest and true towards your parents, and all your friends. The family, the fireside, the circle of closest friends, are but as it were a school in which you are to learn to love the Church, and every member of it. Be gentle, kind and true to your minister. His burdens are heavy, his cares very many, and his heart perhaps almost broken. Help him to bear his burden; relieve his cares, cheer his heart. Inexpressibly cruel is it to lacerate and wound where you know you can do so with impunity and without loss to worldly interests. It is cowardly to attack those who cannot retaliate. Be kind to all the members of the church. In a most true and important sense, they are your brethren—for they are Christ's brethren: and as you treat them you treat HIM. Quarrel not, strive not, for in fighting with a brother man you may be fighting against Christ. Bear no ill-will against any man, for it may be that God dearly loves him; and if so, then He counts your ill-will as against Himself. Ministers, sympathize with your flocks—with rich and poor, the steadfast and the straying. Be mindful with tender care of the afflicted ones. Neglect of the poor and sick is very thoughtless and cruel. Brother, beware of it as you would wish to appear acquitted at the bar of Christ! What lovelier sight on all the earth than pastor and flock united in strongest bonds of reciprocal affection, rejoicing and griev-

ing together. Ye rich, remember with liberal hand and kindly heart the poor. Cold winter is on us now; and with many it will prove a hard, dreary, comfortless winter. The sick and the needy are ever around you. Remember them, care for them, as you would wish others to do for you, were you sick and friendless, and destitute. No work more Christ-like is done on earth than to dry the tears of widows and orphans, and to relieve the wants of the helpless poor. When you are sitting down quietly in comparative comfort, remember, oh! remember, that hunger, and nakedness, and fever are not far from your door, that they are devouring their victims almost by your side.

Sympathize with the stranger. In this respect we, followers of Christ, are often very much to blame. We forget the heart of a stranger and pass thoughtlessly or coldly by. Why should this be so? In a Free Mason Lodge, in a Temperance Division, the warm grasp of a hand of brotherhood is offered and received. How much more so should it be in the church of Christ? We are all brothers by nature: and he is a poor, heartless man, who refuses to recognize this natural fraternity; but we are brothers by a tie which shall survive the dissolution of all earthly relationships, and of the universe itself—brethren in Christ Jesus. This brotherhood should find active and constant expression in love, which could not be bounded by locality or name, or sect, or party. For in Christ Jesus there is neither Jew nor Greek, no rival nationalities, no antagonizing sects. Heathenism abhors the weak, the stranger, all who stand most in need of help and comfort. In ancient times in so-called civilized communities, as in modern times among barbarians, they were subjected to every species of cruelty and indignity, and often to death itself. Christ teaches us that we are all strangers and pilgrims on earth, and that our delight should be to bear one another's burdens, to minister to those in want, to comfort the desolate, to wipe the mourner's tears.

Sympathize with the godless and profane. Pity them and pray earnestly, from the heart for them. They are, alas, not far from any one of us. Now is the time to help them by words of loving counsel and faithful warning. For every day, nay every hour, it is becoming too late for some one of these godless ones. As they live, so are they cut down, so do they pass on to the tribunal of the Great Judge! Do what you can in most earnest kindness for all who are within your reach.

Sympathize with the poor drunkard, who has so manifestly hell within and hell before him. God has warned him, but he refuses to hear; and so God writes on his face and features in characters dismally legible, the fact that he is a drunkard. Pray for him and with him; and if need be, deny yourself for his sake. Whoever is a slave to any lust, however apparently innocent that lust or indulgence may be, is

in a position of great peril and moral degradation. The drunkard is the vanguard of the melancholy host of shackled slaves. No power but the Spirit of God can effectually break these chains ; and the Spirit works in answer to earnest prayer.

Sympathize with the ignorant, those who are not within the reach of the means of grace, or whose training keeps them in darkness. How many thousands in and around us sit in darkness and in the shadow of death ! Many, very many, along our coasts, and in our new settlements far inland, rarely hear the sound of the Gospel. In trouble, in sickness, at the hour of death, there is no one near who is skilled as a physician of souls, and they are too ignorant and blind to appeal to the Great Physician. Our sympathy for such must take a practical form, even if personally we can do little or nothing to help them. We can send them the Bible in their own tongue. We can send religious tracts and books by the hands of the Colporteur. We can send the Catechist, the Missionary, to tell of the life and death of our Redeemer.

Again we say, sympathize with all. Be kind, courteous, forgiving one another and forbearing with one another. As Christ forgave you so also do ye. He that loveth is like God, for God is love. Forget injuries. Bury the disagreeable past. Look forward to the great and bright future full of God's love provided for all who believe in the Lord Jesus ; and help every brother man to be more like the Saviour in heart and word and deed. Beautiful as the anthems of angels are feelings of Christian love translated into, embodied in, fit deeds. Herein is Christ glorified that we should bring forth much fruit. To sympathize, to feel, as Jesus did, as He does now, and to act accordingly is the highest attainment to which the Christian can aspire.

Record.

AN ANGEL UNAWARES.—“During the late great snow-storm, (writes a correspondent of the Boston *Recorder*) a negro, traveling through the eastern part of Pembroke, was arrested by the storm and took shelter in a farm-house. He was a pious man and ready to do his Master's work in storm or in sunshine. The family in which he stopped were not professors of religion, but he proposed, and they consented to have an evening prayer-meeting. Accordingly, a few neighbors were invited in, as soon as the traveling would permit, and such was the interest manifested that another was held, and then another. The Spirit of the Lord was present with power. The news of the good work was extended around ; persons came from a distance of five miles to witness the Lord's doings. That farm-house was thronged by two hundred persons of an evening, and many were hopefully converted.” “Not by might, nor by power, but by my Spirit saith the Lord of hosts.”

A RITUALIST DESCRIBED ;

OR ANSWER TO THE QUESTION, "WHAT IS A PUSEYITE?"

WHAT a Puseyite may be is somewhat hard to show—
 A smooth and crafty Jesuit's the nearest type I know !
 A semi-Popish clerical, of grave and solemn mien,
 With downcast eye, hands duly cross'd, with crucifix between ;
 Now moving onward, as if in misty thought profound,
 Heedless of the passer by or the charms of life around,—
 In priestly garb array'd, closely buttoned to the chin,
 A gentle lamb without, but a ravening wolf within.
 He seems to be a man of other days, remote and old,
 Of Romish cut without—within, all passionless and cold ;
 Although a celibate, he strives, in various ways, to steal
 The hearts of generous women, who, inflamed with pious zeal,
 Are ready to forsake the world, and sisterhoods endow,
 Go forth to attend the sick, or take some new religious vow,
 Come to confession oft, and strict austerities endure,
 To mortify the truant flesh, and keep the spirit pure.
 He mutters o'er the prayers, with many a bow and turn,
 Whilst, on what he terms the " altar," the waxen candles burn ;
 Above, a floral cross is placed, by dainty fingers made,
 And braided, color'd cloths are on the holy table laid ;
 Strange contrast to the touching scene, it may be well conceived,
 When, in an " upper room," the ordinance was first received !
 The " real presence," he insists, with the elements combine
 To form a bloodless sacrifice, through agency divine :
 And o'er " the mystery," to cause bewildering surprise,
 He makes thick clouds of incense from the burning censers rise :
 He fancies that in England yet, fair truth shall find a home,
 And our protesting Church, ere long, be merged in that of Rome !
 To further such a traitor scheme, he every effort tries,
 And in seductive lures, the modern Jezebel outvies ;
 Thus Puseyites and Ritualists on weaker minds impose,
 Make toy-shops of their churches, and delight in silly shows.
 What steps do our lord bishops take, these evils to suppress ?
 'Tis little they can do at best, they candidly confess :
 They close their eyes to coming ills, and, as in days of yore,
 Leave matters as they found them, or quietude implore.
 This will not do ! the call for action echoes loud and clear,
 And many put the question, that their lordships soon must hear,
 Of what great use are bishops, if they cannot act at all,
 Or save a Church already split, and verging to its fall ?
 It was not thus, when aged Paul did Timothy direct
 The early Church's discipline to order and protect,
 When bishops did her purity so gloriously maintain,
 And, for the sake of Gospel truth, submitted to be slain.
 No love of ease, or worldly rank, those pious martyrs sought,
 But did their duty fearlessly, as godly bishops ought ;
 And, when the hour of death approach'd—their earthly warfare done—
 The crown of victory could claim, which patient faith had won.

Bulwark, or Reformation Journal.

SABBATH-SCHOOL DEPARTMENT.

ANOTHER INLOOK INTO THE
HOME WORK OF THE SOCIETY.

[ONE of our most excellent female laborers in one of the largest cities of the West, thus in one of her reports describes the places visited, and the people found by her:]

Some of the places which constitute my parish, and which I have visited to-day seem hardly habitable. Here is one. It is a low one-story house, and stands considerably lower than the street. If one is not careful in the descent he will fall. The husband and father of the family is bringing out upon a shovel, a part of the filth which has been accumulating in the room for some-time past. There is a fire burning in the grate, which is in the middle of the room, the chimney having long since fallen down, and the smoke escapes through the roof, in which is the hole where the chimney was. A poor woman, the wife and mother, sits before the fire, her bare feet on some old rags to keep them from the floor, which is very wet from last night's rain. Poor thing! she is suffering from disease, aggravated if not induced by days and months of intemperance. The room contains no window, and all the light and air the family have, enters through the open door and the hole in the roof. Children, however, are here; children who are worth saving, children through whom these desolate and deluded parents may be reached and benefited if not saved; and the possibility of this brings us to this abode of penury and sin. Their very poverty and physical need, may be the means by which they may be instructed of Him who careth for the poor and needy, and interested in the great salvation He has provided for sinners.

Ellen, the oldest of these worse than orphaned ones, was a little while ago taken out of the street at night by the police, and when brought into court the next morning could only say, while bitter tears issued from her dilated eyes: "O, Mr. Judge, and shure I've got no home, and I has to live in the streets." The Judge could do no less than send the poor, little, homeless child as a vagrant to the House of Refuge; and

there, as I visit the place, I see her, and as I speak to her of Jesus and of heaven, her eyes sparkle, her tears flow, and her little breast heaves with delighted emotion. O, who knows what Ellen may yet become? Who knows that here, where she hears of Jesus so often, she may be led to love Him, and then when she goes out, tell of Him to parents and sisters, and be the instrument of their believing and salvation. *Yes, who knows!* Let me aim at this—I will.

Mary, the second child, is out on the street with the basket, begging, from the charitable, food and covering. Upon this little child, the family depend largely for food and covering. Though only ten years of age, she is a good beggar, and seldom fails to bring to her desolate home something which insures the "Virgin's blessing upon ye, child."

There are two other juveniles in this lonely place: Biddy, and a baby only two years of age. The latter is a boy, but so emaciated and sickly, the effect of such a continued neglect, that he has not even learned to walk, and is a miserable little object.

The mother, only three years ago, was young and quite a good-looking woman. But now how different is her appearance and condition!

Now for these I must labor. The Society bids me do so, and surely there is need that some one should in their behalf. If I can only gain the interest and affection of these little ones, I may reach this degraded father and mother. Others have thus been reached, why not these?

The priest, whom they call "Holy Father," never visits them. The "Sisters of Charity" only come to get what they can for the church. No knowledge have they of God or eternity; of heaven or hell. No Bible is here to direct them to avoid the one and gain the other. O, I must read and tell them of this; must sing and pray with them; must try to lead them to Jesus! And this shall be my life's work; to this I have devoted myself.

This same devoted worker describes a

conversation held by her, with one of the poor women of her parish, whose neighbor had recently deceased, and upon whom she was urging the solemnity of the death-hour and the necessity of preparing therefor, who interrupted her by the exclamation: "Why, ma'am, I'esafe, I'es all ready when the Vargin calls me. I pays the priest one dollar a month to say a mass every day for me, and the ould man, and the boy; and I pays the Sisters, too, twenty-five cents every month, and they says prayers for us, too."

What folly! what superstition! and yet, such our work discloses daily. How is it to be met? Only, certainly, by social contact with the poor dupes thereof. But the Protestant minister cannot do this. He cannot gain access to such hearts. A deep-seated and continually cultivated prejudice prevents this. The Bible, left in such abodes and with such people, cannot do this. It is an interdicted book, even where the poor, deluded ones can read. The Sabbath-school cannot do this. Such people seldom, if ever, send their children thither, or permit them to go.

No, there is no way of reaching such but by the visits of a kind, earnest, simple-hearted female missionary. By the contact of her heart and mind with these; her kind advice, suggestions and counsels; her well selected reading; her pleasant song and voice of appropriate and simple prayer; these can do what nothing else can.

In the case last mentioned, the missionary of our Society sat and told the poor woman of the mercy seat, accessible to all, where God the Father sat to hear His creatures' calls, and whose ear was ever open to the poorest and most undeserved of them, and who, Himself, never failed to bestow blessings upon those who sought them. She then pressed the inquiry: "Do you not think it would be better to pray to Him yourself, and tell Him just all you want?"

"Probably," says this missionary, "one never saw a family living so destitute of all earthly comforts, as that of this woman. And yet, this family pays the Roman Catholic priest and sisters, fifteen dollars a year."

But we cannot pursue this subject farther now. More anon. W. D. R.

DOES IT PAY?

In connection with our inlook upon the desolate homes, and destitute occupants thereof, which forms a part of the great domestic work of the American and Foreign Christian Union, we propose to inquire as to the results of such labor--whether, speaking in the language of the men of the world, "*it pays.*" We do this, lest any, reading only the former should conclude that the toil is a hopeless one, and take from it their sympathies, and prayers, and means; forgetting if not ignoring that important statement of the blessed Saviour: "*Inasmuch as ye do it not to one of the least of these, ye do it not to me.*" That it does pay, let facts show. And first, let us take one from the lowest walks of life.

In a poor, unwholesome and miserable dwelling, there abode a Roman Catholic family consisting of a father, mother, and one little girl. Dissipation and sin had wrought their work of desolation and ruin upon both the father and the mother; disease was preying upon the vitals of their life. It became evident to the devoted missionary who visited the abode, that death must ere long do its work therein. She told them so in one of her visits. But the communication of the fear did not seem to affect any of the circle, but she who was so soon to be left an orphan, unknown and unpitied in the cold world. To her the missionary devoted her attention and effort. She was conveyed to the Ragged-school, where, in a very short period, she learned many of our best children's songs. At home, she sang them. To her parents she told what in the school had been communicated to her. She talked and sang of Jesus and the happy land:

"Far, far away."

The father soon died, leaving as desolate a home as was ever seen, but died not till he evinced a deep interest in the Saviour of the world.

Maggie had so carefully attended upon her father, that her tender frame had been overtaxed, and the night after the burial, look-

ing up into the missionary's face with a wearied expression, she said: "O, I'm so sick, my head will burst!" The next day the same fever, with which her father had died, was developed in her; and that she might have more care the missionary had her removed to one of the City Hospitals.

The instructions borne to this desolate home by this little sufferer, had so affected the mother that it seemed hard to part with her; and as just before the twilight hour the hospital-wagon was heard at the door, the mother said: "Maggy, they have come for you now, are you ready?"

The little one at once raising her aching head from the pillow turned her eyes upon the mother, saying: "Yes, mother, Mrs. — said 'twas better I go; and I will. But, mother," and the little eye filled, and the little voice trembled as she added, "ye know I may not come back to you again; I may go to father, and to Jesus. Mother, will ye be aafter coming, too, soon?" There was silence then for a moment, when the mother making no response, the child again said: "Mother, will the man wait till I sing father's hymn, that he loved so to have me sing?" And with a fluttering voice she began:

"Shall we gather at the river

Where bright angel feet have trod,

With its crystal tide forever

Flowing by the throne of God?"

Pausing to catch her breath a moment, she began again, clapping her little hands in ecstasy of delight:

"Yes, we'll gather at the river,

The beautiful, the beautiful river,

Gather with the saints at the river,

That flows by the throne of God."

And then they came in and bore her away with such animating thoughts as these to the hospital. But there she lingered not long. Soon, the dark angel came and gathering her within his icy embrace, soared with her away to Jesus, where she was nestled in His own heavenly bosom—saved, both she and her father.

Reader, does such work pay? What think you?

W. D. S.

EXTRACTS FROM THE REPORT OF MR. BROCKELMANN.

[FURNISHED BY MR. WOODRUFF.]

HEIDELBERG, Oct. 9th, 1867.

Many interesting accounts have been given of the successful meeting of the Evangelical Alliance at Amsterdam, in August last. All agree that the hospitality of our Dutch brethren has been most generous, and that the Assembly has been blessed by the Lord to all who were present. The noble invitation of our American brethren to meet the next time in New York, has crowned it all, and has been most enthusiastically received. I shall, therefore, in my report of a six-weeks' journey, including the stay at Amsterdam, limit myself to the relating what has been done there for the Sabbath-school question.

It could, among so many different objects to discuss, not command all the attention desirable, but I have had a great many opportunities of speaking of it to my own countrymen, as well as to others, and I am sure, not in vain.

In fact, the true kind of Sabbath-schools, as we want to see them in full action, is still so little understood that a great part of our work is to explain and to recommend Sabbath-schools, and to interest men and women in them. This has been done here. Twice we had special meetings for this important branch of Christian labor. The one of them took place in the general meeting in the Park Hall, at which we Germans, and our Dutch and Swiss brethren spoke about the point in question. The second time we met in the garden of the Hall, many hearers of different nationalities, among them a great number of ladies, sitting till past 10 o'clock at night, under the trees around us, and we addressing them from a vacant orchestra box.

After the pleasant days at Amsterdam, I had still the privilege of spending a happy day with new Christian friends at the Hague, who had assembled a select party at their house. Several English visitors of the Alliance addressed them, and so did I, about Sabbath-schools.

From the Hague, I went to Berlin, where I met the Berlin Sabbath-school

committee. I entreated them to address, in a circular, all who superintend or conduct Sabbath-schools in Germany, and German-Switzerland, partly to get themselves better acquainted with, and more interested in the general work, and partly to encourage and assist the efforts made by others beyond the gates of Berlin. This circular letter will be sent to me for examination before having it sent out.

It was, also, proposed and decided that for the first time, all the Berlin Sabbath-school children should be assembled together in the large Garrison Church, the same, where in 1857 the general meeting of the Evangelical Alliance took place. I have just received news from our friends that it was a glorious meeting of 4000 Sabbath-school children; teachers and many parents, and visitors were present.

The next Sabbath after my arrival in Berlin I visited four of the Berlin Sabbath-schools—two of them in private halls in the Luisenstadt parish, and the third one filling the large Lophien Kirche; besides, a crowded infant class in the vestry. All these have pleased me very much. O, that it would please the Lord to move by His Holy Spirit the hearts of teachers and scholars, that all may be able fully to rejoice in salvation by Jesus Christ! A fourth Sabbath-school, very flourishing and well conducted, I met with regret in the evening. They had made that Sabbath afternoon their quarterly excursion, walking into the country a distance of an hour, with their superintendent and teachers. On a week day, scarcely any of the teachers would have been able to join. The superintendent has promised me for nearly certain, not to abuse the Sabbath any more in that way. I am glad to be able to say that the other Berlin Sabbath-schools have their pleasure trips on a week day.

Prelate Von Kopff, from Stuttgart, at the head of the Lutheran church in Württemberg, and a great authority in all Germany for all interior mission work, was, three years ago, not in favor of Sabbath-schools; but now openly avowed that he had heard of no Sabbath-schools, and no Young Men's Associations in Kiel, and he

felt as if the angels in heaven must weep over such towns. He added that his own daughter now came home from her Sabbath-school class each Sabbath with great happiness.

Dr. Wichern, the father of interior mission work in Germany, with whom you and I had such an interesting conversation four years ago in Berlin, spoke for two hours on the co-operation of laity, and proved by his arguments, that the "*Charismas*" among laymen should not be kept down any longer by the help of the police; but that they should be awakened, and cheered, and put into activity. He had placed twelve theses on this point before his hearers, the last of the twelve even arguing the question whether one might not sometimes allow laymen to explain the Bible, and preach the Gospel publicly. This once agreed to would have put aside all objections against Sabbath school teaching, although of course giving much greater liberties besides, but the Doctor begged here to be spared the answer to his question altogether, skillfully escaping thus from offending his friends. We, however, have to be thankful that the question has been put, and has not been refuted. Some expressed their agreement, many remained silent. I have in my speech gladly accepted in the name of the German laity, this call upon them with many thanks, and entreated all henceforth not any more to prevent, but to invite and assist Christian men and women to do their part of the work.

I declared, at the same time, my readiness to come and help any one who desired it, and that many would soon see me at their own houses. I also reminded them of what had been said a short time before by our two countrymen, Rev. Vonberg, from Wisconsin, and Rev. Mr. Newman, of New York, who both gave heart-breaking accounts of thousands of thousands of German emigrants in America, not doing much credit to the greatly admired religious education at home.

Having consulted many pastors from different parts, about my visiting them on account of Sabbath-schools, I went to Preetz, with 5,000 inhabitants, two churches, and

three pastors. Here two ladies of nobility, to one of whom I had spoken of Sabbath-schools long ago, had opened one in their own house, which I wished to see, being so near. They had selected the seven poorest and most neglected children of the place, and effected after twelve months, such a happy change in them that it became visible. On the birthday of one of the ladies, the children, of their own accord early in the morning, hung wreaths outside of her house door, sung a hymn under her windows, and had a photograph handed in with their portraits in one group. It was not long before the Dean forbade these ladies, one a countess, the other a baroness, both being pious, energetic and of a certain age already, to continue the little Sabbath-school even in their own house, under the pretext that the children, by so much notice taken of them, had been rendered vain and thought themselves better than other children, so that the discipline of the day school would suffer if it continued. The Dean even gave, on the desire of a third lady, an elaborately written paper, trying to prove that the authority of the church would be influenced and undermined by such a work, and, therefore, a continuation could not be allowed. I have read this paper myself. The Sabbath-school was closed, and the intention of several other zealous ladies to join as teachers was prevented. I spoke to the three pastors and heard from the said Dean, all his reasons politely, but decidedly, repeated. At length he promised me to reconsider the matter, and to examine some papers which I left him.

In *Hamburg* the population amounts now to about 200,000 inhabitants who, with the exception of 10,000 Jews, 3,000 Roman Catholics, and some other small denominations, are all Lutheran; with 26 pastors, and only six churches. There is much opposition to vital religion, but some Christians are to be found in all classes of society, working for Christ. Forty years ago, real Sabbath-schools, for a long time the only ones in Germany, were established here by a believing pastor, Rev. Rantenberg. Men such as Dr. Wichern, and others, were teachers and profited much by

them, spreading blessings at the same time themselves.

I found, however, many objections against a system which had worked already so successfully in the same town years ago. One of the City missionaries, charged by his committee to write a paper about the Hamburg Sabbath-schools, composed nine chapters and published them in a local Christian paper, which I have obtained. The conclusion is that Sabbath-schools are good and desirable, and possible in Hamburg, and that 200 teachers might be found in the place. This result has startled the committee and opened their eyes, I think. I addressed, also, a meeting of thirteen ladies, and two young men's associations. All three meetings gave me some hopes; but decisions are not taken very fast with us, and besides, scarcely anything can be done without the help of a pastor.

In the afternoon, I went to Barmbeck, a village, one hour's distance from Hamburg, where Mr. Meyer, a wealthy Hamburg Christian, had built a pretty Sabbath-school—the only building in Germany erected especially for that purpose. I found him and only two other teachers with fifteen children in all, divided in three classes. The usual number is eighty, and more children, but, said the grieved teachers, and I felt deeply for them, “those absent this afternoon have to help their parents dig up potatoes;” and, indeed, going home, I saw the fields crowded with old and young, digging up potatoes and fitting them into sacks, or driving them home, desecrating the Sabbath of the Lord. Here we have another great enemy against Sabbath-schools in Germany. The Grand Duchy of Mecklenburg Schwerin, is known for its orthodox Lutheranism, and the poor Baptists have frequently suffered martyrdom there. I paid a short visit to *Schwerin*, the Granducal residence, not being far out of my way. Humanly speaking, Sabbath-schools, for the moment, have no chance there. An elderly lady under the eye of a pastor teaches thirty girls, from twelve to fourteen years, she being the only teacher. She will think of it, if my plan can be introduced. Yours sincerely, W. B.

SANTIAGO, CHILI, S. A. }
 Nov. 5th, 1867. }

TO THE CHILDREN OF THE CHRISTIAN WORLD—My Dear Young Friends: A Sabbath in South America is very unlike a Sabbath in most places of the United States. Here, the people generally do not observe it as God's holy-day. They have so many feast-days in honor of the Saints, that they see but little difference, or none, between the *Sabbath*, which God has commanded us to keep holy, and the Saint's-day which man has imposed upon them.

Many of the people, it is true, go to church in the morning, but they spend only half an hour there usually. And instead of hearing the Bible read and explained, to help them on the way to heaven, they hear some Latin prayers mumbled over, and lively dancing tunes played to make the service more agreeable. The meat-men, the bakers and the milkmen, go about their business on Sunday the same as on week-days; and if they want to go to church, they are not obliged to run home and put on clean clothing, but they leave their cart, or basket, or horse with milk cans attached, in the care of some one in the street and walk inside the building for a few moments. They hear Mass said, and then come out, believing they have "*no more religion to do*" for that day.

Hundreds, yes millions, of these Roman Catholics, after they have been to Mass on Sunday morning, have the same feeling that most children do when school is out, and there is nothing but play for them the rest of the day. So you might see in this city, Sunday afternoons, men with roosters under their arms going to a cock-fight—

men and boys flying their kites, soldiers marching and drilling, ladies dressed as if for a ball, riding for pleasure in their elegant carriages, or sweeping with their skirts the public promenades; but, you will ask, "Are there no *Sunday-schools* in Santiago?"

Yes, the Roman Catholics have several Sunday-schools, but they are not like yours at home. The children are taught more about the Virgin Mary and the Saints than about Jesus, and what God has told us in the Bible. Mary, who is called the "Mother of God," is held up to them as the pattern of all virtue, and so they pray to her, and sing hymns to her praise.

There is another school of a very different kind in this city which you will be glad to hear about. It is for the native children, a Protestant school where the truths of the blessed Bible are taught, and where we sing hymns to the Trinity. There are only twelve scholars connected with it now, but we hope it will grow.

Some of these scholars have what is called real *moral courage*. They are insulted on their way to the Sabbath-school because they are little Protestants, and ridiculed for the same thing by their playmates during the week. But still they come. It is hard for them to be laughed at, but it would be harder yet to be kept from their loved Sunday-school. We are praying that God will make these boys and girls true Christians—so that they may become useful and happy here, and die believing in Jesus. Will you not pray for these children, too, that we may all meet "around the throne of God in Heaven?" Your true friend,
 A. M. M.

THE FOREIGN FIELD.

SOUTH AMERICA.

SANTIAGO, NOV. 4th, 1867.

REV. J. SCUDDER—Dear Bro.: It is a source of great encouragement to your missionaries here to know that the number of those who sympathize with our work, and favor the progress of evangelical Protestantism in this country, is evidently on the increase.

You can imagine the hearty pleasure with which we read the following anonymous letter, dated at Curico, written in Spanish, and addressed to our friend, Dr. Trumbull. The writer says: "Rejoicing in the good result of the evangelical work that you have undertaken, permit me to give you some advice. It would be well to establish chapels in all the grand centres of

population. Would to God it were possible in the capital of every province! It would be well to endeavor to give religious instruction to the poorer classes, since persons in better circumstances, although persuaded of the truth, are not so likely to take a bold stand. It is easier to convert one poor man than a hundred rich. It would be advisable to initiate among the poor, institutions of benevolence, as savings banks, mutual aid societies, and societies of charity. . . . In the name of God, be not dismayed! The friend who delivers this letter will tell you other things. I salute you, J. B." Some of his ideas are rather impracticable at the present time, but the spirit of his letter is excellent, and very encouraging.

Another most gratifying sign of the progress of the truth in this country, is to be seen in the growing liberality of the press, I refer particularly to a Spanish weekly, published in Talca, (the third city of Chili in size and importance,) entitled *El Artesano*. It is the organ of a society of artesans in that city. A few months ago, this paper showed itself liberal and tolerant; but still Roman Catholic. More recently it attacked some of the abuses practised by the clergy, and at last it comes out boldly in defense of Protestantism. In one of the last numbers, a writer heads his article with a text of Scripture, and in combating *tradition*, quotes the words of the Apostles to prove his point.

Truly, this is a token to assure us that the day is beginning to dawn. And it appears to me that this good result is owing, greatly under God, to the timely efforts of your missionary, Mr. Gilbert, and Mr. Wetherby, the Bible colporteur. The former sent to the editors of this paper, several months since, a Bible and some religious books; and Mr. W. visited them about a month ago, and placed some valuable reading matter in their hands. One of them bought the first two volumes of "History of the Reformation," and expressed an earnest wish that the other volumes should be speedily translated.

There is another class of persons who look with favor upon our work. Some

educated and enlightened Catholics rejoice that we are aiming to instruct the poorer classes. One such gentleman took tea with us not long since, who told Mr. Sayre and myself that we ought to preach as soon as possible, and attended our service on Sunday evening, when he heard a sermon from Mr. Gilbert, and joined heartily in our singing.

Our Sabbath-school is progressing slowly, twelve children are now connected with it, and appear to be very much pleased with the instruction given. Some of these scholars attend Roman Catholic day-schools and are taught the Catechism. Others have no instruction during the week. Their parents are anxious that we should establish a Protestant day-school. Already a movement has been made in this direction, and one hundred and eighty dollars raised in this city, out of six hundred necessary to start the enterprise. Very likely this sum will be subscribed in Chili, so that we can secure ground on which to erect a suitable church edifice before long. Will the Society take the matter in hand and raise funds for a Protestant chapel?

You will be pleased to learn that I have preached my first sermon in Spanish, on the text, "Ye shall know the truth and the truth shall make you free." The delivery occupied about half an hour, and though there were mistakes in the pronunciation, of course, several of those who were present remarked that they understood me perfectly well. My teacher's corrections had happily freed the sermon from grammatical blunders.

Mr. Gilbert is absent on a short trip for the benefit of his wife's health, and this rendered my feeble attempt necessary. Mr. Sayre will preach next Sunday night. He read the chapter and led the devotions last evening.

Sincerely yours,

A. M. MERWIN.

VALPARAISO, NOV. 27th, 1867.

REV. JOS. SCUDDER—My Dear Sir: Believing the facts will interest your readers, and the friends of the Society, I enclose you a letter that I have received from an unknown correspondent in the interior; as

well as another from a colporteur who is actively at work.* It is almost a pity that you do not sustain him that he might write you directly. The anonymous letter reads thus translated :

"My dear Sir : Anxious for the success of the evangelical effort that you have commenced, permit me to offer you some advice.

"It would be well to open chapels in all the chief centers of population ; would that this might be done in every provincial capital. It would be well to catechise the poorer classes ; persons in better circumstances even though convinced, are less disposed to relinquish their comfort and respectability.

"It would be well to establish benevolent institutions, such as Savings Banks, Mutual Aid Societies, &c. It is more easy to convert one poor man than a hundred rich ones, (this is a slip of the writer's pen, he meant the opposite.)

"It would be well, at all points, to have agents to sell religious books and *controversial* tracts. It would be well to send persons to the railway stations to sell tracts and volumes, and to put on sale in the book-stores, on commission, books and tracts of a controversial nature, giving preference to those written in French and Spanish, since few understand English. In the name of God, there is no reason to be disheartened. J. B. Salutes you —.

"A priest recently in preaching to the clergy, said : 'The progress of Protestantism among us is every day more and more manifest and palpable. This is a fact of which I have had opportunity of convincing myself personally. The reason of so serious an evil is that the clergy abandon their more important sacerdotal duties, and engage in political schemes and questions.'

"These latter remarks gave great offense, but the former ones held to be true and indisputable."

[THE COLPORTEUR'S LETTER.]

SANTIAGO, Nov. 6th, 1867.

Dear Sir : During the month of October, I sold 48 books, consisting of 32 Bibles

13 Testaments, and 3 Gospels ; all in the Spanish language. These books were distributed both in city and country.

I made a visit to Talca, where, contrary to my expectations, I sold but few books. There is an association in this place known as the "Working Men's Society." I had an interview with its officers and other members by whom I was welcomed with as much warmth as if I had been an old friend. Some copies of Scripture which I distributed during my previous visit, had fallen into their hands. I found among them two copies of the "Evenings with Romanists," a "Kirwan," preservative against Roman religion of money ; besides a "Tradition," and "Prayer to Saint Isidore," which I had sent to one of their number a couple of weeks previous.

From a long conversation with these really intelligent young men, I had reason to conclude that they were intellectually Protestants. Moreover, there was a noticeable seriousness in their conversation which was gratifying. They publish a weekly paper devoted to the interests of the working-classes, which is also the organ of their society ; it is called "*El Artesano*." They spoke in the highest terms of Dr. Trumbull and the Valparaiso Bible Society. To one of their members I sold a "History of the Reformation," which he had long wished to get hold of. He was sorry that the remaining three volumes had not been translated into Spanish. I gave them several copies of the "Prayer to Saint Isidore," and Dr. Trumbull's "Address" on the Apocryphal books to distribute among their friends ; I also gave copies of the "Star of Bethlehem." I think there is evidence that some of the seeds of Evangelical Truth have sprung up in this place ; but whether this seed has fallen on "stony ground" where there is "little deepness of earth," remains to be seen. Appended to this communication is an extract from an article which recently appeared in "*El Artesano*," by which you can judge, more or less, of the spirit which animates its publishers.

In Talca, I sold only seven Bibles, five Testaments and three Gospels. The greater portion of the people there appear more ad-

* We would be only too glad to employ him and many others had we the means ; but we have enlarged already to the utmost limit.—Sec.

dicted to cock-fighting and other vain amusements, than to serious reading. There is a cock-pit near the Santo Domingo convent, in which some of the "fathers" may be seen on Sunday afternoons.

In returning I stopped in Curico, where I sold five Bibles and a Seymour's "Evenings with Romanists." Twenty of the Bibles were sold in Santiago, three to a bookseller, which were re-sold within fourteen days; six Bibles to passengers at the rail-road depot.

They are having controversial entertainments in Santa Church, on Sunday evenings. A priest takes the part of a Protestant, another priest that of a defender of the Holy Mother Church. The object of this highly edifying farce is to place Protestantism in the most ridiculous light. These meetings are attended by large audiences.

Our Spanish services on Sunday and Monday evenings are well attended. Last Sabbath evening, as Mr. Gilbert was absent, Mr. Merwin preached for us his first sermon in Spanish. The subject of his discourse and its treatment were excellent; his pronunciation exceedingly good. As not long ago there was some disturbance made by a few boys at the instigation of some persons of a larger growth, Mr. Gilbert judged it necessary to request the aid of the police. Now, for two consecutive Sunday nights, we have had a policeman at the door: this has given some to understand, who were ignorant of the fact before, that the authorities here are disposed to protect us.

The native Sabbath-school, under the able superintendence of Mr. Merwin, is gradually increasing in its number of scholars. The Mission in Santiago should be a subject of prayer. Very respectfully, —.

Extract from the Spanish paper "*El Artesano*," published in Talca:

"The Apostles received the religion from Christ, and preached it to the early Christians complete and entire as He had taught it. Its doctrines are recorded in the New Testament, hence every thought, every doctrine, every practice that is not conformed to the preaching of the Apostles is a nov-

elty which he condemns with his anathema. For this reason St. Paul in the 1st chapter, eight verse, of the Epistle to the Galatians says: 'But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.'"

Your readers will perceive that sounder views are now prevailing and obtaining utterance here. Wishing you a hundred fold more acceptance for your work among the friends of Christ, I remain, most truly yours,

DAVID TRUMBULL.

—
VALPARAISO, CHILI, Dec. 2d, 1867.

REV. J. SCUDDER—Dear Brother: Just seven years ago Mrs. G. and myself reached Callao, Peru, where we remained nine months, and then came on to Santiago, where we have resided ever since.

The results of Christian effort in our field of labor have been told you. The English residents have agreed to pay a young man who is preaching for them \$1,500 a year. Our Spanish congregation is constant, and more entire families attend. The singing introduced by brothers Sayre and Merwin add interest to our meetings. Under their care the Sabbath-school gaining ground. As a week ago, Sunday evening, I observed the pleasure which a mother manifested in hearing her little daughter sing, my eyes moistened, I was so much rejoiced to see that mother of seven children there for the first time, and so interested. That evening there took place the first baptism in the Chilian congregation.

We have not established a day school for Protestant Chilians, but we are now moving in the matter of buying a little house adjoining mine for the purpose. We hope to raise \$1,000. In Santiago we have already raised \$881; and I came from Santiago this morning to see what could be done to help us in this city. The ultimate aim is to build a church on the site, when we receive sufficient aid from home. Dr. Trumbull's Church are just on the eve of raising funds to build a new church, so that it does not look to be a very favorable time; but I believe we are right in presenting the matter before our Christian

friends, and I feel confident that the presentation will not be made in vain. My present intention is to remain here three days and see what can be raised. I hope by the next steamer to report further progress.

Dr. Trumbull has just published in Spanish two sermons, one occasioned by the death of President Lincoln, and the other is a searching and convincing sermon upon Christ, the Apostle and High Priest of our profession. The latter is well calculated to check the tendency to infidelity. The funeral sermon is calculated to do good, as it draws the attention of the Chilians to the religious element of one they greatly admire.

I have not yet been down to Talca, the third city in Chili. I have been spending a month with my family in two villages, on the rail-road between Valparaiso and Santiago, called Quillota, and Llaillai. Three of the Sabbaths I went to Santiago to preach. I find that the small places are not so favorable for our work just now as the larger cities.

Riding in the cars to-day, I had a lengthy conversation with a Romanist, but he was puzzled just here: "as different persons view the teaching of the Bible differently, man has no safe anchorage in faith and practice, unless the church has infallibility to establish an unmistakable interpretation;" of course, I told him that Christ did not appoint an order of men to succeed the Apostle who should speak with the infallibility of the Apostles. With him, although he would not own it, the human teachings of his church satisfy him without any examination of the Bible. Asked "if the Virgin Mary was every where at the same time?" he replied, "she was wherever she was supplicated." After the man left the car, a fat priest got in and I asked him the same question: after crossing himself he said, "the images of the Virgin are in every place where there are Christians." I asked another man the same question, he replied, "no, she is not on earth but only in heaven, but she hears the prayers of those who adore her by a special gift from God."

Sometimes when you allege that for these things there is no Biblical basis, they look much as a good-natured college

professor would upon a Japanese, who should enlighten him by saying the earth was flat.

After seven years of work, in South America, you ask "How do you view the matter, are you sorry you came, and do you find yourself discouraged?" We are happy in working in this part of the Lord's vineyard. We are not sorry we came, and feel highly encouraged to labor on. Yours truly,

NATHANIEL P. GILBERT.

PARIS.

RELIGIOUS DEPARTMENT OF THE EXPOSITION
—DISTRIBUTION OF BIBLES AND TRACTS—
GOOD RESULTS—AMERICAN CHURCHES IN
PARIS, ETC.

PARIS, NOV. 26.

MANY of your readers who are interested in religious matters, would, I have no doubt, be glad to have me give an account in a closing letter upon Paris and the Exposition, of the effort to extend the Protestant religion in connection with the Exposition. A learned Frenchman confessed with a sigh, that the French nation has been the least religious of all the nations of Europe. It is the most superficial, the lightest, and the most unreflective of all the European races. Catholicism on the one hand and practical Atheism on the other, seem to define the religious sentiments of the French people; and my observations have led me to believe that the only good Catholics are the women, while the men are the followers of Voltaire, wasting their superior intellectual attainments upon speculations of infidelity, rationalism, and the belief in annihilation, or what is more prevalent, no religious sentiments of any kind, a life that ends like that of Mirabeau, who said on his death-bed, "Crown me with flowers, intoxicate me with perfumes, let me die to the sounds of delicious music," or the indifferent words of Danton, on the scaffold, when he said: "I have had a good time of it, let me go to sleep; you will show my head to the people if it is worth the trouble."

At the Paris Exposition, where it was expected thousands of people would congregate from all quarters of the globe, to

see the wonderful genius of the various nations, it was thought by Christian philanthropists to be a golden opportunity to distribute Protestant literature to the great number of visitors. To do this in a country where the State religion is Roman Catholic, was not considered an easy matter, but it was only another proof of the liberality and sagacity of the Emperor of the French, that the Imperial Commission was requested to set aside a portion of ground in the Exposition as *foreign ground*, thus allowing the legal right for English and Americans to exhibit and distribute freely Protestant literature.

There was erected a temporary church or chapel where daily prayer meetings were held, at 12 o'clock in English, and at one o'clock in French, with preaching twice every Sabbath, besides special services during the week, such as missionary meetings, Sabbath-school meetings, &c.—Many earnest sermons have been preached in this house of prayer. The labors of Rev. Newman Hall, of London, author of that precious book "Come to Jesus," and Rev. Mr. Hammond, of America, the "Children's Preacher," were included in this volunteer work. In one place was the department of missions, where were exhibited a large collection of curiosities from the American Board of Foreign Missions, and collections of books from the Boston and New York Tract Societies, and another building in the form of a Kiosk, from which was distributed during the existence of the Exposition, over four millions of religious tracts and papers. This work was under the direction of a most excellent French lady, Miss Blundell, who devotes her whole time to missionary work in Paris. A Christian gentleman from Dublin furnished the funds to carry on this work. Many of the tracts were written by Miss Blundell and her associates, and were printed on the spot in several different languages. At another place stood a pretty octagonal building surmounted by a dome, on each of the sides were two windows, over each window were written texts of Scripture in different languages, and under these texts were written in large letters, the names of the different

nationalities. From these various windows were distributed portions of the New Testament bound separately, consisting of the four Gospels, the Acts of the Apostles, and the Epistles, in sixteen different languages, and these little books have been distributed to the extent of nearly *three million copies*.

On one of the "fete days" when there was a large attendance at the Exposition, there were distributed thirty-three thousand. These distributors were careful in every case to donate only one copy to each person, and in the language which those who received them could understand. Beside these, the London Bible Society had a building filled with Bibles, which were sold at cost price, and given away in large numbers to those who could not afford to buy. To carry on this work subscriptions were made by English and Americans. One lady from New York gave five hundred dollars to print, in the Hebrew language, editions of the Psalms and the Epistles to the Hebrews, for distribution among the Jews. To see how eagerly these books and tracts were sought for and received was a matter of greatest interest. I have several times watched those who received them, and followed them to see what use they would make of them, expecting that in most cases they would be thrown away or torn up, but in each case they were carefully put in their pockets, or they would seek some quiet, retired place to read them. The common people received the books with great avidity, and even the priests and monks asked for them. A Catholic priest of Paris having received one of the Gospels, returned the next day and asked for three hundred copies to distribute among the pupils of a Deaf and Dumb Asylum. He said "they can neither speak nor hear, but they can read." Twelve hundred Romish priests have been supplied with portions of the Protestant Bible. By a special favor of the Emperor, a regiment of soldiers were admitted each day to the Exposition free, until the whole French army, in and around Paris, numbering seventy-five or eighty thousand, were admitted. The first duty of the Bible and Tract distributors was to see that a copy of one, or

both were placed in the hands of each of the soldiers. Thus, the Sacred Scriptures have been distributed to the multitudes, coming from the North and the South, from the East and the West, from every land and clime, and many thousands have carried these messages from God's Word to be read in the dark portions of the earth, where no Protestant missionary has ever been, and where the light of true religion has never shone. That great results from such an extensive work should be anticipated would be natural. I could not, in this letter, give all of the many incidents which have been reported to me, showing practical results. I notice that an English paper states they think no less than 150,000 persons have been led to listen to the Gospel with saving results in many cases. An aged couple, living many miles from Paris, who had received from the hands of a traveler a tract from the Exposition, found in it a guide to the Saviour, which led them to embrace the true religion, and hearing of the good meetings held at the Exposition, walked more than two days to attend them, and, after spending two or three days there, the first and only ones in their lives with Protestant Christians, they went on their way rejoicing. I include in this letter a statement from Rev. Baron Hart, Pastor of the English Congregational Chapel at Paris, who was largely identified in this work, in relation to some of the marked results of this religious effort. He says, "I could tell you of a workshop of thirty-five men, from which the foreman first came to the stand and received, and read, one of the portions of the Bible; the others followed, but portions were not enough for them, they must have the whole book. Accordingly twenty-eight bought the entire Bible, and seven, being too poor to buy, received the Scriptures as a gift. They now regularly meet together to study God's Word. I could tell you of a village from which some of the people came to the Exposition and received the Gospel, and, as a result, these people, joined by others, now meet statedly to read the Word of Life. I could also tell you of a letter received from a lady, whose soul was refreshed by reading

one of these little fragments of truth, and of a physician who, by this means, was brought to Christ, and is now a communicant in one of the Paris churches, and of another of the same profession, who came to receive copies of the Gospel that he might give them to his patients. Many who have received portions have been led to purchase the whole Bible, and many priests of various nations have accepted these Protestant books. One from the neighborhood of Paris, brought eighteen of his country-people to receive the Gospels, having seen copies which had found their way to his parish. The distribution has been so extensive that if you travel by land or by sea you will see these books and tracts in the hands of those who are reading them, from curiosity perhaps, but attentively. It has been said that the year 1867 accomplished more for religions liberty in France than for two hundred years before. Outside of the work at the Exposition, of which I have given an extended account, I may mention that a systematic distribution of Protestant Bibles has been undertaken throughout Paris, and a request that a copy of the New Testament be given to every concierge or house porter. It is known that this class of people have more influence over the servants and working classes than any one else. I desire to add that the discussions in regard to the closing of the American and English departments of the Exposition on the Sabbath, had great influence upon the French people, who could not appreciate our interest in the sacredness of the day. The example of these two Sabbath-keeping nations has already received favorable notices from the French press. The Rev. Father Hyacinth, one of the great Catholic lights, said in a sermon: "Behold America, that strong and young Anglo-Saxon race, which certainly is not of the middle ages, and which has in its constitution the most complete liberty, observes and respects the Sabbath." The future results of the effort to extend Protestant religion in France, with God's blessing, must be very great. The seed has been sown, will not the people in America offer fervent prayers

that the influence of Divine grace may water the seed, that it may spring up and bear much fruit, and that multitudes of those now living in sin, ignorance and superstition, may rise up to bless the Bible distribution at the Paris Exposition? Probably the readers of this letter will be interested to know that the Americans have two churches in Paris: the American Chapel, Rev. Dr. Eldridge, pastor, and the Episcopal Chapel, Rev. Dr. Lamsen, pastor. The first named is under the care of the American and Foreign Christian Union of New York, but is now self-supporting; the rent of the seats, and the collections at each service are sufficient to pay the current expenses, which are about \$5,000 per annum. Much credit is due to Dr. Eldridge for his recent effort to pay the debt of \$12,000, which has been hanging over the church for several years. The American Chapel is now free from debt, and apparently in a prosperous condition. During the past year, a Sabbath-school has been organized, and it numbers now about one hundred—nearly all of whom are American children residing in Paris. The school is conducted on the American plan. The “monthly concerts,” on the second Sunday afternoon of each month, are exceedingly interesting. The order of exercises usually consists of addresses by American clergymen and others visiting Paris, interspersed with singing of American hymns and tunes by the children. There is also a French school held in the Chapel on Sunday morning previous to the session of the American school. This numbers about forty, and is under the care of Miss Blundell, of whom I made reference in connection with the tract distribution. The Episcopal Church is also well sustained. Quite a large proportion of the resident Americans in Paris are Episcopalians. It is also about to establish a Sunday-school. It is pleasant for Americans in a foreign land, and especially in Paris, where the Sabbath is given up to worldly amusements, to find an opportunity to carry out the Christian principles of their native land, and offer their prayers and praises in the sanctuary to the Lord, and to “remember the Sabbath day to keep it holy.”—*Selected.*

M.

ITALY.

LETTER OF REV. W. G. MOOREHEAD.

[The following interesting letter we take from the organ of the U. P. Church.]

Of course, as in all mission fields, there are here also many obstacles and difficulties which discourage and dishearten us; but there are times when our hearts are consoled and rejoiced. I have no doubt whatever as to the extent and depth of the evangelical movement in Italy; nor do I doubt the future results of faithful Gospel work in this land. Here and there little churches are springing up, and throwing their light far into the surrounding darkness. But sometimes it occurs that a station, which promises exceedingly well at the opening of public preaching, and even continues so for months, utterly fails to receive the Gospel of Christ, and we are ultimately compelled to abandon it. Certainly, it is very seldom this occurs; for, if so, it would be indeed discouraging. But it has lately happened with us. I have more than once written you of Sarzana, and of the prospects in that town. For nearly three months we had a constant audience, ranging from sixty to one hundred and twenty, five times every week. You will be surprised, no doubt, to hear that that meeting is now completely abandoned by all. The preaching is still continued, three times a week, by the evangelist, Martinelli, the young man who studied with me through the year 1866, yet no one attends, i. e., not more than two or three. I have carefully inquired into the cause of this falling off, and will briefly lay them before you. Sarzana is a bishop's seat. For fourteen years the seat has been vacant. Last Spring the Government of Baron Ricasoli appointed a bishop for the diocese of Sarzana, and about the first of June the new bishop took possession of his chair. In consequence, the priests gathered up fresh courage, called privately before them each of those who attended our meetings, and persuaded them to cease hearing the Protestants. In some cases, it is said, they gave money. The people were told, too, that it did not matter whether they went to the Catholic church or not, only they were not to attend our worship. Thus has it always been and

will ever be, with the Pharisees of every people and time—"they will neither go in themselves, nor suffer them that are entering, to go in." But, I would remark, that in the remarkable parable of the sower, our Lord positively declares that but *one* of the four places in which the seed is sown produces fruit; the other three fail entirely. If but small results are often seen in stations in America, where true work has been long and faithfully done, should we be discouraged if the same sometimes happens in this unfortunate land, which, though now politically raised from the dead, is still bound and blindfold? May that voice which called forth to life the dead Lazarus, speak the final words to Italy, "loose her and let her go!" We have begun preaching in a little village near Carrara, called Miseglia. There is quite a good audience of men and women, who listen to the Gospel with the most intense interest. Several already seem deeply impressed. We have also established an evening school in this village, and our boy, Domenico, who has all along been supported by the dear brethren of the "Young Men's Missionary Society of the U. P. Church," in Pittsburgh, Pa., has been the teacher of the evening school, as well as teaching the day school here, as the regular teacher has been sick for a month. A few weeks ago Domenico received his certificate as government teacher, and can now occupy that position; but we have decided to take him to the Waldensian College at La Tour, in Piedmont, for a year or two of hard and earnest study. He is a very promising boy, as to intellectual capacity, and we hope great things of him some day. Both in Carrara and Torano the meetings and the schools are progressing well. We have an audience of forty and sixty, four times a week. We have set up also, an evangelical library and Bible depot at Spezzia, a city in this vicinity, and a sea port. Thus far it has gone on very well. Nearly three hundred francs worth of Bibles and tracts have been sold. A new station for evangelization has been opened in the large city of Bari, on the Adriatic coast. The colporteur, who formerly labored at Solerno, was sent to Bari

in June last, and began a pioneer work. Thinking the time had come to begin regular preaching, I sent there last week a devoted evangelist, who will labor in connection with the colporteur. The colporteur (indeed I might call him a city or visiting evangelist) writes very encouragingly of Bari. Let me give you some extracts from his last letter: "This month (August) I made about one hundred and seventy visits. Here and there I found some difficulty, or rather stupid opposition; but few there were who deliberately opposed the truth. I found many persons, who, with pleasure, heard the Word of life. Among other visits, I found two families in which the Word of God was heard with joy and ardor, though they were immersed in darkness and error. One of these families is composed of six persons, of whom three are young girls who manifest the greatest desire to hear the Word of God. Already they have laid aside many prejudices and fears and earnestly seek the truth. I have great hopes of them and many others." Though the people of Southern Italy are extremely ignorant and degraded, yet they are much more religious than those of Central or Northern Italy. Hence, when once they are gained to the Gospel, they suffer every thing patiently for the name of their Lord. All our other stations are progressing; and we feel much encouraged. But just now Italy is in a state of intense excitement. News has come to-day from the Capital that Garibaldi, the idol of the Italians, has been arrested! The Government says he was on his way to Rome, and his volunteers—the "red shirts"—were gathering on the frontiers of the Pope's States, ready to be led to Rome. He was arrested yesterday, September 23d, at Sinalunga. A slight revolution, in consequence of his arrest, has taken place. The people tried to break open armories, arsenals, etc., to get arms and fight; but, happily, no serious riot has occurred. The liberal party and the enemies of the Pope will take fresh courage from this arrest of their great leader, and soon you may hear the most stirring news from Italy. Good-bye. I can write no more now. Pray for us.

HUNGARY.

MILAN, Dec. 16, 1867.

MY DEAR BROTHER—Having just returned from Hungary, I hasten to communicate to you some interesting notices respecting the present very hopeful condition of that country.

It is well known that on account of the large concessions recently made by Austria, its government is now established upon a truly liberal basis. The ministry is composed of the most liberal and enlightened men of the country, and men of political experience. Count Andrassy, the president of the ministry, a man of great wealth and influence, and belonging to the highest aristocracy, was formerly Kossuth's ambassador to Constantinople. He resided for sometime in Bebek, and was an intimate friend of our American Chargé d'Affaires, Mr. Brown. At the expiration of Kossuth's administration he removed to England, where he resided for some twelve or fourteen years. Having taken a prominent part in the revolution of '48 in Hungary, he was condemned to death by the Austrian government, and in Pesth, the capital, he was hung in effigy.

This last year, however, on the day of the coronation of the Emperor of Austria as King of Hungary, he was in the same carriage with the Emperor, so that it was remarked that the criminal and executioner rode together. This fact well illustrates the change that has taken place in Hungary since '48. Though Count Andrassy is a Catholic, he is of the most liberal party. His lady, however, the Countess, who also, before marriage, belonged to one of the highest aristocratic families in Hungary, is a Protestant, of very superior talents, and great excellence of character. Her religious training and instruction were due almost entirely to Professor Török, one of the four superintendents of the Hungarian Protestant Church. From him, my personal friend for many years, I have heard many interesting sketches of the Countess' very amiable and benevolent character.

Baron Eötvös, the minister of public instruction, author and poet, and who has published several important works, was

also for many years an exile in England. While in Pesth, having dined with his secretary, together with Professor Török and others, the day after I had an invitation to call upon Baron Eötvös himself. He received me with a very cordial shake of the hand, and assured me that no one more than himself could have greater admiration for our educational systems established in the United States. He said he had studied our systems and institutions thoroughly, and he believed that those for the education of the people were the most perfect of any government or country in the world. In comparing the United States with Italy and many other European countries, he remarked that our country had the advantage of most others in this regard, viz., that there was a far better moral and religious sentiment among the people, which is the only true and firm basis of all right systems and good institutions. Said he: "we have now a great work before us in Hungary: the forces of the nation that have long lain dormant, are every where springing into life, and we need the sympathy of all nations that have freedom and justice."

From conversation with him, and from other sources, I learned that even the Catholic clergy in Hungary give quite a ready acquiescence to reforms introduced. It so happened that the same day I called upon the minister, the conference of bishops, convened in consequence of a letter he sent to the Primate, closed its sessions. The results and decisions of the conference had just been communicated to him, and, as he said, he was happy that he could give them his approval.

The prelates had decided they would not be opposed to the influence of the laity introduced into ecclesiastical affairs, in conformity with the laws of the country. As to the relation of the schools to the church, it was decided that when the government would guarantee that religious instruction should not be neglected by the secularization of the schools, the prelates would not only not oppose the government, but cordially sustain it. They promised their support and co-operation in all the reforms the State contemplated. In the

conference there was discussion, also, as to the position the clergy should assume in regard to civil marriage; and it was finally decided that although civil marriage could not be approved from the church point of view, yet it was better not to excite agitation or hostile feelings against the State, and they would, therefore, place no obstacle in the way of the execution of this law. Such Catholic acquiescence with present European reforms can only be found in Hungary. In Italy, even such reforms still encounter inveterate hostility from the clergy.

I was informed by my friend, Mr. R., in Pesth, that a short time since copies of "Bunyan's Pilgrim's Progress," and "Abbot's Mother at Home," which had been recently translated into Hungarian, had been presented to Baron Eötvös. Indeed, the latter was translated by his secretary.

For the last 300 years there never has been a period when Hungary had so bright a future before her as now. The code of '48 being permanently established, there is perfect religious liberty, and throughout every part of that extensive country, the colporteur may now carry his Bibles, religious books and tracts, being sure of receiving every where a warm welcome from the people. How different from '57, when the man, now in charge of the large Bible depot in Pesth, was imprisoned for months for attempting to introduce a few Bibles into Hungary!

One of our colporteurs in Transylvania, the remote eastern part of Hungary, has just given a most interesting account of his labors and success in that region. Recently fourteen boxes of Bibles, religious books and tracts, were forwarded to him from Pesth. On account of the various nationalities in that country, he is obliged to carry with him Bibles in ten or twelve different languages. There being no railroads, transportation is difficult and expensive. His practice is to remain in a town till he has thoroughly canvassed it, and then hires a horse and wagon and transports his boxes to another. But, for all Transylvania, he is the only colporteur, and were he to labor with all his accustomed energy, it

would take years to visit all parts of that large and remote section of Hungary. And then there are so many other sections just as interesting where the people buy eagerly the Scriptures. Hungary presents to the church a field for Christian effort, not surpassed in interest by any other in the world. As a Christian who knows Hungary well, said to me, "it is astounding that Christians in England and America do not see what God, by His providence, now invites them to do in this land."

Our four laborers, sustained in a great measure by the benevolence of our noble-hearted American Christians, are doing a good work, but *forty* laborers, in the present crisis of that country, are imperatively needed to do the work which ought and might be done, to give the Bible and a religious literature to that people.

Our Bible-woman in Pesth, communicated to me some facts respecting her Sabbath-school in that city, which she earnestly desired I should make known to Christians and Sabbath-schools in the United States. She greatly needs help for her school. By her great industry and faithfulness she has now a school of forty pupils. These are from Roman Catholic, Protestant and Jewish families. What is necessary, is a better room where her pupils may assemble; the one they now have is a cellar, reached by a downward flight of fourteen steps, it is damp and cold as well as dark; and it is owing to these circumstances that the children of more respectable families *ceased* to attend, after coming once or twice. Benches are also needed on which the children may sit; and Scripture texts in large print, Bible pictures to enliven the walls; and a stove. Were it possible to procure a light, cheerful and attractive room, she is confident the numbers would be doubled.

This Sabbath-school is the first there has ever been in Hungary, and the only one. Will not some of the Sabbath-schools at home lend a helping hand to this sister school in this far off country?

For Sabbath-school enterprise, Hungary is a far more promising field than Italy.

Yours truly, WM. CLARK.

THE HOME FIELD.

REPORT OF A BIBLE WOMAN.

St. Louis, Mo.

Our Missionary work still crowds upon us, and we often wish for more strength, both physical and mental, and much, very much more in our purse, to give to the worthy needy. The widow and orphan, are constantly coming to us for aid; provisions and clothing are called for on every hand, and sometimes we scarcely know how to supply even present necessities. It is so hard to make them realize the worth and nature of that bread which never perishes, while they are in real need of that bread which sustains the natural life. As far as possible we have tried to relieve present necessities, and every where meet the thanks of the poor, with whom we have had to do. Our female prayer-meeting is still very interesting, the good results of which we will ascribe to Him who knows and governs all things. One requested prayer, said "her heart was hard, but she did not mean to give over till she had found that rest and peace of which they had just sung." She felt she had no right to that rest without an interest in Christ. Very earnest and importunate prayer was offered in her behalf, and we hope she is now believing, to the joy and satisfaction of her soul. Her husband says he is believing tremblingly,

and is determined, henceforth, to perform every known duty, God's grace assisting. From ten to fourteen are always present. Pray for this little company. Our new school is prospering finely, and may yet prove our best school. Sixty-four is the largest number that have been present.—The weather has a great influence on all the schools, but we do not feel in any wise discouraged, as we have long since learned to be patient, and persevering. There is an increase in the attendance at the service in the City Hospital, thirty-five were present at the last meeting, and in this month nine at one time rose for prayer, and promised to pray for themselves.

We have felt quite encouraged, as such a large number are Roman Catholics. We try to do our duty in the fear of the Lord, asking His blessing upon all, thus leaving to Him the results. We feel and realize our own weakness, but our heavenly Father will be our strength, and we will trust Him. As we are in the busy time, holidays, we have tried to lead the minds of those we visit to the great cause of the present rejoicings. "The great gift of the Son of God, to suffer and die that He might be our Mediator, if we will open our hearts to receive Him." May many hearts receive this joyous truth to the salvation of their souls.

F. F. H.

MISCELLANEOUS.

WE call the attention of our readers to the notice on the third page of the cover. It refers to the important step the Society has taken in changing its location from 156 Chambers-street, to the BIBLE HOUSE, on Astor place.

All communications, in future, should be directed to the American and Foreign Christian Union, Room 27 Bible House, Astor Place, New York City.

WE ask our readers to peruse with care the letter of Mr. Clark, from Hungary. How wonderful are God's ways!

CONVERSATION WITH ROMANISTS.—The spread of Roman Catholicism in this country is well adapted to excite alarm. Schools, colleges, convents, monasteries, orders of

sisters of charity, and other organizations for the propagation of the faith are multiplying in the midst of us with fearful rapidity. Whilst members of the Protestant church are not entirely indifferent to these signs of the times, yet they are not as much aroused as they should be to the importance of adopting vigorous measures to check, so

far as possible, the diffusion of this moral pestilence. And this duty should not be left to the ministers of the Gospel. Christians, in private stations in life, if their hearts were enlisted in this work, might accomplish no little good. Let them, at suitable times, converse with those of this faith who are in their employ; let them in a kind, Christian manner endeavor to show them the unreasonableness of their most prominent errors,—let this be done, not in the spirit of mere proselytism, but with an earnest desire for their conversion, and in dependence upon the Divine blessing, and the effort would not be lost. There is too much unbelief on this subject. Many seem to imagine that the minds of Catholics are constructed on altogether a different basis from those of Protestants, and hence that any efforts for their conversion, made in harmony with the ordinary laws of mind, would necessarily prove abortive. But this is not so. Their minds are governed by the same laws as our own. They possess reason and conscience, though greatly perverted; and although some of them are excessively bigoted, yet others are less so and could be favorably influenced if approached in a proper manner.

Those from Ireland would be found the most difficult. But those from the continent, and especially those from countries which have been agitated by liberal principles, furnish great encouragement. Many of these have already been gathered into Sunday-schools. Their painful experience under the spiritual as well as temporal despotism of Popery at home is a preparation favorable to the reception of a right education here. They are more prejudiced against certain features of Popery than against Protestantism, and hence are in a state to be favorably influenced if the proper points and arguments be urged. Try the experiment; learn and be assured that the grace of God is not less able to convert them than the image worshipers among the heathen.

PATERSON, N. J.

J. B.

Watchman and Reflector.

A little wrong done to another is a great wrong done to ourselves.

LION AND SAILOR.—When the lion has been brought under the dominion of man, he becomes strongly attached to those who treat him with kindness. An instance of this is related of one that was kept in the Tower of London. He had been brought from India, and on his passage was given in charge of one of the sailors. Long before the ship arrived in the Thames, the lion and Jack had become most excellent friends. When "Nero," as the lion had been called, was shut up in his cage in the Tower, he became sulky and savage to such an extent that it was dangerous even for the keeper to approach him.

After Nero had been a prisoner for some weeks, a party of sailors, Jack being among the number, paid a visit to the menagerie. The keeper warned them not to go near the lion, who every now and then turned round to growl defiance at the spectators. "What, old shipmate!" cried Jack, "don't you know me? What cheer, old Nero, my lad?"

The lion instantly left off feeding and growling, sprang up on the bars of the cage, and put out his nose between. Jack patted it on the head, and it rubbed his hand with its whiskers like a cat, showing evident signs of pleasure.

"Ah!" said Jack, turning to the keeper and spectators, who stood petrified with astonishment, "Nero and I were once shipmates, and you see, he isn't like some folks; he don't forget an old friend."—*The Band of Hope Review.*

WORSHIP IN ICELAND.—The primitive habits of the Icelanders, far away from the world of fashion and change, have much in them that is worthy of imitation elsewhere. The following paragraph gives a pleasant insight into some of the customs connected with public worship:

The scene in an Iceland church on a Sabbath, is said by a traveler to be of a singular and interesting kind. The little edifice constructed of wood and turf, is situated, perhaps, amid the rugged ruins of a stream of lava, or beneath the mountains, which are covered with never-melting snows, in a spot where the wind almost sinks under

the silence and desolation of surrounding nature. Here the Icelanders assemble to perform the duties of religion. A group of male and female peasants may be seen gathering about the church, waiting the arrival of their pastor, all habited in their best attire, after the manner of the country; their children with them, and the horses which brought them from their respective homes grazing quietly around the little assembly. The arrival of a new comer is welcomed by every one with the kiss of salutation; and the pleasures of social intercourse, so rarely enjoyed by the Icelanders, are happily connected with the occasions which summon them to the discharge of their religious duties. The priest makes his appearance among them as a friend; he salutes individually each member of his flock, and stoops down to give his almost paternal kiss to the little ones who are to grow up under his pastoral charge. These offices of kindness performed, they all go together to the house of prayer.

AN ARCHBISHOP'S "IDEA OF A SECT."—A Presbyterian writes to the Archbishop of Armagh, asking if he included the Presbyterian Church among the numerous sects described in his recent charge, as "at once the weakness and the disgrace of the Reformation." The *Church Review* gives his lordship's reply, in which he says:

"On looking at my Charge I find that the words I used are somewhat different from those you quoted from the report. They are not 'The numerous sects which are at once the weakness and disgrace of the Reformation;' but they are 'The numberless sects which are the weakness and reproach of the Reformation.' You wish to know if I included the Presbyterian Church among these sects. The Presbyterian Church is established by the law as the Church of Scotland; and in this country, though not the Established Church, it is recognized and partially endowed by the State. A Church in this position is very far from my idea of a sect."

The Church then is not "a sect," if it is established by law or recognized and partially endowed by the State! We hope

that the Presbyterian felt more comfortable after this assurance from high authority. As we have no Established Church in this country, our Churches are all "sects" according to the archbishop.

AT HER OLD TRICKS.—We see it stated as one of the expected though as yet ungratified, results of the late Episcopal council at Rome, that the bishops of the church throughout the world are to be invested with the rights of Roman citizenship—in other words, to come in to political, as well as spiritual, subjection to the Pope: into organic relations to his civil as well as ecclesiastical dominion. This consummated, the Pope will have a subject bound to the political advancement of the Papacy, in every Romish diocese on the face of the earth. Points to the diffusion of influence will be occupied by men whose power over vast and dangerous masses is almost unbounded; and their civil status will enforce the duty of using that influence so to shape the policies of the country where they reside, as shall most advance the aims of the government which has their higher allegiance. Virtually, this is about the state of the case now; but with an accredited citizen of the Pope's government as his bishop, every true Romanist must feel a more profound regard for the authority of the Episcopal chair, over his political action. We believe that forty-five are the number of the political outposts of Rome, which will thus be insinuated into our country. Rome can never give up her ancient claim of the right of supremacy in the politics of the world—the right to obedience from all kings and governments. The farther the hope of realizing this idea recedes, the more madly she clings to it.—*American Presbyterian*.

"PATRICK," said a priest to an Irishman who had come to confess his sins of larceny, "how much did you steal?" "Well," replied Pat, "I may as well confess to your rivirence for the whole stack; for my wife and I are going to take all the rest of it on the first dark night."

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, DURING THE
MONTH OF DECEMBER, 1867.

MAINE.

Hampdon. Cong. Sabbath-school for
Cretans..... 10 00
So. Berwich. Cong. Church and Soc. 25 68

35 66

NEW HAMPSHIRE.

Plymouth. Cong. Church and Soc'y 10 00
Francistown. Jos. Kingsbury..... 50 00

60 00

VERMONT.

St. Johnsbury. E. & T. Fairbanks & Co.... 500 00

MASSACHUSETTS.

E. Taunton. Levi Andrews..... 1 00
Worcester. Union Church and Soc'y. 66 60
" 1st Church and Soc'y..... 64 00
Andover. Theo'l Sem'y Chapel..... 168 19
Boston. Essex St. Ch. and Soc'y add. 33 00
" Mt. Vernon Ch. and Soc'y add 15 00
Munson. Dea. A. W. Porter..... 100 00
Campello. Cong. Ch. and Soc'y..... 41 42
E. Bridgewater. For L M of Rev. J.
K. Aldrich..... 12 45
Chelsea. Broadway Ch. and Soc'y.... 63 87
Lenox. Dea. E. Osborn..... 1 00
Andover. Mrs. E. Abbott..... 1 00
Pittsfield. South Ch. and Soc'y from
Stephen Reed to consti-
tute Mrs. Sarah E. Reed
L M..... 30 00

597 43

RHODE ISLAND.

Newport. Ladies in part for the pur-
chase of an Organ for
Miss Rankin's school..... 59 00
Slatersville. Cong. Ch. and Soc'y..... 41 00

100 00

CONNECTICUT.

Winsted. M. B. Codling, for So. Am. 5 00
New Haven. Mrs. C. M. Street \$500,
Other Ladies \$500;
for Miss Rankin's
Mission..... 1,000 00
Hartford. Ladies of Pearl St. Ch.
for Miss Rankin..... 212 50
" Ladies of Centre Street
Church for Miss Rankin 192 50
" Ladies of Park Church
for Miss Rankin..... 100 00
" Ladies of South Church
for Miss Rankin..... 65 00
" Cha's Seymour \$100, L.
Barbour \$100, D. Phillips
\$100, for Mexican Church 300 00
Bethel. Rev. G. A. Pelton..... 4 00
So. Britain. N. C. Baldwin..... 5 00
Hebron. J. Porter \$2, O. B. Por-
ter \$1..... 3 00
So. Windsor. 1st Ch. and Soc'y per
T. Elmer..... 19 00
Stratford. Col. G. Loomis, U. S. A. 5 00
Windsor. Cong. Church. and Soc'y,
Rev. G. C. Wilson, L M 39 39
Norwich. 1st Church, a balance..... 2 00
" Broadway Ch. and Cong.
makes Hon. W. A. Buck-
ingham, L D..... 211 86
Collinsville. Cong. Ch., Rev. A. H.
Hall, H. N. Good-
win, Cha's Blair, L
M's; of which \$10
for the Cretans..... 86 71
Saybrook. Dan'l Spencer \$7, Cong.
Church, \$47..... 54 00
Hartford. Asylum Hill Cong. Ch.,
additional..... 15 00
New Haven. Mrs. Russell Hotchkiss 4 00
Torrington. H. P. Hopkins..... 2 00

Gulford. Catherine F. Davis..... 50
Birmingham. Henry Somers..... 25 00
2,351 46

NEW YORK.

Astoria. E. Woolsey for Miss Ran-
kin's field..... 50 00
N. Y. City. B. E. L..... 10 00
" H. I. for Cretans \$25, for Prot.
Ch. in Chili, So. Am. \$75..... 100 00
" Mrs. A. C. Brown, part of \$100
for Miss Rankin's work..... 25 00
" "P." for Mr. Bonifas' school
in France..... 100 00
" H. L. C. for the Cretans..... 1 00
" E. Spencer West, Esq., for
Miss Rankin's Seminary Build'g 100 00
" Wm. Brinkerhoff..... 50 00
" "H"..... 20 00
" Woman's U. Miss'y Soc'y, for
Miss Rankin's work, gold..... 30 00
" A. Van Rensselaer, to constitute
his daughter, Loplas VanRen-
selaer L M..... 60 00
" Estate of Henry Dwight, by
Edmund Dwight, R. L., for
colportage in France..... 350 00
" 13th St. Presb. Ch., Rev. Dr.
Burchard..... 94 00
" A Friend, for Ch'n Literature
in South America..... 10 00
" Wm. Tracy, in full for L M..... 25 00
" Miss Mary Bronson, for Miss
Rankin's field..... 60 00
Buffalo. Ladies, for Miss Rankin's
field..... 172 00
Rhinecliff. Mrs. Isaac Schultz..... 1 00
Brooklyn. Central Cong. and Soc'y..... 89 40
Elmira. Clara Thurston..... 10 00
Claverack. Rev. D. A. Jones..... 1 00
Nyack. Reformed Church, in part..... 9 00
Phelps. Geo. Hubbell, Executor, bal-
ance of legacy of the late Isa-
bella Fulton..... 34 60
LeRoy. Deacon Bradley, for Mr.
Gulick's work in Mexico..... 2 00
Middletown. 1st Cong. Church..... 28 35
E. Bloomfield. George Rice, Executor,
for part of legacy of Uri Beach,
deceased..... 50 00
Amity. Pres. Church..... 19 42
Flatbush. John Lefferts, in part for
L M..... 10 00
Cazenovia. Rev. Nathan Perkins
Campfield, L M. by his father..... 30 00
Ithaca. Rev. Wm. Wisner, D. D..... 6 00
Whitehall. 1st Pres. Church..... 47 00
Lansingburgh. Rev. A. D. Eddy, D. D. 10 00
Gulford. Dea. Daniel Beebe..... 1 00
Peekskill. Rev. N. H. Wells..... 5 00
Amity. J. S. Carpenter..... 2 00
E. Palmyra. Pres. Church, to consti-
tute Rev. A. H. Lilly L M. in
part..... 21 00
Rochester. U. Pres. Church to consti-
tute Rev. Ja's P. Sankey L M. 42 30
Knowlesville. Pres. Church in full of
L M. for Dr. G. W. Graves,
and \$5 by D. B. Abel, on L M..... 30 60
Waverly. Pres. Church, to consti-
tute Rev. J. B. Beaumont, L M..... 30 00
Walcottville. Pres. Church, for Miss
Rankin's field..... 10 88
Cayuga. Pres. Church, by three mem-
bers, for the Cretans..... 10 00
Rochester. Brick Church, add. which
completes L M's for Cha's E.
Porter and Mary J. Hall..... 10 00
" John E. Thompson..... 1 00
Port Richmond. Stephen Squire to
constitute A. W. Sexton L M

\$30, Quarterly Collection in Reformed Church, per A. W. Rex-ton, Treasurer.....	46 23
Goshen. S. C. Hempburn.....	15 00
Binghampton. Ladies, for Miss Han-kin's field.....	24 22
	1,844 05

NEW JERSEY.

West Hoboken. 1st Pres. Church, for Greece.....	31 67
Newark. U. Pres. Ch., to complete L. M. for Rev. A. A. McConnell.....	18 00
" North Reformed Church which makes Calvin A. Merry L. M. & Julia A. Ballantine by her fa-ther, and Mrs. Eliza A. Crane by herself, L. M's.....	98 08
Bridgeton. Prot. Meth. Church.....	1 18
" 2nd Pres. Church.....	14 96
" 1st Pres. Church.....	5 00
	168 89

PENNSYLVANIA.

Lionville. Rev. S. Sentman.....	5 00
Alleghany. Ladies of 1st U. P. Ch. for Mr. Moorehead's field.....	175 00
Pittsburg. Sabbath-school of 2nd U. P. Church, for Italy.....	27 00
" Sabbath-school of 3rd U. P. Church, \$25, and Church \$20 for Italy.....	45 00
New Castle. Mrs. M. A. MacMillen for Greece.....	5 00
New Bloomfield. Pres. Church.....	4 50
Bethlehem. Pupils of Moravian Fe-male Seminary.....	10 00
Deer Creek. U. Pres. Church, add. for Mr. Moorehead's field.....	21 75
Belle Valley. Mrs. Rachel Russell.....	6 00
Washington. U. P. Ch. for Italy, & to make James Watson and M. H. Clark, M. D. L. M's.....	60 00
" 1st P. Church, Messrs. Smith, Wilson, Woods, Edgar, Clark, Reed, Cash, Baird, Cash, Kin-nan, \$5 each; Others \$25.....	76
Sharpsburg. Pres. Church, in part L. D. for Rev. T. M. Wilson.....	31 17
" Cash.....	1 00
Montrose. Pres. Church.....	22 86
	489 28

DISTRICT OF COLUMBIA.

Washington. 1st Pres. Sabbath-sch'l for the Cretnans.....	6 00
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ILLINOIS.

Beverly. Mrs. Caroline Thorburn.....	1 00
Princeton. 1st Pres. Church.....	16 00

INDIANA.

Madison. Walter Scott.....	9 00
Richmond. Whitewater Society of Friends add. Susan Pedrick.....	1 00

OHIO.

Strongsville. E. Lyman and A. Pom-eroy, \$5 each.....	10 00
Springdale. 1st Pres. Sabbath-school for Greek S. S. Paper, and in full of L. M. for Herbert B. May-hew, Benj. Wallen, and Mrs. M. Porter.....	50 11
Columbus. 1st Cong. Sabbath-school, for Greek Sunday-school paper.....	20 00
Hamilton. 1st Pres. Sabbath-school, for Italy.....	25 00
Walnut Hills. Prof. H. Smith, D. D. \$20; Mrs. M. Grosvenor \$5.....	25 00
Greenfield. 1st Pres. Church.....	57 87
" Bapt. Church, Mr. Sperry and Mrs. Smart, \$1 each.....	2 00
" M. E. Church.....	7 97
Pisgah. Pres. Church, Rev. J. Bar-rett, W. Thomas, & Cash \$5 ea.....	15 00
Lebanon. S. W. Normal School, in full to constitute B. H. Hol-brook L. M.....	24 52
" I. Thompson \$1, Mrs. Wood 50c., Colored Woman 10c.....	1 60
Springdale. Pres. Church.....	32 50

Glendale. Female College.....	30 35
Cincinnati. For Ger. Sewing-schools, Mr. Adams (coal) \$4; Mrs. Jenk Soc., Mr. Philtzer 14c.....	4 64
Orrville. Dr. D. L. Moncrief.....	1 00
Columbus. 1st Cong. Church, Rev. Mr. Goodwin \$10, F. C. Sessions and Mrs. B. E. Smith \$5 each, J. C. Porter \$3, Others \$62 96.....	85 96
" 2d Pres. Church, Messrs. Olds and Baker \$10 ea.; Rev. Dr. Morris and Mrs. Frisbee \$5 each; Burr and Ferson \$3 ea.; White, How, Conrad and Bis-ter \$2 each; Misses Rener \$3, Mrs. Blakeslee and Rener \$1 ea.....	42 00
" Westminster Pres. Church, H. C. Noble \$10, M. Hutchinson \$5, Fullerton and Mondie \$2 ea.; McCracken, Jamison, Cook, Gal-loway, Mrs. Vesey \$1 each; L. Backus 50c.....	24 50
" Blind Asylum, in part L. M.....	20 00
" Baptist Church.....	9 35
" Welch Meth. Cal. Church.....	6 13
" Trin. Epis. Church in part, H. P. Smyth and Miss Kelley \$2 each; Hurd, Fay and Mrs. Claypool \$1 each; Andrews \$2; Judge Thrall 50c.....	9 50

Xenia. G. M. Boyd, M. D.....	5 00
Dwira. School House and Union Meetings.....	4 00
Rising Sun. Mrs. E. Haines.....	4 00
Cleveland. Elizabeth E. Taylor.....	200 00
Massillon. Prot. Epis. Ch. Messrs. McCullough, Warwick, Webb, Focke \$2 each; Kelley, Kach-lor, Reed, Mrs. Kent, Jarvis \$1 each; Dr. Barrick 75c., Miss Focke 50c.....	13 25
" Pres. Church, Jos. K. Russell \$5, C. F. Ricks \$1, Dangler, Chidester, Jacoby 50c. each.....	7 50
" M. E. Church.....	7 85
" George L. Russell.....	2 00
" Mr. Burton.....	2 00
Canton. Peter Housel \$1, Mrs. J. W. Goodlin \$1.....	2 00
" Baptist Church, Rev. S. Gor-man and D. Zollars \$1 ea.; Geo. Cook on L. M. for himself \$5.....	7 00
" M. E. Church, A. Kitt \$1, I. Darbin \$2, Jacob Miller in full of L. M. \$10.....	13 00
Cleveland. 1st Cong. Church, in part which makes Jos. B. Palmer L. M.....	36 94
E. Cleveland. Cong. Church.....	5 82
Mansfield. Grace Prot. Epis. Church.....	4 00
	826 36

MICHIGAN.

Wayne. Rev. Charles Cutler.....	5 00
Ann Arbor. Mrs. W.....	2 00
	7 00

WISCONSIN.

Milwaukee. 1st Pres. Church, for L. M. of L. H. Kellogg.....	41 89
" Hanover street Cong. Church.....	6 34
Green Bay. 1st Pres. Church, per M. D. Peek.....	14 40
	61 63

IOWA.

Elk River. Cong. Church, Rev. O. Emerson, Jr., for Cretan Chil-dren.....	7 25
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WEST VIRGINIA.

Wheeling. 1st Pres. Church, D. C. L. for three L. M's, to be named, \$100; McClennan \$10; Knox, Taylor, Wolfe, Att. Lakin, Ditt-man, Paul, Irwin, Paul, Reid, Metcalf, Reid, Cushing, Guilbert-son, Turner, Bates, \$5 each; Others \$29.....	219 00
New Kent, Va. S. H. W., for Miss Rankin's field.....	10 00
	229 00

Total, \$7,810.91

THE

CHRISTIAN WORLD.

VOL. XIX.

MARCH, 1868.

No. 3.

OUR WORK

AND THE METHODIST EPISCOPAL CHURCH.

THE Methodist Episcopal Church now numbers 6,689 effective pastors, and 1,146,000 communicants; and is one of the strongest Protestant denominations in the land. And yet, though ably represented, from time to time, in our list of officers and Board of Directors by such men as Bishops WAUGH and JAMES, and Doctors BANGS, DURBIN, MCCLINTOCK, KENNEDY and VAN NORMAN; and though Dr. McClintock went out for us, and served us nobly in Paris, for four years, and though we now have several Methodist ministers in our employ in various capacities, our organization and work have never yet been officially endorsed by the Methodist Church. Consequently we have never yet enjoyed the advantages of the full co-operation of this numerous and influential body of Christians. Here and there ministers are found who know of our work, and sympathize with it; and occasionally collections have been taken for us in Methodist churches; but hitherto the great body of the denomination have known but little of our efforts, and have done but little to aid us.

For this there has been a variety of reasons. One is their rapid growth, and the great amount of denominational work always on hand. Taking one year with another, they have probably an average of about one collection a month for every month in the year, especially in the city churches. Their contributions to the American Bible Society and its Auxiliaries, in the form of collections, amount to over \$100,000 a year.

But the principal reason why the Methodist Church has not been hitherto in the fullest sense a co-worker with us is, doubtless, the fact that at no time during our history have the claims of this Society been brought before that body in the manner and to the extent necessary to make the denomination widely acquainted with its objects

and labors, and with its catholic and evangelical spirit and principles. For while the Methodist Church, like most other denominations, prefers to do its own work in its own way, as is doubtless the best general policy for all denominations ; it is also true that it is not opposed to combined efforts to do good in connection with other Christians, provided the object be a good one, and the principles and spirit of Christian union be fully recognized and respected. This is seen in its zealous co-operation with the American Bible Society for the last twenty-five years.

It is hoped, therefore, by many friends of our cause, members of the Methodist Church, that if measures were now taken by the Board to bring the claims of our Union fully before the ministry and laity of that Church, in all their various aspects, the several Annual Conferences, and the approaching General Conference, to be held in Chicago in May next, would officially endorse the American and Foreign Christian Union, and commend it to the sympathy and liberality of the Methodist churches throughout the land.

The advantages of such official endorsement, and the resulting co-operation may be thus briefly stated :

First. It would show to the irreligious world, and to the Roman Catholics especially, that in the great spiritual conflict before us, between Romanism and Protestantism, they are not to contend with several denominations, divided and hostile to each other ; but with the Protestant churches of the land, *united* in one grand alliance, working through a common organization, and antagonizing the Man of Sin at all points, and in all possible legitimate ways.

Second. The moral effect of the full and hearty endorsement and co-operation of such a denomination—so numerous, influential and zealous in every good work,—would add largely to the general prestige and efficiency of the Union. Tens of thousands of Methodists would then pray for us daily, who now scarce know of our existence or labors. Their immense periodical literature would soon interest the whole church in our labors among Romanists ; and with a due proportion of Methodist ministers laboring with us in various capacities, at home and abroad, we might well anticipate the best results, both as regards the Roman Catholics and the general interests of evangelical Christianity.

Third. It is believed that the reflex influence of such co-operation would be most salutary even upon the Methodist Church herself. It would call the especial attention of her ministry to the great *American* “Roman Question,”—a question we shall all be compelled to give heed to before many years have elapsed,—and by the diffusion of information among her ministers and others, in respect to the progress and tactics

of Romanism, and the best methods of countervailing their designs, and bringing Papists to Christ as the only Saviour, would make them even more skillful and successful than they now are in winning souls, and gathering all classes of sinners to the fold of a common Redeemer. And if they only contributed ten thousand dollars a year, at first,—ten per cent. of what they now give annually to the Bible Cause,—it would constitute a bond of union and sympathy with us, which would be followed by a corresponding offering of prayer to Heaven for our success ; and would greatly aid us in fighting the battles of truth, and planting the standard of a pure religion in the dark abodes of a corrupt Christianity.

With such views and hopes, the Board of Directors, after much inquiry and deliberation, have elected the Rev. **HIRAM MATTISON, D.D.**, now pastor of the Trinity Methodist Church, Jersey City, as a representative of the Society, whose business it will be, for a time at least, to visit the several conferences of the Methodist Church, and invite them, in behalf of the Board, to become fully identified with our Union, and to share with us hereafter in all the labors, honors and immunities of such union, as if they had been fully with us from the beginning, or had originated the Union themselves, and invited others to co-operate with them.

This appointment **DR. MATTISON** has accepted, subject to the approval of his conference, and appointment by the presiding bishop ; both of which it is believed will be readily granted. And as preliminary to his personal labors, and at his request, we send out several hundred copies of this number of our Magazine to prominent Methodist ministers, that they may learn thereby something of our views and wishes, may see a sample of our Periodical, and may thus be prepared to give the subject a more enlightened consideration whenever it shall be brought to the attention of their several Annual Conferences.

PRAYER.—Prayer is a haven to the shipwrecked man, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O blessed prayer ! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever-enduring joy, the mother of philosophy. The man who can pray truly, though languishing in extremest indigence, is richer than all beside ; whilst the wretch who never bowed the knee, though proudly seated as monarch of all nations, is of all men the most destitute.

ITALY.

[The following description of the religious state of Italy is written by a minister of the Free Italian Church. It cannot fail to interest those who have watched the progress of that great reformation, which seems destined to introduce freedom of conscience in the place of the spiritual despotism which has overspread Italy for centuries.]

UDINE.

... In order to understand our work and its difficulties in Italy, you must consider that we have here the Holy Seat of Popery, or rather the seat of Jesuitism. You do not need to be told from what time. Here it was born, here it grew up, here it governed and still governs, if not by a material Inquisition, certainly by a moral one.

Now divide our people as follows: $\frac{2}{4} + \frac{1}{4} + \frac{1}{4} = 1$. The first three-fourths are Protestants, but denying the name—afraid of Protestantism, and adhering to the Catholic Church which they believe not, and worse, despise. In their conscience, they generally protest against every religion, even against their own.

How did they come to deny every religion? That is a secret you do not know, for you were not made Catholic by holy water, oil and salt. You were not taught that Catholicism was Christianity.

On such principles every one of the $\frac{2}{4} + \frac{1}{4} + \frac{1}{4}$ of our people, when reasoning, found that Catholicism was a falsehood, then Christianity a falsehood, and finally every religion a falsehood; for such they found to be the only religion which they had been taught to believe true.

One-eighth, comprising the educated and learned people, are striving to destroy every principle of religion; for they say, science and history, and experience show that religion involves priesthood, and priesthood, slavery.

One-eighth, priests, their acolytes and poor minded people (believing or not,) fight for their "Holy Church," viz., for their interests.

Here is the field on which we have to work. It is almost useless to try on the last one-eighth. We may buy, but never convince. It is, nevertheless, the most powerful, for it acts on the conscience of the three-fourths who as I have said deny, while they want, a religion.

The other one-eighth (our second division) are almost useless to care for, and it is better to say with Dante: "*Non ragioniam di lor ma guarda e passa.*"—They are philosophers.

Our work then is among the three-fourths. But is it easy? Very difficult. If we present ourselves as Protestants, they run away. They have been accustomed to hear every where preached that Protestants come from Luther, and that Luther was a German; Protestants, they are told, wish to destroy every religion; therefore their conscience rises against us as destroyers of all religion, and as derived from Germany. Even political hatred is against us.

And now, having tried to point out the field, let me speak of the laborers and means. But before all I feel obliged to thank God first, who had such mercy on our miseries as to grant us a little liberty, by which we are allowed to present to our people the truth which is in Jesus. Then I must thank our foreign brethren who felt their duty of coming to our help. Many thanks, and may God reward you all! As I have told you, our work is peculiarly among the three-fourths, and these, as you may well imagine, are made up of the masses, namely, the working people. As any of these receive by God's grace the light of God, and profess themselves Christians, they are immediately persecuted. If artisans, they find no more work; if peasants, they are expelled and left to wander in the roads; if servants, they are dismissed; if merchants, left by their customers. So as you may easily understand, our churches are made up of very poor people, —very attentive, very faithful, but unable altogether to give anything yea, needing very often bread for themselves and their families. Have we to wonder, if God did not give to some of them such a faith as to resist starvation, and that they have gone back to Catholicism?

Let us then come to the laborers. Means as you know have been always provided by God through Christian brethren; but these were obliged to send representatives, who very often cared too much, and as the only necessary thing, for liturgies, ministers, &c., which must first be proved by Italians, and then adopted of course, if right. But now they feel the necessity of preaching Christ, and not orders.

As for me, I understand perfectly well what in Christian (or Protestant) countries is called Order, and I do not wonder when I find foreign Christian friends holding so strongly to the liturgy of their denomination. But they ought to consider that their own denominations had a long fight in the beginning before they could understand each other on the true foundation stone—Jesus Christ. If they would consider this, they would excuse us who have come out of such a wonderful *Order* which often deceives even those who have the Word of God in their hands,—not in their hearts. What wonder then if we care much for the Bible, and little for liturgies? We want to show our countrymen not a body of men; but the soul, the spirit, the life of every man, Jesus Christ.

Our people have seen too much of an order which was the denial of every light, of every liberty, and even of every life. Foreign missionaries could not understand *that* in the beginning, and there are still some who will not understand it. Among us there were Protestants, brought up with Protestant orders in Protestant churches, but they were not, nor will be, Italians. They will make a Protestant church, and accept as they have accepted a liturgy; but the Italians will

examine before accepting, for they fear priestcraft. We fear priests hidden within the forms behind the order. Is it our fault? Let Christians be indulgent and charitable with us; we have been so infamously deceived by priests, that were it not for the grace of God, our people would slaughter every priest. You would well be convinced of it, if you had to travel through our towns where you would see every where on the walls of the houses: "*Morte ai Preti!*" "Death to the Priests!"

Agents of foreign committees were often deceived. Their help was given to those who accepted their systems, and Free Italian Churches were calumniated. But, thank God, I see that the light of justice is beginning to shine. We have always answered, "Come and see," to all calumnies. Many came, saw and wrote: "The Italians want to be free; they want to order themselves according to the Bible, their wants and judgment; not according to one or another denomination." But meanwhile, such childish disquisitions, such calumnies and recriminations embittered many minds, and divisions were made.

Superior, by the Lord's grace, to all these miseries, I have tried to keep in view Christ, His Holy Word, and my country, where I felt I had to work, and kept myself far from discussions, still firmly believing that if religious renovation can be accomplished in Italy, it is only by the Italian Free Church. . . . Several people have proposed to contribute to the expense of a local paper, and many are looking for it. But Jesuits are on their side working to prevent us. We will see. Still if we fail, that will be a proof of their power in my wretched country.

Now, I am coming to another part of your letter. You "want to make known the Free Italian Church to American Christians." But will my word be believed? In January, 1852, when flying from Florence on account of religious persecutions, and taking refuge in the Malta Protestant College, where I resided for about five years as Italian and Latin professor, I was told by the director:

"But I hear from Florence that you are a Plymouth brother." (Mind that I did not yet understand English, and it was the first time I heard of the Plymouth Brethren's Church.) "What do you mean, sir?" I asked. "Oh! Plymouth, you know, is a town in England." "Thank you: but I came from Florence, and was born at Pistoia, not at Plymouth." "But there is now a Church." "Are they Christians?" "Oh, yes!" "Do they admit the Bible?" "Of course they do." "The whole Bible?" "Certainly." "Nothing but the Bible?" "Nothing." "Then I am a Plymouth Brother, sir, though it is the first time I have heard of such a church."

And since that time I have heard such a denomination so many times applied to myself and my Italian brethren of the Free Churches,

that I feel a great desire to see that Church, for it must be a devilish thing indeed, if whenever our enemies want to excite a *Christian hatred* against us, they always represent us as Plymouth brethren. Well, then, how do you think such a Plymouth brother will be believed? Still, I will satisfy your curiosity.

First of all I must tell you, that with few exceptions our leaders or evangelists were made ministers, not in colleges, but by the Word of God; and still you may see a man, once a blacksmith, leading a church of 200 or 300 people. You have heard of a carpenter (once) now dreadfully persecuted at Barletta. But these men want their time to study, to pray, to visit families, and they have not time for correspondence; sometimes they have not money to pay postage.

Every evening, generally, they hold meetings, and you may find more or less people studying the Bibles which they hold in their hands; or the minister preaching the Word (what we call evangelization;) and on such occasions you will always find the hall almost full. Our creed is the whole Bible, nothing but the Bible. Our liturgy consists of prayers, preaching, exhorting, teaching by those who have been gifted by God. The Head and Ruler of our Church is God, who gives to each man severally as He will.

I will come now to the interesting part of my work with Sunday-schools. If you have got a plain view of our state in Italy, you must easily conceive that it is not an easy matter to be managed. Here we have several denominations, and I am, as I told you, represented as a Plymouth Brother, though I may assure you that I scarcely know even yet what it means, for I have only given my study to the Bible and history; never to denominations and divisions. I am not of Paul nor of Apollos, but of Jesus Christ, who alone has died for me.

As I have kept always from wars, so I am generally received by every one, and only once I have not been requested to preach. When I found no Sunday-schools, I was gladly received and helped to organize them. It is true that often I found difficulty in establishing schools on your system, but that was only for want of people to teach. The minister then, or the evangelist was glad to conduct it himself. . . It is generally well understood now, the duty of educating our children on the principles of the Gospel; and though the work is a difficult one, still I hope to be able to conquer it by our Lord's grace. . . Oh, that God may enlighten us! And you, all you Christian brethren, pray God for us. It is only by His grace that we can be enabled to do something in Italy. And now I have to pray you, if you should like to publish this long letter, not to correct the ideas, but only my bad English. I have written what I think is the truth. And now, may the Lord bless you. Believe me

Yours very respectfully,

D. BOLOGNINI.

THE IDOLATRY OF THE PAPAL CHURCH.

AN eminent modern theologian of the Papal Church asks what is idolatry ? Then, in answer to his own question, he says : "that is idolatry when honor, or reverence, is bestowed upon a creature as if it were a god." This happens, he says, "by any mark of honor or veneration, whatsoever, by which a person means to submit himself to a creature as if it were God ; for instance, by bending the knee, by incensing, by uncovering the head," and so on.

We are not disposed to quarrel with this definition. It is sufficiently accurate and full for our present purpose. Taking it as our starting point, we wish to call the attention of the reader to the *idolatry of the Papal Church*. If we can show that this church adores certain things, or creatures, we need not speak of the honor, or reverence bestowed upon them because the greater includes the less. And it is not difficult to show this, for their own theologian cited above, whom the whole church of Rome declares to be "sound and according to God," does it in a great measure for us.

His theology shows who and what are to be adored, in the church of Rome, and then the application of his own definition to the case of those who adore these persons or things, make them out, beyond question, idolaters. The poor Papist is thus placed in a very sad dilemma. If he does as his church requires him to do he is an idolator. If he does not, he is a heretic. In either case we see no escape for him "because idolatry and heresy are both damnable sins." But to come to the things that are adored in the Papal church, we mention,

1. The wood of the cross. It is the glory of the Christian church to magnify the cross of Christ ; every Gospel minister preaches the cross, though it be to them who perish foolishness. With the apostle he glories in it. But the word cross, in these cases, evidently means the doctrines of the cross, or those precious truths which concentrate in the sufferings of Christ upon the cross, or radiate from them to enlighten and save mankind.

But the Papists, distinguishing between the doctrines of the cross and the wood of which it was made, worship the latter as well as the Holy One who suffered on it. St. Thomas Aquinas, the "angelic doctor," teaches that "the cross of Christ is to be worshiped with the same adoration with Christ." For this reason he says "we address the cross and pray to it as if it were He who was crucified."

No good Papist will pretend to say that cross here does not mean the wood of the cross. It is said that Luther, emerging from the dark abyss of Popery, and in allusion to an old hymn, used to say, "O blessed cross of Christ, there is no wood like thine." But to the minds of the unbiassed there is a marked difference between these words of

Luther and praying to the cross, as the Papists do, or giving it, as they enjoin, the same worship which they give to Christ. "One of the ways in which honor or reverence is bestowed upon a creature, as if it were a god, is by incensing." "All crosses designed for public places, for high-roads and cross ways, as seen in Popish countries, and for the tops of Romish chapels, are consecrated with great ceremony." "Incensing" is a prominent part of this consecration.

2. They adore the host, or consecrated wafer. The doctrine of transubstantiation had its origin as far back as the eighth or ninth century, but it was not enjoined as an article of faith till the year 1215, by the fourth council of Lateran. The worship of the host soon followed as a natural result of this Popish innovation. Honorius III, who came to the Papal throne in 1216, ordered that "the priests at a certain part of the mass should elevate the consecrated wafer, and that at the same instant the people should prostrate themselves before it in worship." To this day, in all Papal countries, special honors are paid to the wafer idol whenever it is borne through the streets.

Dr. Middleton, who traces most of the other rites and ceremonies of the Papists to a pagan origin, says when speaking of the adoration of the host, "I cannot find the least resemblance of it in any part of the pagan worship." It is said that Tully, when speaking of the absurdity of the heathen in the choice of their gods asks, "was any man ever so absurd as to take that which he feeds upon for a god?" No heathen, we believe, has ever done this; it was left for Popery to claim the ability to "create God the creator of all things, and then to offer Him up for the salvation of the world."

"He that created me," says Cardinal Biel, "gave me, if it be lawful to tell, to create himself. This power of transfiguring the wafer into the very body and blood of Christ we believe is claimed for every priest without regard to his private character." What awful blasphemy! We fear to give utterance to our own thoughts respecting it. But let me give the words of an Arabian philosopher: "I have traveled over the world and seen many people, but none so foolish and ridiculous as Christians who devour the god they worship." First create God the creator, then worship, then devour! We would use the word awful sparingly, but it is the only appropriate word here. And this consecrated host or wafer, they not only adore, but in Popish countries require all to do the like. "Wo be to the man," in such a country "who refuses to bend the knee or to take off the hat in honor of this idol." Fearful anathemas are hurled against them. One of the brightest ornaments of our country received very rough treatment from a soldier in Rome, some years ago, because he neither bent the knee nor uncovered his head when the host was passing by. Hon. Alexan-

der Duncan, Senator of the State of Ohio, in 1835 had his hat torn from his head, his clothes torn from his person, abused and beaten, in a public street of Cincinnati, because he did not take off his hat in honor of a foreign bishop going in procession to consecrate a chapel. Several others were treated in a like manner, and all by Papal priests.

3. They adore the holy oil. This is oil which is used in extreme unction, or, what a convert from Popery calls extreme nonsense. None but a bishop can consecrate it, and he does it on holy Thursday. The ceremony is performed publicly, in a church, to which multitudes resort to witness the ceremony and to participate in the adoration. We cannot enter fully into this ceremony, but may state that the part taken by the people is less sacrilegious than that taken by the priests. The latter perform their adoration in a manner which marks it as "unequivocally" supreme, while the former simply kneel in their places.

When the oil to be consecrated is in its place, and all things are ready, the bishop approaches, reads the ceremony of consecration with crossings and recrossings, then mixes holy balm with the oil, and it becomes an object of supreme adoration. The bishop is the first to render this homage: receding a few steps he kneels before the holy oil, and with hands so joined as to express the most profound adoration exclaims, "hail, holy oil!" Then rising and approaching nearer than before, he prostrates himself again till his head comes near the floor, and exclaims in louder tones, "hail, holy oil!" Then rising once more and approaching close to it, he kneels again and louder still exclaims, "hail, holy oil!" Then he devoutly kisses the urn which contains it, and makes way for the priests of the diocese, each of whom is expected to be present, to go through the same ceremony. Such is the adoration of the oil which has come down to our day from the dark ages.

4. They adore images. Till the fourth century the worship of images was abominated in the Christian churches; after that it was gradually introduced, and finally the worship of them was established in the Papal church by the Council of Nice in 787. Among other things touching this point, that council decreed "that there should be erected images of the Lord God, our Saviour, Jesus Christ, of our blessed lady, the Mother of God, of the venerable angels and of all the saints." They then went further and pronounced anathemas upon all who would not receive images, and upon all who applied what the Scripture says against idols to them. Thus was image worship established in opposition to the letter and spirit of the Word of God, and to the decisions of a council convened but thirty-three years before. We are willing to admit that there may be Papists who do not wor-

ship the images, but look beyond them to those who are represented thereby; but if bowing the head, bending the knee, prostration of the entire person on the ground, prayers uttered before these crucifixes, crosses, images and paintings, with a kindling eye, mean any thing, they mean that the masses of the people worship them and nothing less. Or, if they look beyond the images and worship the saints and angels whom they are supposed to represent, they are not the less idolators, not the less violators of the Divine command. Popery teaches that images confer grace, that the sick are saved by praying to them, that they are the books of the masses, and that it is not necessary to read any other.

5. The Popish clergy are adored. By clergy, we mean the body of ecclesiastics as distinguished from the laity, from the Pope himself down to the lowest order of priests. The worse the priest, the more he seeks adoration as a cloak to conceal his iniquities, and the Papal system sanctions what he seeks. It is not difficult to show that the Pope and the bishops are adored, or worshiped. The reader may be prepared to admit this almost without proof. Father Ligori places the Pope above God when he claims for him the right to set aside what God has commanded. But if he is above God, why should he not be worshiped? And when we see the Pope adored on the high altar of St. Peter's, we have not much reason to doubt that the vast multitude kneeling before him regard him as more than human. To them he has taken the place of God, and is worshiped by them as God. Coming from the Pope downward, let us take the case of a bishop at the consecration of the holy oil. Being robed for the occasion, he stands on his throne and "receives the incensing." The censor is waved thrice before him, and the smoke of the incense diffuses its delicious fragrance to embalm, as it were, his sacred person, and to express the adoration which is his due. "Incensing," let us not forget it, is one of the ways in which "honor or reverence is bestowed upon a creature as if he were a god."

Then if we come down to the priests, who are the lowest order of those authorized to consecrate the host and to say mass, they too, according to Popery itself are adored, worshiped. "The end of all the idolatry of the Church of Rome is that the hierarchy may be worshiped." To bring this about, they move with great caution and put their doctrine respecting the worship of the cross, pictures, relics and the like into practice.

Their next step is to impress the people with the idea that their own sacred persons ought to receive what they call "*adoratio du lia*." This, if one can make a distinction without a difference, is an inferior kind of worship, but worship still. If some pretend that this is noth-

ing more than reverence, others admit that it is an adoration or inferior worship. And so far are the priests, in general, from rebuking those who pay them this honor, that they rebuke those who fail to do it. "Over and again," says one who has left the Papal church, "have I had this humiliating duty to perform."

Lastly. They worship the Mother of our Lord. We need not enlarge on this; none will deny it; all Papists glory in it. They place her above Christ and make her the only hope of sinners. In the "Rosary," well-known to every Catholic, ten prayers are to be offered to Mary for every one that is offered to God. Such is the idolatry of the Papal church. Such the proof of it. Though called Christian, some of the idolatry surpasses that of the heathen. It is more degrading, more revolting. It is practiced by millions of people in these United States, in this boasted day of light.

POETRY.

HASTE NOT—REST NOT.

"WITHOUT haste! without rest!"
Bind the motto to thy breast!
Bear it with thee as a spell;
Storm or sunshine, guard it well;
Heed not flowers that round thee bloom—
Bear it onward to the tomb!

Haste not—let no thoughtless deed
Mar fore'er the spirit's speed;
Ponder well and know the right,
Onward then with all thy might;
Haste not—years can ne'er atone
For one reckless action done!

Rest not!—life is sweeping by—
Go and dare before you die;
Something mighty and sublime
Leave behind to conquer time;
Glorious 'tis to live for aye
When these forms have passed away.

"Haste not! rest not!"—Calmly wait;
Meekly bear the storms of fate;
Duty be thy polar guide;
Do thee right, whate'er betide!
Haste not! rest not! Conflicts past,
God shall crown thy work at last!

GOETHE.

"PLEAD FOR ME."

O Thou, the contrite sinner's Friend,
Who loving, lov'st them to the end,
On this alone my hopes depend,
That Thou wilt plead for me.

When, weary in the Christian race,
Far off appears my resting-place,
And fainting I mistrust Thy grace,
Then, Saviour, plead for me!

When I have erred and gone astray
Afar from Thine and Wisdom's way,
And see no glimmering, guiding ray,
Still, Saviour, plead for me!

When Satan, by my sins made bold,
Strives from Thy cross to loose my hold,
Then with Thy pitying arms enfold,
And plead, O plead for me!

And when my dying hour draws near,
Darkened with anguish, guilt, and fear,
Then to my fainting sight appear,
Pleading in Heaven for me!

When the full light of heavenly day
Reveals my sins in dread array,
Say Thou hast washed them all away;
O say Thou plead'st for me!

SABBATH-SCHOOL DEPARTMENT.

A FURTHER LOOK INTO THE
HOME WORK OF THE SOCIETY.

THE great problem of Christian philanthropy is how to reach the lower classes of the population of our large cities. Low and degraded in position; living in deep poverty and often in squalid filth, and surrounded by the depraved and vicious of both sexes, as we have seen in our former articles, deluded by error, and the dupes of ignorance and priestly superstition; many believe that their elevation, to say nothing of their salvation, is hopeless.

We feel differently upon this subject. We think this great problem has a solution. Our experience and observation have shown us that even debasement of the lowest character is not beyond the reach of Christian benevolence and labor. That with the right kind of laborers, actuated by the proper spirit, and performing their work in the right way, much may be done in elevating, instructing and saving even such. The back streets and narrow lanes, the dark cellars and noisome garrets, the tenelements of vice and error, may be penetrated by patient and faithful soul seekers, and their lost inmates recovered from ignorance and sin, and made ornaments to the church of Christ and to society. And this is the work of this Society, for we wish it might never be forgotten, that the masses of Roman Catholics who crowd our great cities, are of these classes of poor, deluded, and lost.

We invite you to a look into one of these families. It is one of those poor shelters that all our cities present among this class of their population. The way to it is through a mass of city debris, thrown out in putrid mass by the scores of families inhabiting the same. The appearance of the building is not only uninviting, but repellent, and the transit to the upper rooms is by a stair case, so rickety, that it creaked and trembled at every foot pressure. Yet, in that upper apartment lies a man with a soul as deathless as the God who gave it, whose days are evidently numbered, and

who must soon be in the eternal world. His years have been lessened by his life of vice and sin; and what is worse, his soul has hope only in the saints of Rome and the Holy Virgin.

The missionary has found him. She has sat by his side, she has bathed his fevered brow and made his hard bed as comfortable as charity would assist her to do. But she has not stopped with this. The Society has bidden her to do more. She therefore tells him the story of the birth, life, and death of Jesus—the death for him. She sings of Jesus, and speaks of His mercy and His love. See how the dying man listens. It is news to him—news too, in a Christian land and in a Christian city. See how he weeps. Oh! the Divine Spirit has accompanied the missionary. He pleads through her voice, entreaty and tears. He makes effective her mission. He hears, he accepts, he believes.

A few days elapse, and again we are in this house of sorrow and death. The sight is impressive and sad. Tears will unbidden start upon the missionary's face. There is the family, already left without the fruit of a father's toil, and soon, as they all feel, without a father's presence. Again the missionary is summoned to her duty. These are to be comforted. The widow to be told of the widow's God and husband; of heaven, where all who love the Lord Jesus shall be re-united; of Christ, who is the elder brother of all the good and holy, and who receives the good to His own heavenly embrace.

These orphans, to be told of the God of the fatherless, and to be cared for as the legacy of the dying father. All this she does. Then turning to the sufferer, she again tells the story of Jesus—of Jesus as not only the sufferer of Calvary, but the resurrection and the life of every believer. A halo of joy suffuses his countenance. He feels the strong arms beneath him and is at peace. This hovel is, indeed, the gate of heaven. List—he speaks. He tells of the love of Christ which fills his heart. He labors to assure us of his peace and joy;

of the gratitude he feels to God for making known His great salvation, and wishes he might live to tell his family and friends of the great salvation. And then turning his weeping eyes upon the missionary by his bed-side, he faintly murmurs: "O, excellent lady! God bless—God bless you!"

In a few days he was gone; and then came the funeral, the provision for the lonely widow and fatherless orphans, and the constant care for their spiritual interests that, peradventure, these other souls might become trophies of Immanuel's grace and stars in her crown of rejoicing in the day of the ingathering of the jewels.

And in this work she yet toils. Toils, hoping and believing. And thus solve we this problem of Christian philanthropy—thus perform our home work. Eternity, and it alone, can tell its adaptedness and its great success. The workers therein, we assure our readers, are content to await its final verdict.

W. D. B.

CHARACTER OF OUR HOME WORK.

It is not the effort which makes the most noise, which is most often paraded by public notices and public meetings before the people, which accomplishes most, or is most effective in the amelioration of human ills, or the elevation of human society. Oftener, as our experience attests, do the quieter and milder efforts at relief of woe, and elevation of mind, succeed the speediest and the best. Eminently so is it in the work of this Society. The sweet ministrations of kindness which the foregoing article presents, and such like, are often the means of saving the soul. Prejudice is thus removed—prejudices, too, of life-long indulgence. Contrasts are thus inevitably induced between priestly treatment and these kindly ministrations—contrasts which ever redound to the beauty and power of our work. Truth thus becomes a matter easily introduced, and holy songs soon take the place of ribald ballads and indecent airs. And this power of sympathy and kindness is omnipotent. The power of simple song is itself a most effective one in the abodes of delusion and sin.

It is related of a poor, reeling drunkard,

that he once passed by where a group of children were singing a Sabbath-school hymn. Their happy tones attracted his attention, and he staggered up to the wall and stopped to listen. No sooner had they finished their song, than the hitherto unobserved listener, startled them with the request: "Sing again, little girls." Timidly they began another hymn, but gaining confidence as they proceeded, they swelled the song, "Jesus' love for sinful man," until interrupted by the sobbing of the outcast beside them, they ceased and stole away one by one, leaving him to his tears.

A beautiful little incident occurred after the battle of Antietam, which has been put on record, which illustrates in how simple a manner the sweet ministrations of kindness may be made effective in a work like ours.

A young lady, whose whole life since the beginning of the war, has been devoted to the bedside of our soldiers, and whose gentle manner has endeared her to soldiers' hearts as an angel of mercy, was engaged in alleviating, as far as possible, the sufferings of a large number of wounded men, who had been collected in a barn, then used as a temporary hospital. Quietly and gently she moved from one to another, wetting the bandage of one, placing pillows and cushions under the wounded limb of another, saying a cheering word to a third, and doing to all some little act of kindness—such as the loved ones at home would feel it precious privilege to do, had they been present. One poor fellow, whose arm had been amputated, was lying in a corner. The feeling of loneliness and absence from dear ones, was crushing him, and in his weariness at all things around him, he cried out, "Oh, that I could hear my sister sing!"

The young lady began, in a low tone of voice, to sing a little ballad. As the sweet, plaintive tones gradually pierced the air of the barn—filled, as it was, with the oppressive odor of suppurating wounds, and ill-restrained groans—all other sounds subsided, and each soldier listened with almost breathless attention. Gradually her tones became fuller and louder, and never had a prima donna such a delighted auditory.

When the little ballad was ended, a dead silence prevailed for a few seconds. Then those with hands began to clap them together with delight. But the poor fellow for whom the young lady had been singing had only one hand. Nothing intimidated at this, and wishing to join in the expression of thanks which his fellow soldiers were giving, he pounded on the floor with his only hand, crying "Oh, Miss, you see I *can't* clap, but I *must* pound." No singer ever received a higher reward than this Christian sister of mercy from the poor wounded boy.

These are the kind of labors that tell the most and best for the poor, the deluded, and the lost. Not the great ones, those which the poet recites, or the historian perpetuates, but the little ones. And thus it is too, that the measure and value of our work may and can be estimated. And hence we believe in the success of the labors of the American and Foreign Christian Union among those of its subjects who tread the lower walks of life. May a kind Providence vouchsafe a greater success in the future of its history than its past has seen. W. D. R.

[THE following lines were composed some ten years ago as descriptive of the Juvenile Asylum at Harlem, near your city. They are so apt a description of the Industrial Schools of our Society, that with the alteration of a single line in the last verse, I send them to you for publication in the Sabbath-school Department of the "Christian World."]

THE JUVENILE ASYLUM.

Away from the bustle, the noise and the strife,

The business, the turmoil and care,
Surrounding and filling the every-day life
Of those that may hither repair ;

Where buttercups, daisies, and wild-flowers
blow,

And the zephyrs are laden with sweets,
And the glistening streamlets are murmuring low,
And the warbler his carols repeats—

Perceive ye a structure, among the old
trees

Embowered in foliage green,

Where the deep waving forests bow down
to the breeze,

And the hill-top is calm and serene.

A beacon so noble, a mansion so fair,

With courage may fill every breast—

The patriot may linger with gratitude there,

And the Christian find promise of rest.

For what are the ills which our city may
dread,

Like the foes which from turbulence
spring ?

The rowdy and rioter rapidly spread,

And together in mischief they cling.

And where are the baleful ingredients found

But deep in the masses imbedded ?

And there the raw atoms and matters
abound,

To guilt and to ignorance wedded.

To take these materials, and train them
aright

The pathway of life to pursue,

To save them in youth from despair's
bitter night,

And form in them principles new ;

To snatch them from scenes of corruption
and sin,

From poverty, sickness, and woe,

And place them a fitting asylum within,

Where virtue and peace they may know ;

Is done, and with pleasure each bosom
may thrill,

Corruption no more might destroy,

For checked might be now, the unsanctified
will

Of the vicious and penniless boy.

And hundreds are gathered, and taught to
arise

From the depths of debasement and
shame,

And encouraged to win for themselves the
great prize

Of an honored and virtuous name.

These waifs from the gutters, rich jewels
oft prove,

The pebble a beautiful gem,

To polish and save which, should each one
behoove,

'Tis a debt that is owing to them.

But if, from some carelessness, meanness,
 or doubt,
 Or some obstacle yet unrevealed,
 To save these wild vagrants, no hand were
 stretched out,
 The doom of our city were sealed.

Go, citizen, patriot, and friend of the young,
 To our Industrial Schools and see
 How incipient rowdies the people among,
 May be taught to be gentle and free.
 And when you have witnessed the order,
 and weal,
 Their faces all beaming with joy,
 Then look on the festering masses and feel
 What duty your hands should employ.

W. D. R.

PRAYING AND DOING.

A great many children pity the poor and neglected, and wish God to be kind to and help them. Some of them I have no doubt pray for them, and some who are the readers of this magazine. But too many I fear go no further. They pray, and then leave God to do all the work of caring for, and instructing the neglected and lost. They are not willing to do any thing themselves in this regard—any thing which involves labor or self-denial.

For such, I have a story. I take it from the "Christian Press," a most excellent paper published in Cincinnati:

"Bless the poor little children who haven't any beds to-night," prayed a little boy, just before he lay down in his nice warm cot of a cold wintry night.

As he rose from his knees, his mother said to him: "You have just asked God to bless the poor children; what will you do to bless them?"

The boy thought a moment.

"Why, if I had a hundred cakes, enough for ourselves, I'd give them some."

"But you have no cakes."

"Well, when I get money enough to buy all the things that I want, and have some over; I'll give them some."

"But you haven't half enough money to buy all you want, and perhaps never will have. I want to know what you will do to bless the poor now?"

"I'll give them some bread."

"You have no bread, the bread is mine."

"Then I could earn money, and buy a loaf myself."

"Take things as they now are, you know what you have that is your own. What are you willing to give to help the poor?"

The boy thought again.

"I'll give them half my money. I have eight cents, and I'll give them four. Wouldn't that be right?"

"Four cents would not go very far in making a child, so poor that it has no bed, as comfortable and well provided for as you are. Four cents toward food and clothes, and books and bed for such a one, and four cents just for pencils or candy for yourself don't seem fair."

"Then, mother, I'll give all my money; and I wish I had more to give," said the little boy, as he took his good night kiss.

Now don't you think his bed was made softer that night by his pity for the poor and shelterless? Don't you think he slept the more sweetly and that ministering spirits watched his couch more lovingly because he was growing to be somewhat like his Saviour, who "spared not Himself, but freely gave Himself for us all," that we might become heirs of God and joint heirs with Jesus Christ to all the glory and wealth of heaven? Dear young readers how many of you will do as he did? Pity the poor and ignorant and lost, and pray for them; but not this alone, labor and give for their salvation.

W. D. R.

THE POOR BOY.—Don't be ashamed, my lad, if you have a patch on your elbow. It is no mark of disgrace. It speaks well for your industrious mother. For our part, we would rather see a dozen patches on your jacket, than hear one profane or vulgar word escape from your lips. No good boy will shun you because you can not dress as well as your companions; and if a bad boy sometimes laughs at your appearance, say nothing, my lad, but walk on.

We know many a rich and good man who was once as poor as you. There is our next door neighbor, in particular, now one of our wealthy men, who told us a short time since, that when a child, he was glad to receive the cold potatoes from his neighbor's table.

THE FOREIGN FIELD.

SOUTH AMERICA.

SANTIAGO, Dec. 6th, 1867.

DEAR BRO. SCUDDER,—A few days since, Mr. Wetherby, the colporteur, requested me, in Mr. Gilbert's absence, to visit with him a Chileno, one of the members of our native congregation, who was at the point of death. On entering his humble apartment, we found that his will was being made out in the presence of a number of his relatives and friends. We left the room immediately, intending to see him again; but he sent for us to come to his bedside, and urged us to pray for him.

A few hours after our departure, a priest came to the house, (by the private request of the patient's mother,) bringing "the host," and followed by a troop of boys and women. Many of the neighbors, too, who knew the sick man to be an heretic, gathered about the door anxious to learn the result of the priest's visit. They believed as many Romanists do, that although one may come out from among their number and profess the Protestant faith while in the possession of health, he will not dare, on a dying bed, to reject the offices of the Church of Rome. Hearing the disturbance, and learning the cause, our sick friend wished the priest to leave the house. But the latter, (several witnesses say that he was *drunk*,) forced his way into the bedroom and urged the man to confess, and receive the sacrament. Receiving a decided negative to this proposal, the priest said: "Speak only *two words* to show that you are a Catholic." "No," replied the man, "not *one word* will I say: leave the room!"

The next morning we visited the sick room again and learned the facts mentioned above. Our friend appeared to be gratified by our visit, and in broken whispers confessed that he was a great sinner, that he trusted in Christ alone for salvation, and that if his life should be spared, he would, by Divine grace, live for the glory of God. He was a little better when we saw him last, and his friends entertained a slight hope of his recovery.

It is interesting to notice how this man has been led to his present moral position. About three years ago, Mr. W. placed a tract in the hands of his daughter, then a girl of fifteen. She became interested and purchased a Bible. Soon her mother took pleasure in listening to "The Word," and they both came to Mr. G.'s Bible class, of which they have since been regular attendants, and the daughter, as we hope, has become a true Christian. Gradually the father was convinced of the better way by God's blessing on the efforts of the child, and occasionally accompanied her to the class. Still the most charitable of his friends could not believe that he was so firmly rooted in the truth as to take the step which he has done at this important juncture. Under these circumstances, he cannot be buried in the R. O. Cemetery. The priests lately endeavored to exhumate the body of a man who shortly before his death refused to confess and partake of the sacrament, and who was afterwards quietly interred in the general burial ground.

We feel that there is a great work to be done among the educated young men of this country, over whom the Romish Church has now but little control. One of this class told a friend of mine the other day that he was "Catholic by name, but Protestant in sentiment." He said that among a wide acquaintance he did not know *one* respectably well educated young man who was a Romanist, or attended church. The confessional, he remarked, was a source of disturbance and alienation in many families. If he were ever married he should stipulate that his wife was never to confess to a priest. She might enter the sanctuary and worship God as she liked, but never *confess*. I learn on good authority that this proviso has been made, and carried out in several cases of marriage between professed Romanists.

With young men of the class alluded to, who read and speak French with ease, the rationalistic and infidel writings in that language have considerable influence. Some of the liberal papers here praise Voltaire.

A comic paper, called "The Devil's Lantern," and published in this city, makes covert attacks not only upon the religion of the State, but upon truths cherished by all the true people of God. The editors of this last sheet have lately been indicted by the Government, for undermining the morals of the people.

Such are some of the false lights luring young and old, who are dissatisfied with Romanism, away from the truth. Oh, that we could flood this country with attractive and convincing books of a religious character!

The want of suitable reading matter is truly a great evil. But another want stares us in the face just now, and causes us to renew our repeated cries to you for aid in raising money for a church building for the Protestant Chilenos. Our present room for worship, is as you know, too cramped, too uncomfortable; and while it may serve for the purposes of a primary school, it cannot properly accommodate those who attend the Sabbath services.

The English speaking people here, as well as the little congregation, have done nobly, as Mr. G. has probably informed you. The means thus raised may purchase ground; but nothing more. We have gone forward on the principle of *faith*, assured that the Lord will cause some of His own silver and gold to flow into your treasury for this desirable object. A young Scotchman; in subscribing twenty-five dollars for the native church, said to me: "We never miss the money given to such a cause."

Truly yours, A. M. MERWIN.

[We place this letter before our readers, and ask, will you give us the means to respond favorably to the urgent requests made by one whom we all love and trust?—The Rev. Dr. Trumbull.]

VALPARAISO, Dec. 10th, 1867.

MY DEAR MR. SCUDDER,—By Captain K. I send you a photograph of our church, at request of Mr. Gilbert.

He was here a few days ago and obtained subscriptions amounting to \$1,600, towards purchasing land for the Protestant and Evangelical Church he hopes to erect in

Santiago. I trust the friends in New York and elsewhere may realize the importance of this step. Four thousand dollars more are needed, and the thing can be done, placing the church where it ought to be in a *public position*. My own view now is that publicity should be courted. It will be the wisest measure you now can adopt. It would have more effect than two new missionaries for two years. It would stand as a public assertion of a principle—of the free Gospel. Do not give it a cold hearing, my brethren. Now is your time to strike; and then a monument will at once be commenced here.

On the Sabbath I preached on the present condition of affairs in Rome, judged by the light of Scripture. I had already translated into Spanish, and yesterday and today the sermon has been put before the readers of our best daily paper. A native gentleman told me last evening, he had read the first part of it which appeared yesterday, and that he thanked me for it. Now, will you sustain these efforts? The same could be done every fortnight or every week. It makes the fourth sermon I have published in Spanish since returning.

I have recently received a letter from a priest, unbosoming his doubts and asking counsel; and have lying before me a letter received yesterday from a man who begs me to address him on the vital Romish questions, either by letter or publishing strictures on a book just out, which he sends me.

It is now fifteen years since I relieved the Society of all burden for my support, but would it not be in your power to provide means for printing the Gospel in the form named above, here, on the spot? Bring this spot to a high state of cultivation, and you will achieve greater success than by opening new fields and partially working them. You must aim to provide *native* laborers, and for that should do much at a center. From this we shall reach other points in the land. From this country we shall reach the other republics, and put the truth before twenty millions of people. Lay this before the Christian public, and beg them to hearken

to me. I am the oldest servant of the Society, have been longest in its service, and claim that my advice ought to be listened to. I know what the country and what the work for this continent needs, possibly better than any other; and I beg you to turn your heart this way, providing means to print, and men to teach and preach.

Fail not, I pray you, to write me and tell me what I may proceed to do, and what you will aid me in doing. Out of my private funds I have expended two hundred dollars within two months in Spanish printing for gratuitous circulation.

At our depository, the sales of Scriptures and religious publications have doubled—our only hindrance is the want of books in Spanish. Mr. Sayre, and Mr. and Mrs. Merwin are in Santiago. They are well and at work. They have preached in Spanish.

The course of things in this country is to skepticism, and we must put the Gospel forward to enlighten; showing its true import and its Divine proofs. My own congregation is too numerous for the church to contain them. We mean to buy and build at once to accommodate 600 persons or more.

The Germans have a minister just arrived out. O! that you would send a good one or two to go to the south of this country to the Germans there.

And now farewell. Salutations to the brethren. Yours most truly,

D. TRUMBULL.

SANTIAGO, Dec. 23d, 1867.

REV. J. SCUDDER—Dear Bro.: On the 15th we purchased a site for church and school for \$2,080, entire cost. We have obtained subscriptions to cover that amount so that we have paid for the site and have a deed for the same.

We now hope to build a much larger edifice than the one which we first planned, and which will cost much more, say from \$5,000 to \$10,000. Mr. Trait will hand in his estimates in three days. We now propose to ask some of the liberal Chilians to assist us, but we cannot hope to obtain a very large sum from them. Our audience is increasing, and we much need

a church edifice. You need not be surprised if we take the liberty of going forward in this work, relying on the justice of our cause in the liberality of Christians at home, and in the efficiency of the Society.

We feel confident that \$10,000 could be raised, if some suitable man would take it in hand. The case is urgent. Just now two churches are going to be built by the Jesuits. One is to be called the *Compañía* church, to take the place of the edifice by that name which was burnt in 1863, with the frightful loss of 2,000 persons. The other is to be built three blocks from our site, by the Spanish Jesuits, who have a large school. We think that the priesthood will make less effectual opposition to our building if we commence at once. Boldness and promptness seem to be counseled by the circumstances.

The site is two blocks only from the great national institute. In this institution are being educated more than 1,000 young men. The course embraces seven years of study. After graduation those who choose enter the university which joins the institute, and then study law, or they enter the medical school. We are one block from the most beautiful part of the great avenue of the City, the "*Alameda*," which is so thronged with coaches and promenaders in the evening. We purchased of two old "ladies" of the "old school," who had four brothers who were priests. I do not think that they know now the object for which we purchased. We told them that we wished to build, and that satisfied them. They showed the portrait of their mother with a book in her hand, saying: "She was a woman of much talent, and read a great deal—the book you see is the Bible, which was her favorite book."

A nephew of the good lady was Francisco Bilbanó, who, a few years ago, was tried in this city for attacking the Roman Catholic Church. He lately died in Buenos Ayres, but to the last he would not confess to the priest. His writings are bold, and contain good points, but they are tainted too much with infidelity. However, his influence has ploughed up the field, and we

are putting in the seed where such men as Bilbano had prepared the soil.

About raising funds, we shall hope to hear from you at an early day. The rains set in by April or May. We wish to get the walls up before then, if possible. We might finish off the basement first, and so be enabled to worship in the building before the upper part was finished.

Last week was published a letter of some members of our congregation to the priest of this parish, who stirs up fanaticism, and holds more meetings than any other priest in the city. His chief object seems to be to prejudice the public against the Protestants. From the letter I make a few extracts :

" We believe that it is the duty of the priests to preach the Gospel, but are sorry to find that you and your colleagues devote yourselves almost entirely to excite the fanaticism of your hearers against Protestantism and the Protestants, who according to your words are the poisonous tares which are beginning to take root in our soil. In this way you are trying to defend your religion from supposed attacks of the Protestants. This may be convenient; but we truly believe that it is neither generous nor Christian, nor worthy of those whose high mission it is to lead men to heaven. The Protestants come to deceive us, as you say, to take advantage of our credulity, to instil into our minds false doctrines. Why do not our clergy oppose them with the force of logic and of argument in place of hostilizing them by the power of fanaticism and of the prejudices of the greater number? Why fear the light? Why elude discussion which can clear up and resolve the most difficult problems? Which can conquer doubt and make strong the belief? Such as it seems to us are the legitimate means which those should employ who would defend the eternal and incontrovertible truths of the Christian religion.

" After having heard you and your colleagues preach against the Protestants with a bitterness which, as Christians, we justly censure, we have believed it proper and reasonable to examine the points in dispute between the Romanists and Protestants.

" Although not possessing great learning, we cannot accept that there exists on earth an infallible man. Infallibility is an attribute which belongs exclusively to God, and all men are subject to error, faults and weaknesses inherent to our imperfect natures. Those who pretend to the contrary, are themselves victims of pride and vanity. They try to pass the limits which the hand of God has placed to the human intelligence.

" Setting out with this principle and convinced of this truth, we have many times attended the meetings held at the house of the Rev. Mr. Gilbert, (Protestant,) on College street. The false notions which we had upon the worship and practices of the Protestant ministers made us expect something terrible; but we were surprised when we saw a modest minister without clerical robes or adornments of any kind, and with only the Holy Scriptures in his hand, addressing his hearers with a simple and humble bearing, saying: ' Here you have the book of eternal life. Do not believe in me, for I am fallible, I can deceive myself and deceive you. Believe the blessed Gospel, for it contains truths as eternal and infallible as the Source from whence they emanate. Take it in your hands; read it with your own eyes in order that you may comply with the command of its divine Author.' John v. 39.

" What do you find in this, Señor curate, which does not agree with the spirit and holy morality of our religion? On the contrary, this mode of giving religious instruction to a people seems to us to conform to the principles of equity and justice, and ought to be a model to ministers of the Gospel.

More than this, Señor curate, we have observed that the Protestant ministers live as they preach, and preach as they live. We have seen them practice charity in an edifying manner; entering the hut of the sick and unfortunate poor, and dividing with them their bread of poverty, and giving them spiritual aid and consolation. All this, without ostentation, according to the teaching of Christ. Matt. vi. 12.

" Indeed, Sir, we desire that this conduct may be imitated by our clergy."

The priests are very active in Chili. Within six months, four religious newspapers have been commenced to combat Protestantism. During this time no less than two monks and eighteen nuns, and I think two priests have come over from Europe.

It is said that a fanatical society, here in Santiago, is to present a petition to the president asking him to put a stop to our meetings.

An acquaintance, a few days ago, met the editor of the leading daily of Santiago, and told him that we were going to erect a church for a Chilean congregation. With much surprise, half in earnest, he quietly remarked: "What! do you want us to burn you?" Do not fear anything of the sort. We shall hope to hear from you soon.

Yours very truly,

NATHANIEL P. GILBERT.

ITALY.

CARRARA, ITALY, Jan. 8th, 1868.

REV. J. SCUDDER,—My Dear Brother: I invite your particular attention to the stations lately planted by the American and Foreign Christian Union, and the character and prospects of the work in those stations, as reported by the evangelists who are laboring in them. It is preferable that the laborers, themselves, be heard rather than myself; hence I will translate their letters, simply leaving you to make such comments and suggestions as you may think proper.

I may add, that in all the old stations the work is going forward as usual. Here, in Carrara, we have public preaching three times a week, and public study of the Word once a week. In this last meeting, all who can read are given a Bible; the chapter in the course of study (we are now going through the Epistle to the Galatians) is then read, verse by verse, by all who wish to read; and remarks on that portion of Scripture are made—first by the evangelist, then by others who desire to do so. Besides, we have lately begun holding private meetings on every Sabbath evening for the spiritual benefit of those who seem more deeply interested. We have usually from eight to twelve, and some-

times more, at this meeting; and it is extremely interesting, for as it is perfectly informal and familiar, all speak with the greatest freedom and open their minds, the one to the other, in unreserved simplicity. More than once have I been deeply impressed with the manifestation of their simple faith, and with their natural and beautiful interpretations of Scripture. One among them we feel is, indeed, a new man in Christ, and one of God's children. He is a Tuscan, laboring as a quarry-man in the Marble mountains of Carrara. And, dear brother, if there were no other evidences of God's blessing and presence with us here, we would count with heart-felt gratitude all our time, our annoyances and troubles, as nothing, in view of the eternal joy of *one soul saved*, and saved forever.

PRATO

is a little city lying about a half hour's ride on the railway from Florence. It was proposed something over a month ago, that the Gospel should be preached there; specially as the evangelist, Sig. S. Ferretti, (who is known to you as the director of a large and important school in Florence,) passes Prato every Lord's day on his way to Pistoia, where he ministers to a flourishing little church. After much difficulty a place of meeting was secured, and three weeks ago public preaching of the Gospel began there. The evangelist, Mr. Ferretti, writes of it as follows: "I take pleasure in writing you that the meeting now commenced in Prato promises great and good things. To avoid the confusion and mobbish noises consequent on too great publicity being given to evangelical meetings in the beginning, I have thought it best to hold rather private assemblies, inviting to them at first only persons well-disposed toward the Gospel. When we are better known we will open the doors to all. The first Sabbath, we had twenty-two hearers; the second, about forty. At the first meeting I spoke on those words in John: 'God so loved the world,' etc.; on the second, I explained who are the evangelical Christians, what they believe and practice. I observed with great pleasure and satisfaction the presence of several wo-

men at the meeting. From time to time both men and women could not abstain from such exclamations as these: 'Amen!' 'Certainly!' 'It is the truth indeed!' What a difference between these meetings and the mass! Here, at least, one understands something, etc. But these interruptions will soon disappear. My object, dear Mr. M—, is not to make Protestants, but with the blessing of God, sincere believers in Jesus Christ. I abstain as much as possible from controversy. Certainly, if I were to attack the clergy I would have a much larger audience; but I prefer to follow the example of Paul who would 'know nothing but Christ and Him crucified, a stumbling-block to the Jews and foolishness to the Greeks, but to every one that believeth, Christ the power of God and the wisdom of God.' The priests have already begun to denounce us and thunder their diatribes against us from their pulpits, but let us remember that a work which receives not the baptism of persecution, does not develop, and sometimes dies. Let us pray the Lord to help and sustain us, for without Him all is vain."

In a letter of later date, Mr. Ferretti tells me that the persecution is becoming more and more intense. May this station be remembered in your prayers!

LECCE.

I have already written you of this city—of the character and disposition of the inhabitants. About the first of November, the evangelist, Sig. Callegari, was sent to Lecce, where he was soon afterward followed by a colporteur. At Lecce, as at Prato, the first and great obstacle to be overcome was that of procuring a suitable room in which to hold religious meetings. After a month's search a place was found and the meetings began. But few meetings have been held as yet, for it is only a week or two since public preaching was begun there. I thought it wise to counsel the evangelist to commence with private assemblies of but few individuals, in view of the difficulties of the field and the fanatical character of the people; and wrote to him accordingly. He writes thus in reply: "I also thought on my arrival at Lecce, that

it would be best to labor in a private way, but I was soon convinced that to begin a work in this city I must appeal to the public directly, which I did on the 28th of Dec., last, on which day the work of evangelization began. The first evening of our meetings we had about ten persons of the higher classes of society, part of whom were rationalists, and the other part Catholic. My discourse was founded on the Decalogue of Moses; and after I had closed, some of the latter class, (Catholics,) presented their objections and difficulties, attempting to sustain the worship of images; but without any plausible arguments. The following evening the meeting was much more numerously attended, and the audience was composed, in great part, of students and teachers. Scarcely had I finished, ere the opposers of 'sound doctrine' began their attack. We had a long and hand-to-hand fight, which terminated, I trust, to the greater manifestation of the truth. Last evening the meeting was composed almost entirely of students, but there was none who opposed. Let us trust that God will call out from this people, in His own time, His elect to the glory of His name."

"Yesterday I was called privately before the chief of police, who recommended prudence, etc., and finally told me that in view of the fanatical character of the inhabitants, I had better suspend the meetings entirely. I replied as every Christian should in a free land. Finding he could do nothing with me, he took me before the prefect, who laid before me the same considerations and counsels as the chief of police; and my reply was the same, that 'I must obey God rather than men.'"

Just here I have received another letter from Sig. Callegari, in which he tells me the room is crowded full at every meeting; that opposition is becoming more bitter; that many souls are inquiring after the truth. Here it is:

"The work at Lecce is *progressing*, notwithstanding the priests and the Bourbon party have begun to molest us. The owner of the house where we hold our meetings has dismissed me, and refuses to give his house longer for the purpose to which we

have put it. But as he has been paid up to the 23d of January, I refuse to leave it. He offered to refund me the rent-money, and this also I refused. Nevertheless, he carried away many of the chairs of the room, but so soon as the persons who are most interested in the Gospel heard of it, they immediately brought me twenty chairs.

"Yesterday evening, about thirty students came with the express purpose of contradicting and raising objections. But being informed previously of their intentions, and seeing their designs, I announced before beginning to preach that I would permit no discussion in the house; that I was ready to sustain a public discussion at a suitable time and place. However, I was interrupted in my discourse, and was compelled to suspend it altogether for that evening. Something of a tumult succeeded, but the presence of the gen d'arms restored quiet. Many of the students left; and as the room was crowded full of people, I was requested to continue. But I thought it best not to do so. This evening, however, I preached on the same subject, (i. chap. of Galatians,) and many persons were surprised and delighted. One man, however, after the meeting, challenged me to a public discussion on the doctrines advanced. I am ready, with the help and in the name of God, to meet them all; even the bishop himself or his vicar! The priests of Lecce have already made complaint against us to the prefect, asking that the meetings be closed and we sent off. But the prefect replied that he could not interfere with us in any way; and told them to beware of repeating the scenes of Barletta. We have already in view another locality, when we shall be obliged to leave this."

It is evident, dear brother, that there is the beginning of a great and good work in the city of Lecce. Satan never raises opposition where his kingdom is in no danger. It is in the name of the God of the heavens and of the earth, that the Gospel is being preached there; and He is mightier than Satan, than demons, than priests and monks and nuns. But we plead for the prayers of our brethren in America. Oh! may they cry unto Him who is mighty to save,

mighty to make His truth triumph over all opposition.

TERNI.

A new and very promising station has been established in this city which contains a population of some 15,000, or more. An evangelist and colporteur are there at work. But thus far the meetings are held privately in the house of the evangelist. Soon they will be public. Many persons deeply interested in the truth, frequent these meetings. In reply to the question, "what he thought of the prospects in Terni," the evangelist writes: "I think God has great people in this city. The colporteur sells many books and tracts, and the inhabitants seem exceedingly anxious to hear the Word of Life: I have found four or five individuals who have possessed the Bible for years, and give very clear evidence of being indeed Christians."

But I must close. I might fill sheets with reports of Bori, of Foiano, etc., but I cannot now. The field, dear brother, is white for the harvest. Men, faithful men and means are needed. Oh! may the God in whose name we are here, in whose name you too are laboring, arouse the Christians of America to the necessity of sending the Gospel into every nook and corner of the Italian peninsula! Now is the time to labor earnestly, faithfully and prayerfully to-morrow it may be too late. The horizon of Europe is again darkening, perhaps more fearfully than for many years; and after the storm is passed, who knows what may or may not remain? I am ever yours in the Gospel.

W. G. MOOREHEAD.

PLEASE READ THE FOLLOWING LETTER.

[For more than a year our missionaries in Italy have plead for means to put their Theological school on a solid footing. If Italy must have preachers, and who doubts it? there must be within her borders an Institution in which they can be trained. Are there not some wealthy Christians who will foster this school? What higher honor can American Christians crave than to furnish Italy with a noble band of evangelical ministers of the Gospel? The letter will speak for itself.—Editor.]

MILAN, Jan. 19th, 1868.

MY DEAR BROTHER,—On account of the great want of good evangelists in all parts of Italy, very many cities that present a most inviting field for evangelical labor, remain entirely unoccupied, and even where colporteurs and the visits of evangelists have given a decided development to the work, and evangelical meetings are held, it is impossible to carry forward this very hopeful beginning by sending men to occupy those places. *Men, men are wanted everywhere ; men to preach Christ.* The friends of the Gospel in scores of cities and towns, have for years been sending urgent petitions for religious teachers, for some evangelists to come to this, and that, and the other city to speak to them of the pure Gospel. A few days since, for example, from one of the most populous cities of North Italy, I received a petition signed by forty-five men begging for an evangelist. Everywhere, in the fifty towns and cities of this region, they are begging for evangelists to come and preach the Gospel of Christ.

Udine, by far the most important city of the extreme North-eastern part of Italy, has been, and is at present, as your readers know, the centre of a most interesting work. Here, many months since, with great effort and expense, we commenced a work ; but for the want of an efficient man to occupy this important post, we have had great difficulty in carrying it forward. The religious movement has been both very marked and vigorous in the city itself, and also in the large towns around. Indeed, all Friuli, or all that part of Italy, is white to the harvest.

After sending one man and another, as we could spare them from other important places, for a time, I at length decided to send one of my most promising students. A few weeks since, therefore, Signore Gizola left our theological school to occupy this post. This young man has been sustained in his studies, in part, by a kind friend in America ; and to-day, I received a letter from him, giving an account of his arrival at Udine and his first labors, from which I send an extract. And these few lines, I am sure, the friend who has

assisted him, as well as others who are beginning to manifest an interest in our Milan Theological School, will read with interest. He says : " My mission here seems to be blest of God. All the brethren and friends of the Gospel who came to hear me the first days after my coming, continue to be present each evening and manifest increasing interest and satisfaction, and not only so, but each evening bring other new ones with them. All do everything possible to encourage me, manifest an interest in me, and already apparently truly love me. They assure me that our numbers will increase more and more continually ; but though I have so much reason to thank God for the fervor and success He gives me, yet I feel my own ignorance and weakness, and I beg you to request all the brethren in Milan to pray the Dispenser of every good gift that He would even increase more and more, and bless that which He has begun in me."

One evening, a priest came to his service in order, by public discussion, to confound him. Sig. Gizola manfully defended the truth, exposed the fallacy of the priest's arguments, and finally the latter left the meeting in disgrace. All present were greatly edified and delighted by the clear and logical manner with which the evangelist held up Christ as the only Saviour from, and only Sacrifice for, sin.

Another of our theological students, Sig. Zucchi, has gone to take permanent charge of the church and work in Caravaggio, and still another, Sig. Volpi, is just now to depart for Carrara, to assist Brother Moorehead. Thus we are already reaping good fruits from our school. These three referred to, are all young men of talent and of true and fervent piety. During the two years they have been engaged in study, they have made wonderful progress ; ever active, industrious, and full of energy ; they have, at every quarterly examination, been found in the first rank. They are, also, young men in whose piety all have confidence.

As these leave, others who have long since applied for admission into the theological class, come to take their places. Numerous are the applications from Italian

young men of promise and piety, we are continually receiving; and it is, indeed, hard to tell them that we have not the means to give them bread to help them. Will not Christian friends in the churches in America come to our aid? I am sure if Italy needs the help of the Christian Church in anything, it is in preparing her young men to preach the Gospel. For the past two years I have labored hard to sustain this school in Milan for training evangelists, and through the blessing of God, I have obtained from private individuals more than 25,000 francs for this object; but these private sources are now beginning to fail, and the prospect is now that about the first of May I shall be compelled to dismiss all these young men, nearly twenty in number, and send them back again to their shops and trades. I plead, therefore, with large-hearted, benevolent Christians, who feel any interest in Italy's evangelization, to come to my help. How many thousands, and tens of thousands, are spent yearly to see this beautiful land? And cannot we have five or six thousand dollars a year to prepare Italy's sons to preach Christ? I plead with individual Churches, also, that they would sustain one or two young men, in this training institution in Milan, for two or three years, and thus put one or two good evangelists into this inviting field of Christian labor. The cry comes from every part of Italy: "Give us men to preach Christ, give us evangelists to make known to us the pure Gospel." W. CLARK.

GREECE.

ATHENS, GREECE, JAN. 3d, 1868.

REV. MR. SCUDDER,—The prayer of all here is that this year may be a happy one for you and yours, and a prosperous one in the vineyard of our Lord. To me this is a peculiar year. It is the anniversary of my birth, of uniting myself with the Church of Christ, and of my arrival in this field of labor, as well as a new year. Another volume of my life has closed; this as a witness may appear before God at the day of judgment; a fact of most fearful import.

I shall soon send you my annual report, and that of the Publication Board, and

therefore, would now indulge in other matters. The small pox has been among the Cretans and is spreading among the native population, so we have been obliged to be vaccinated. I had the small pox fever that has incapacitated me for a few days, though fortunately, I have not been interrupted on the Sabbath. The weather has been very severe, and the poor Cretans die like sheep. I have never seen anything like it. There is a family I had not seen for two or three weeks, and yesterday I learned that only one child remained; and another in a week lost three children. The present *lent*, together with the cold season and the want of clothing has killed as many Cretans as an epidemic. The Cretans are very superstitious, and would eat nothing but greens, and bread, and olives; and thus they have no vitality to resist the weather and the circumstances.

Dr. King, as you know, is now with us; we feel gratified to see him so interested in everything: he also called on Dr. Hill, and attended the Episcopal Church the first Sabbath he came. You know that the only English service here now, is conducted by the Rev. Dr. Hill, of the Episcopal Church, where we all go when we can to hear an English sermon; or rather, a sermon in English.

Dr. King has been twice to hear me preach; we feel sorry that his health is not so good as it was in America; he seems to feel the same trouble he had before leaving Greece for America, perhaps it is owing to the weather, which has not been so good since the Doctor came.

I suppose that brother Kalopothakes has already written you all about the Demerdesh church and his visit there.—Really the Lord seems to strike here and there among the Greeks, and perhaps that is evidence enough, and encouragement enough to teach us that the Greeks are not given up yet, and that a store of blessings is ready to be bestowed upon them if we are but faithful and believe.

I noticed that in Syria there have been some cases of interest, as well as in a community on the Black Sea. The work here is slower, yet it may be that our

lack of faith is the chief obstacle. Please remember us in your prayers, and may the Lord aid us to begin with new vigor and more earnest faith the new year, that its

end may be more encouraging in the salvation of souls.

Yours in Christian love,
 GEO. CONSTANTINE.

MISSIONARY INTELLIGENCE OF OTHER SOCIETIES.

MORAVIAN MISSIONS AMONG THE ESQUIMAUX.

DURING the summer of 1867, the ship *Harmony* made its yearly trip to Labrador. The missionaries in charge of the Hopedale station write :

Once again we united in praising our God for His watchful care of our missionary-ship, and all on board.

A review of the closing ship-year calls for loud thanksgiving to the Lord for all the mercies He has permitted us to enjoy. There has been abundance of food for our people, for the unusually productive seal-hunt more than made up for the deficient supply of fish caught in the last summer and autumn. Our garden crops were also more plentiful than usual, so that we could afford to send vegetables to our brethren at Zoar.

Early in January several settlers began to make their appearance, chiefly for trading purposes, but, as they attend our services and hear the Gospel truth from us privately, we trust that they go hence with profit for their souls. They gladly receive Bibles and tracts in the English language, for a valuable supply of which we are most thankful to the British and Foreign Bible Society and Tract Society.

Our native helper, Daniel, having for sometime felt the desire to go and tell his heathen countrymen in the far north of the salvation that is provided in the blood of Jesus, brought the matter to the notice of the brethren assembled in conference at Nain. Another native helper of the Hebron congregation, Gottlob, had expressed a similar earnest wish, and the conference gladly accepted their proposal. Daniel left his place on July the 8th with his family, having been commended to the Lord's protection and guidance at a meeting of the congregation on the previous evening, on which occasion he addressed the meeting with great earnestness. The whole of our people assembled on the beach, and joined in singing a benedictory verse, as the little company set sail in their boat ; a farewell of this kind had never yet taken place in this land. We have great reason to be most thankful for this new movement, for

we believe that with God's blessing it will tend to the glory of His name. It entails no slight sacrifice for an Eskimo, for he is by nature so attached to his native place, and greatly enjoys the short summer. May the Lord make us faithful in bearing this man and his work on our hearts, praying much for God's blessing to accompany him and make him rich in spiritual life, while he is bringing the bread of life to others.

From another station, Zoar, the missionaries write :

We had found such difficulty in the work of erecting a station in this inhospitable region, that we had made very slow progress ; with the help of six men to fetch the needful timber for building, we managed to get on pretty well at last. Some of our people lived in airy tents, for some time exposed to the rain and storms of autumn before they finished the erection of six good block houses. After they had obtained a good shelter against the weather, they enjoyed very good health. There was also no want of the needful provisions, although they were not so plentiful here as at other stations, which is partly due to the circumstance that a good deal of time had to be devoted to building operations at the new station, which would otherwise have been spent in fishing.

From another station, we hear news of the weather during the foregoing winter.

The cold was moderate during the past winter ; for a few days in February the thermometer indicated about 30° below zero of Fahrenheit ; but generally the temperature did not fall lower than 15 and several times in the month of January we had a thaw. But the fall of snow was very heavy ; about the houses and gardens it was twelve or fourteen feet deep, and it cost much time and labor, and caused no little expense to get it cleared away.

REFORMED CHURCH.

Rev. J. Mayou, of the Arcot Mission, India, writes concerning some of his recent converts :

The seven baptized at Vellambi were converts from Romanism, and have been a

long time under instruction, some of them over three years. These Romanists were much worse than many heathen in their conduct, and the power of Christianity will be exemplified if they become good, honest, and faithful in their domestic relations. They have been kept back for some time, in order to test them, and having done so, and believing that the church is the school for the training and perfection of believers, I received them upon their profession of faith in the Lord Jesus.

In heathenism there is no law, in Romanism not much, if any in some places, and it is no wonder if they are described in the Epistles of Paul. To reclaim these to order, sobriety, and purity is our object and aim, and if they fall into their former sins at times, we must not be surprised, but help them out as best we can with kindness and discipline. The power of the keys has been given to the Church for this purpose, and is used for the correction of errors. I had to suspend two persons at the same time I was receiving the others.

Of the four baptized belonging to the village of Servoor, one is a pensioned havildar, or officer in the native army. He learned much respecting Christianity during his residence in various places, and was predisposed in its favor. I met him a number of times after he came to his village, and urged him to become a Christian, and gave him books to read. He was then afraid to leave the religion of his relatives. He finally made up his mind more than a year ago, and placed himself under my instruction. As he was an intelligent reader, it was easy for him to receive instruction. He has been instrumental in bringing with him three brothers and their families. He had no sooner joined us than his oxen were poisoned. I was afterwards able to help him in his difficulty, by the kindness sent from the Western churches. He is now studying with me, and goes with me to the villages.

Since my return from the Hills, I have received the pledge of twenty-three families in seven different villages to forsake heathenism or Romanism; eleven families in villages already under our care, and twelve families in three other villages. (To-day, the 12th November, I have just received the pledge of the Romish catechist of this place. He is a man of over fifty years of age.)

AFRICA.

THE Church of England's Missions at Sierra Leone, Africa, are noticed in the *Missionary Record*, for Jan. 1868. The

Rev. J. Quaker, principal of the Grammar School, reports :

It will be a cause of great satisfaction to the Parent Committee to know, that not only has the school increased in point of numbers and financial receipts—the present being the largest income that has ever yet been received—but that also the pupils in general, although the majority have scarcely been under instruction for two years, have made progress in their studies.

The Governor-in-Chief visited the school on the 4th June last, in company with the present Administrator-in-Chief, and examined some of the classes in Algebra, Latin, Greek, English History and Reading, and expressed his satisfaction with the general attainments in those branches of study.

There were found on the books, at the commencement of the term, 108 pupils; since then, 14 of them have left, and 19 have been admitted, giving thereby an increase of 5 pupils. The present number of boarders is 48.

Among those who left were two lads, who had been on the late Chief-Justice Carr's foundation, which was broken up in June last by order of Mr. Carr, in consequence of his retirement from colonial duties. These scholarships, I am happy to state, had existed for twenty years, and had been the means of giving education to many poor and promising lads in the colony. Dr. Horton and Captain Davies, of Lagos, were pupils on this foundation.

During the term, one of the pupils, a liberated youth, a Timneh by tribe, was sent out in the capacity of schoolmaster to the Quiah Mission. Of those who had been admitted into the school, two had come from Bonny. The interest taken by the pupils in their Juvenile Missionary Meetings has greatly increased during the term.

The Mission at Sierra Leone has "ripened into a self-supporting native church, provided with its own native clergy, and preparing to become actively co-operative with us" (the Parent Society,) "in the great work of evangelizing the heathen of Africa." The Record continues :

It is remarkable that just at the time when the Sierra Leone church entered upon this its maturity, the fiftieth year since the commencement of Church Missionary efforts in that colony had come round, and it was decided that the year 1866 should be observed as a Jubilee year.

Accordingly the sermon was preached by the Bishop of Sierra Leone on January 2nd, at Christ Church, Pademba Road, the meeting being held on the following day, his Excellency the Governor-in-Chief presiding.

The report read on that occasion lies before us. It reviews the previous missionary history of the previous fifty years. What to the eye of sense more hopeless than to raise out of unutterable degradation the rescued slaves set on shore at Sierra Leone? Yet this was the work undertaken by the Church Missionary Society. When the British Government was perplexed as to what had best be done with these rescued slaves, the Church Missionary Society stepped forward, in the warmth of Christian love and hope, and said, "Entrust them to our care, and we will endeavour to make them Christians. Christianity alone can effect the regeneration of a race debased by idolatry and ground down by oppression. We do not believe in any civilization that is not founded on true religion."

The Record adds the interesting statement that the Jubilee offering of these African Christians amounted to £830.

ENGLISH WESLEYAN MISSIONS.—The Missionary Notices of this Society for Jan. 1868, allude to the afflictions which have somewhat recently fallen upon three of its missions in as many different parts of the globe.

From Abbeokuta intelligence reaches us of a violent outbreak of popular fury, instigated by the Bashorun, and which has issued in the expulsion of both missionaries, and the temporary suspension of the mission. For some time past, the injurious effects of the civil war in Yoruba have been felt in Abbeokuta, and the natives have looked with sullen suspicion on all Europeans; but a more impolitic and fatal step could not have been taken than the banishment of the self-denying and devoted missionaries, whose sole business it is to proclaim peace on earth and good will to men. At Porto Novo similar disturbances have unsettled our mission.

The West Indies have again been the scene of a terrible and ruinous disaster. Although the telegram that Tortola was submerged, and that ten thousand persons had perished, turned out to be a mischievous exaggeration, yet the ascertained facts of the case are sufficiently appalling to enlist our warmest sympathies, and to elicit our most earnest prayers on behalf of the sufferers. Among the victims who fell in the hurricane of the 29th October were several of our members, two of our Leaders, and one Local Preacher. The wonderful preservation of the Rev. J. T. Hartwell, and the Rev. W. P. Garry, with his family, calls for gratitude to that God who,

in the hour of imminent peril, compassed them about with songs of deliverance.

But the darkest and saddest page in our Notices is furnished by cannibal Fiji. A brief intimation of the murder of the Rev. Thomas Baker and some native teachers was given in December. The tragical tale is now complete. Although the heroic and honored brethren who carried the Gospel to those islands of the sea upwards of thirty years ago were in perils often, Mr. Baker is the first martyr who has fallen there. Surely the sacrifice of a man who was "ready to be offered" will awaken in the churches a profound interest in Fiji.

UNITED PRESBYTERIAN MISSIONS IN EGYPT.

CAIRO.—MR. HERVEY writes :

While some of the brethren further up the Nile have been passing through the fires of persecution, heated more intensely hot than they are wont to be, we have been permitted to prosecute our work in the Fayoum without having more than the ordinary opposition with which to contend. Besides the regular Sabbath services, the evening meetings for the reading of the Scriptures have been sustained as formerly, and apparently with undiminished interest—the same persons attending regularly, besides occasional visitors.

I may also state that some of the parents of our scholars, who had been persuaded by the priests to take their children from our schools, have now sent them back again, and steadfastly refuse to obey their blind guides in this matter.

DR. LANSING also writes from Cairo:

Already all these troubles have been greatly for the furtherance of the Gospel. Although God has tried our faith, and left us to labor, and hope, and pray long, He has often made us to see that while we were still speaking, and even before we asked, He was sending the answer. The real progress of the Lord's cause in this land is great and substantial, and the Lord will yet have Egypt for His own.

ALEXANDRIA.—MR. PINKERTON writes :

I have had charge of this station eight months. There have been some things to encourage and some to discourage. God has been among us I doubt not, but the great enemy has been active too. We have held two communions, and both were interesting seasons. Five have been received into the church—one of them, a son of one of our best members, has turned out badly, and two are in a doubtful state—but the remaining two are walking every way well. So you see the Gospel in these

parts is like a net cast into the sea which gathereth of every kind.

We have a semi-weekly prayer meeting in the house of one of the members. At first it was poorly attended, and but one person would lead in prayer. For some time past there are from ten to eighteen present, and *all* the members lead in prayer when called on, and most of them pray with fervency and power.

The Sabbath services are very well attended. I now preach on Sabbath morn-

ing, and at half-past 2 P. M. the members meet in Bible class, which is conducted by one of them who is well qualified for it. In the evening we assemble for prayer as was above stated. The schools have been doing well. Here, I assure you, the Gospel has been clearly and distinctly taught, and all the children urged to take Jesus Christ as their Saviour. The attendance in each school is now from forty-five to sixty daily. It is much larger in the other seasons of the year.

MISCELLANEOUS.

WE hear much complaint about the failure of the "Christian World" to reach those to whom it is sent. In general, we think it is the fault of the Post Office, not ours.

We will be obliged to our friends to notify us, however, when there is anything wrong. Our desire is to do right, and to correct wrongs whenever we can.

CURRENT NOTES AND OMENS.

"FATHER AGASSIUS," the priest of the "Holy Orthodox Greek Church," over whom such a flourish of trumpets was made in this city, is now preaching in the Howard Street Methodist Episcopal Church, San Francisco. So say our exchanges.

A monastery is in process of erection at New Melleray, Iowa, which is to cost over \$200,000. It will cover nearly three acres of ground, and will be the largest of any order of monks in America.

SEVERAL Roman Catholics, husbands and wives, have been hopefully converted, and have united with the Methodist Episcopal Churches in New York and vicinity, during the past month.

REV. DR. HAVEN, President of the State University, Ann Arbor, Mich., caused quite a commotion among the Papists of that city by accepting an invitation to speak before the Father Mathew Temperance Society. The priest threatened to excommunicate all Romanists who attended; but sixty or seventy not only heard the threat and went, but subsequently gave the Doctor a fine

copy of Moore's works. Dr. Haven is a Methodist minister.

SEVERAL DUNS' schools, says *Zion's Herald*, are springing up in the vicinity of Boston, to which Protestant girls are led like lambs to the slaughter. The pupils sneak in, by the back door, silently and sadly, as if to hide their shame.

THE *American Ecclesiastical Almanac*, by Prof. Schem, estimates the present population of all America at 80,000,000; 30½ millions of Protestants, and 46½ millions of Roman Catholics. Basing his estimate upon the United States census of 1860, he places the Roman Catholic population of the Republic at 4½ millions, and the Protestants at 25 millions. On the whole globe his figures are 195 millions Papists, and near 97 millions Protestants.

DR. Mattison, now representing our cause in the Methodist churches and conferences, is preparing two elaborate articles on Romanism for the *Methodist Quarterly Review*; the first on Romanism abroad, and the other, on its progress and present status in this country.

COST OF A FUNERAL.—We have received from an anonymous source, says the *Montreal Daily Witness*, a bill for funeral expenses which was charged against, and paid by one of our public companies, composed almost exclusively of Protestants. The bill is evidently genuine, for it bears the signature of a priest. The person buried had been accidentally killed in the service of the company. The bill is in French, which we translate literally.

ACCOUNT OF THE EXPENSES OF BURYING

THE LATE ———		
Cost of coffin	- -	£0 10 0
Cost of service, 30s	- -	1 10 0
Crape 10s	- -	10 0
15 Low Masses	- -	15 0
1 Anniversary service, 60s	- 3	00 0
2¼lbs. of wax tapers, 3s. 8d.		8 3

£6 13 3

(Signed)

PTRE.

Here it is seen that out of a bill of £6 13s 6d, only one pound is for legitimate expenses, the coffin and the crape. So the so called "Holy Mother Church" buries her children. A ten shilling coffin, and a hundred shillings for the priests.

A CHICAGO paper, (*The Advance*), gives the following account of certain influences in operation in the Western Metropolis:

The favorite method of the Papists is that of educating children and young people; they know that a blighted bud is a ruined flower. The Convent of St. Francis Xavier in this city has a young ladies' school in connection with it, open to all Protestants—operated so as to be little else than a trap to unwary feet. The instructors in music, modern languages and the accomplishments, are all nuns in full costume, and just as much of the conventual rigor is applied as the unsuspecting can be made to bear. Meanwhile incessant personal efforts are employed privately upon every pupil, and every few weeks a sound convert is made.

Another part of this well-laid net is a boarding hall for young ladies of narrow incomes. Board is furnished at thirty to fifty per cent below market rates, and the

temptation is very great. Hundreds of young girls who can only earn six or eight dollars a week are hourly upon the edge of ruin, because their total earnings barely pay for meals and lodging. These loving "Sisters" furnish plain but neat and satisfactory board for four dollars, and to the extent of liberal accommodations all are welcome. It is necessary indeed to accept this generosity with conditions: One must attend chapel exercises, and observe other religious forms, but the conscience being still free, why complain? Constantly saturated with proselyting influences of the most seductive character, one yields, and another, and the Mother of Abominations fattens upon the best of our daughters.

Next Sabbath a young lady of promise as an artist is to be baptized with due pomp, having been won first as a boarder, and then as a convert. She is yet a member of an Orthodox Congregational church in good standing, and her late pastor is now a Home Missionary in the employ of the American Missionary Association. Two other young ladies, members of one of the largest of the Congregational churches in this city, are also boarders; and one of them is now patiently reading with a "candid" mind, the cunningly prepared volumes with which the Sisters ply her. Of course we make no complaint of the Romanists, male or female, for using all innocently effective means to convert persons to their faith. But it is proper that we, who are not of their faith, should be aware of their measures, and should guard our young people against seductive influences. There should be several Protestant "Homes" established in this city, affording cheap board to young women, and others for young men, all, like the Romish institution, to be under decidedly religious influences.

BOOK NOTICES.

We have received the Seventh Annual Report of the Woman's Missionary Society of America, for Heathen Lands.

We would call attention to the significance of the seal of this Society. The figures are these: Jesus, before whom stand two women, a Christian and a heathen, the latter receiving a Bible from the hands of her fairer hued sister. These three figures are encircled by the motto, "O woman, great is thy faith, be it unto thee even as thou wilt!"

If any of the readers of the Christian World doubt the necessity of a special society for enlisting woman's labors for the benefit of her own sex, let them ponder a single statement

from the pen of Miss Brittan, Superintendent of this society's operations in Calcutta:

"When I teach in one house I sit up stairs in a little verandah, which is walled all around. Into the verandah a strongly barred window opens, behind which sit the women who are being taught, passing their books and work through the bars."

Those desirous of aiding this work, may communicate with the Secretary, Miss S. D. Doremus, care of Doremus & Nixon, New York. The society issues a quarterly periodical, called "The Missionary Link." It contains news from the ladies employed by the Woman's Union, in various heathen and Catholic countries.

THE POPE AND THE LADIES.

THE CONGREGATIONALIST says: "Speaking of the Pope, the poor old man has done one good thing. He has interdicted ladies in Rome from going to church dressed as if for a theater or a ball, and forbidden those wearing extravagant head-dresses from be-

ing admitted to the communion table. He further recommends that ladies should form themselves into a society for putting down extravagances in dress, and so counteract 'by their example and influence a luxury which produces the ruin of families, and leads to immorality.'"

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, DURING THE
MONTH OF FEBRUARY, 1868.

NEW HAMPSHIRE.

Kreter. A Friend..... 3 00
Winchester. Orthodox Congregational
Society, A. L. Jew-
ell, Tr..... 7 25
Centre Harbor. Rev. Prescott Fay..... 5 00
Dunbarton. Cong. Church..... 9 56

VERMONT.

St. Albans. Cong. Ch., which makes
Joseph H. Brainerd, Luther L.
Dutcher, Henry M. Stevens, Ch's
Wyman L M's..... 107 00
" M. E. Church..... 7 00

MASSACHUSETTS.

Taunton. Nathan Rand..... 2 00
Dudley. Moses Healey \$2, Mrs. Hea-
ley \$2, A Friend \$2 22..... 6 22
Ashland. Dexter Rockwood..... 1 00
Haydenville. Col'n. in Church, per
Geo. W. Phillips..... 20 75
Hadley. Russell Church, per E.
Porter, Tr..... 10 00
" 1st Church & Soc. per E. Nash,
Treasurer..... 5 00
Becket Centre. Rev. H. Hartwell..... 2 00
W. Springfield. 1st Cong. Ch. makes
G. M. Bogg L M..... 55 65
Long Meadow. Ladies' Benev. Ass'n
Gent's..... 34 55
"..... 43 90
So. Hadley Falls. 1st Church, Rev.
R. Knight..... 53 50
E. Granville. Cong. Church, Rev. A.
Gelkie, L M..... 21 00
Holyoke. 2d Cong. Church..... 13 45
Springfield. 1st Church..... 63 88
Manchester. Church & Soc. of Rev.
F. V. Tenny..... 20 87
Holliston. Cong. Church and Soc'y..... 24 00
Lowell. Appleton St. Ch. and Cong.
for L M of Dea. M. Hemenway..... 40 93
Franklin. Sabbath-school of Cong.
Church, for Sabbath-school work
in Greece..... 45 00
" Lucy F. Adams for L M..... 30 00
Lowell. John St. Church and Soc.,
Ann'l Coll'n..... 22 15
" John St. Church and Society
monthly Concert..... 8 50
" High St Church and Soc'y..... 31 66
Bridgewater. G. N. Martin..... 10 00
Boston. T. R. Marvin & Son..... 5 00
South Weymouth. Rev. Mr. Terry's
Church and Soc'y..... 11 00
Wayland. Cong. Church and Soc'y..... 70 27
Shrewsbury. Cong. Church and Soc. 14 75
Grafton. Cong. Church and Soc'y, for
L M's of Mrs. Tarrant Mer-
riam, and Hon. W. R. Hill..... 60 00
Clinton. Miss Lucy Fletcher..... 2 00
Newburyport. North Church & Con. 42 98
" Eben S. Sweetser..... 2 00
Wilmington. Jas. Skilton..... 15 00

24 80

114 00

788 99

RHODE ISLAND.

Central Falls. J. A. Adams \$5, R.
Cushman \$5, N. R. Eas-
ton \$2..... 12 00

12 00

CONNECTICUT.

Winchester Centre. A. Nash..... 5 00
Manchester. E. R. Phelps..... 2 00
Enfield. A Friend..... 3 00
W. Winsted. Jno. T. Rockwell, to
constitute Mrs. Jane E. Rockwell
a L M..... 30 00
Putnam. Cong. Church, Rev. G. J.
Tillotson, L M..... 32 50
Mansfield Centre Cong. Church..... 21 02
Rockville. 2nd Church, T. M. Durfee,
L M..... 39 25
Wilmington. Cong. Church..... 7 00
Lyme. Miss Mary Sill for the Cretans 10 00
New Haven. A Friend..... 5 00
South Britain. Cong. Church, to make
Rev. H. S. Newcomb, L M..... 48 02

NEW YORK.

N. Y. City. Jas. A. Raynor..... 10 00
" W. E. Dodge \$100, Jas's Stokes
\$100, H. Corning \$100, for the
Star of the East..... 300 00
" Central M. E. Church, which
makes Rev. Geo. Hare, Central
M. E. Sabbath-school, and W. F.
Havemyer L M's..... 90 00
" Thomas Jeremiah, to make Jo's
F. Joy L M..... 30 00
" For House..... 1,000 90
De Kalb. Dea. Enos Wright \$5 of
which for Miss Rankin..... 25 00
Middletown. 1st Cong. Church in full
of L M for S. R. Corwin..... 2 85
Auburn. A Friend..... 30 00
Buffalo. Lafayette St. Pres. Church
per A. Parker..... 87 50
" Anonymous for the Cretans \$1
for Miss Rankin \$1..... 2 00
Lansingburgh. Rev. A. D. Eddy..... 30 00
Glen's Falls. Pres. Church, add..... 1 00
Brooklyn. A Friend..... 10 00
Malone. Mrs. B. C. Weed to consti-
tute her son, Chester Horton
Weed, L M..... 30 00
Lawrenceville. L. Hurlbut..... 2 00
Brooklyn. B. W. DeLamater..... 10 00
Williamsburgh. Gothlo M. E. Ch.
in part of L M for Rev. Mr.
Merwin..... 19 25
York. James McNab..... 5 00
New York City. 4th Av. Pres. Ch.,
in part H. I..... 500 00
White Hall..... 47 00
Lansingburgh. Olivet Ch., to make
David Judson L M..... 30 00
Mechanicville..... 13 50
Lansingburgh. Rev. A. D. Eddy to
make Rev. T. E. Davis, L M..... 10 00
Albany. 2nd Pres. Ch., Dr. Sprague..... 436 18
Auburn. Mrs. C. M. Hovey..... 10 00

202 79

2,731 08

NEW JERSEY.

Middletown. Pres. Church, Rev. A. Seward, for Constantine's Sabbath-School.....	26 00
New Vernon. Sarah Pruden.....	1 00
Newark. Sabbath-school of 3d Indus. School, for "Child's Paper," in Greece.....	20 00
Millstone. Ref'd Church.....	11 00
Newark. Wm. B. Sayre to constitute Rev. J. J. F. Brunow L M.....	30 00
" Infant Sabbath-school 2d Pres. Church, for Mr. Constantine's field and for a L M in part.....	15 00
" P. H. Ballentine.....	100 00
Belvidere. Pres. Church.....	30 00
Springfield. O. L. Kirkland.....	5 00
Orange. J. C. Fuller, to constitute Mrs. N. Cameron a L M.....	25 00
New Brunswick. 1st Ref'd Church, which constitutes Lewis Applegate & Rev. E. H. Steele L M's.....	60 00
Hackensack. Rev. J. M. See.....	1 00

PENNSYLVANIA.

Philadelphia. Mrs. Mary B. Mitchell.....	5 00
" 2nd Reformed Church.....	38 50
Peckville. E. W. for Miss Rankin's field.....	5 00
Addisonville. Reformed Church per D. Feaster.....	10 00
New Castle. Sabbath-school of U. P. Ch. for the Cretons.....	25 00
Alleghany. Young Men's U. P. Miss'y Society for Italy.....	138 12
Philadelphia. S. Colwell.....	50 00
Port Carben. P. Steinback, which makes Mrs. Elizabeth Steiback L M.....	10 00
Mahoning. Pres. Church, add. which makes Rev. D. L. Diekey L M.....	15 40
Hyde Park. Pres. Church.....	10 00
Pottsville. E. E. L. Church, which is in full of L M for Rev. Uriel Graves.....	6 17
" Church of the Evan. Ass'n.....	9 60
" Pres. Church, in part of L D for Rev. Prentiss De Veue.....	32 20
" Messrs. Moore, Haywood, Myer, Osler, Couch, Zimmermann, Ball, Shearer, Beck, Langan, \$5 ea. Others \$9; of which \$10 in full of L M for Rev. F. Moore, D D.....	59 00
Belle Valley. Mrs. Russell, add.....	2 00
Deer Creek. U. P. Church, for Mr. Moorehead.....	1 00
" Salisbury Presbytery.....	200 00
Altoona. Lutheran Church, add.....	5 00
Germantown. Mrs. Sarah Harvey.....	4 00

MARYLAND.

Baltimore. Emery M. E. Church to constitute Rev. Thomas Sherlock L M.....	33 50
" Exeter St. M. E. Church.....	14 10
" 1st C. P. Ch., Rev. Dr. Dunning for South America.....	28 00
" Broadway Bapt' Ch., in part of L M for Rev. John Berg.....	12 45
" Eutaw St. M. E. Church.....	16 25
" Little Bertie Hamell.....	25
Elkton. M. E. Church, Rev. L. C. Matlack L M.....	30 00
" Pres. Church in part.....	6 00
Baltimore. Mrs. Purviance, Ridgley, Mallary, Osh, Graham, \$10 ea.; Purviance, Bridges, Baker, Bridges, Stevens, \$5 each.....	75 00

ILLINOIS.

Joliet. Central Pres. Church.....	15 51
Rockford. 2nd Cong. Church.....	57 51
Joliet. J. E. Bush \$2, F. Bush \$1, Rev. W. P. Gay \$1.....	4 00
Sparta. U. P. Church, add. for Mr. Clark's School and on J. Hodson L M.....	14 00

Chicago. Swed. Luth. Church.....	21 04
" Rev. W. B. Truax, on L M.....	5 00
" S. Pres. Ch., Rev. W. W. Harsha, and A. E. Davenport, \$2 ea. Moore, Cockran, Wisdom, \$1 ea. J. W. Farlin \$5.....	12 00

129 36

INDIANA.

Cottage Grove. Sam'l G. McQuiston.....	4 00
Green Castle. Sabbath-school of 1st Pres. Church.....	4 00
Rockville. Capt. Elsey.....	1 00

9 00

OHIO.

Cincinnati. Cha's Woodward, M. D.....	4 04
Dalton. Mrs. E. J. Wilson for So. A. Oxford. From the Evan. Churches for Miss Rankin's field.....	25 00
Elyria. E. DeWitt.....	3 00
Xenia. Sabbath-school of 1st U. P. Church for Mr. Moorehead's field.....	49 65
Walnut Hills. Sabbath-school of Lane Sem'y Church for Sabbath-school Books for Italy.....	33 52
Oxford. 2nd Pres. Church, for Miss Rankin's Mission.....	35 79
" 1st Pres. Church, to constitute Rev. John Crozier L M in full, and for Miss Rankin's Mission.....	18 70
" Female College, for Miss Jennie Logue's L M, and for Miss Rankin's Mission.....	25 00
Clifton. 1st Pres. Church, to constitute Rev. D. R. Colmery a L M.....	46 50
" U. Pres. Ch., for Italy, which constitutes Samuel K. Mitchell a L M.....	31 47
Yellow Springs. 1st Pres. Church.....	16 25
Lockland. 1st Pres. Ch., which constitutes Rev. Silas Hawley a L M.....	36 15
Carthage. Union Meeting.....	11 75
Columbus. Cong. Ch., add. which constitutes S. E. Samuel, C. L. Clarke, and G. A. Hill a L M.....	50
Piqua. St. James Prot. Epis. Church.....	19 73
" 1st U. P. Church, for Italy.....	18 28
" 2nd Presbyterian Church.....	20 00
Sandusky. Congregational Church.....	19 90
Xenia. Miss Harper Currie.....	1 00
Cedarville. 1st U. P. Ch., for Italy, Messrs. Jackson, Anderson, Frazier and Mrs. Campbell \$5 each; Others \$37 70.....	67 70
" 1st Reformed Pres. Ch., Messrs. Cooper, Reed, and Miss Reed \$5 each; Others \$21 05.....	36 65
" Meth. Epis. Church.....	4 09
Granville. Pres. Church, in part.....	55 96
" Female College.....	15 10
" Baptist Church.....	11 73
" Meth. Epis. Church.....	14 00
" Female Institute.....	3 45
Fredericksburg. M. E. Ch., in full of L M for Rev. N. J. Close.....	11 05
" U. Pres. Church.....	15 00
" O. S. Pres. Church, of which \$2 by Dr. James Martin on L M.....	27 05
Dalton. Rev. P. M. Sample.....	5 00
Mansfield. U. Pres. Church add.....	3 25
Cleveland. 1st Cong. Church, add.....	8 00

685 66

WISCONSIN.

DeSoto. Rev. Lewis Bridgeman.....	1 00
Janesville. Presbyterian Church.....	20 91
" Meth. Epis. Church.....	9 75

31 66

IOWA.

Van Buren. Cong. Church.....	2 70
Deep River. ".....	3 50
Charlotte. ".....	3 80

10 00

WEST VIRGINIA.

Wheeling. 2nd Pres. Church.....	53 50
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Total, \$5,958 98

THE

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No. 4.

AN ANSWER TO A RECENT ROMAN CATHOLIC TRACT,
STYLED "IS IT HONEST?"

BY W. R. GORDON.

This Tract contains eight questions, as follows :

"Is IT HONEST to say that the Catholic Church prohibits the use of the Bible—when any body who chooses can buy as many as he likes at any Catholic bookstore, and can see on the first page of any one of them the approbation of the bishops of the Catholic Church with the Pope at their head, encouraging Catholics to read the Bible, in these words : 'The faithful should be excited to the reading of the Holy Scriptures,' and that not only for the Catholics of the United States, but also for those of the whole world besides?"

ANSWER :

No Romanist in any country has a right to read the Scriptures without special permission from his priest. The 4th rule of the Index of prohibited books, issued by Pius IV. by order of the Council of Trent, is as follows : "Since it is manifest by experience, that if the Holy Bible be promiscuously permitted in the vulgar tongue, by reason of the rashness of men, more loss than profit will thence arise—in this matter let the judgment of the bishop, or Inquisition, be stood to—that with the advice of the parish priest, or confessor, they may grant the reading of the Bible in the vulgar tongue, and translated by Catholic authors, to such as they shall understand, receive no hurt by such reading, but increase of faith and piety, which faculty let them have in writing. But he that without such faculty, shall presume to read or to have the Bible, he may not receive absolution of his sins except he first deliver up his Bible to the ordinary."

This relates not to the Protestant versions, which are never allowed, but to the vulgate version authorized by the Council of Trent as alone authoritative. Agreeably to this, we find on the first page of the Douay R. C. Bible, republished with the approbation of Archbishop Hughes, the following "admonition." (Let it be remembered that the right of *permission* implies the right of *prohibition*.)

"We learn from the Scripture itself, that in the Epistles of St. Paul there are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own perdition. 2 Peter iii. 17. To prevent and remedy this abuse, and to guard against error, it was judged necessary to FORBID the reading of the Scriptures in the vulgar languages, without the advice and permission of the pastors and spiritual guides whom God hath appointed to govern His Church."

"Nor is this due submission to the Catholic Church to be understood of the ignorant and unlearned only, but also of men accomplished in all kinds of learning. The ignorant fall into errors for want of knowledge, and the learned through pride and self-sufficiency!!" The consequence, according to Archbishop Hughes of New York, is that no one in any country, belonging to the Roman Catholic Church, has the right to read even a Roman Catholic version of the Scriptures without the permission of the priest; and that without such permission *the use of the Bible is prohibited to the members and adherents of the Roman Catholic Church*. The Jesuitism of the question thus answered, becomes apparent. The Roman Catholic tract appealing to every man's sense of HONESTY, is simply entitled to the laugh of contempt.

2. "Is it HONEST to say that Catholics believe that man, by his own power, can forgive sin—When the priest is regarded by the Catholic Church only as the agent of our Lord Jesus Christ, acting by the power delegated to him, according to these words: 'Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained?' St. John xx. 23."

ANSWER :

Protestants affirm that Romish priests claim the power of forgiving sin, by falsely interpreting the words of Christ, and claiming that they are the *agents* of Christ. To the Romanist the *agent* is in the room of the *Principal*.

"Q. By whose power are sins forgiven?"

"A. By the power of God, which Christ left to the pastors of the Church."

Buller's Catechism.

Therefore Romish priests blasphemously teach their flocks to believe that they *wield the power of God Almighty* in this particular; and thus exercise a spiritual tyranny over the souls and bodies of their infatuated dupes.

3. "Is it HONEST to repeat over and over again that Catholics pay the priest to pardon their sins—When such a thing is unheard of anywhere in the Catholic Church—When any transaction of the kind is stigmatized as a grievous sin, and ranked along with murder, adultery, blasphemy, etc., in every catechism and work on Catholic theology?"

ANSWER :

The most ignorant of their laity know this is not so, since they know that they have to pay in some form or other for absolution

from the priest, and, without 'such pay,' there is no absolution for them. "Such a thing" is not stigmatized in Butler's Catechism, nor in the catechism of the Council of Trent, nor in Den's Theology, nor in that of St. Alphonsus. Popery is well known to be the religion of money; and the Confessional, Purgatory, and Indulgences are the exhaustless mines of their gain.

4. "IS IT HONEST to persist in saying that Catholics believe their sins are forgiven, merely by the confession of them to the priest, without a true sorrow for them, or a true purpose to quit them—When every child finds the contrary distinctly and clearly stated in the catechism, which he is obliged to learn before he can be admitted to the sacraments? Any honest man can verify this statement by examining any Catholic catechism."

ANSWER :

Jesuits set up men of straw that they may knock them down again, and seek to impose such absurdity upon men as valid arguments in favor of their wrong doctrines. Nobody denies that such is the teaching of their catechisms; but every one accustomed to talk with Romanists knows that they believe their sins could not be forgiven, no matter what their sorrow, or purpose of amendment might be, without their confession to, and absolution from, a priest. They must go to the "agent" and not to the Lord Jesus Christ for forgiveness.

5. "IS IT HONEST to assert that the Catholic Church grants any indulgence or permission to commit sin—When an 'indulgence,' according to her universally received doctrine, was never dreamed of by Catholics to imply, in any case whatever, any permission to commit the least sin; and when an indulgence has no application whatever to sin until after sin has been repented of and pardoned?"

ANSWER :

The doctrine of Indulgence is thus set forth in *Butler's Catechism* :

"Q. What is the use of an indulgence?

"A. It releases from canonical penances, enjoined by the Church on penitents for certain sins.

"Q. Has an indulgence any other effect?

"A. It also remits the temporal punishments with which God often visits our sins, and which must be suffered in this life, or in the next, unless cancelled by indulgences, by acts of penance, or other good works."

The tone of the priests is lowered respecting this scandalous doctrine in Protestant countries where Romanists are in the minority. By their assumed power of the keys, they can send a culprit to heaven or hell. They can inflict any punishment they please, and then remit it for money. So that practically an indulgence is an encouragement to commit any sin by those who wish to do it, since they can cancel the penalty by money paid to the Church. Here is an illustration: "At Tivoli, a man was pointed out to us who had stabbed his brother, who died in agonies within an hour. The murderer went to Rome, purchased his pardon from the Church, and received a written pro-

tection from a cardinal, in consequence of which he was walking about unconcernedly, a second Cain, whose life was sacred." (Graham's *Three Months Residence in the Mountains East of Rome*, p. 34.) The princes of Germany, assembled at Nuremberg in 1522 and 1523, in their enumeration of grievances, complain of the priests for selling indulgences and pardons, *not only of sins already committed, but of sins that shall be committed.* They complain that *licenses were openly sold to commit every abominable and scandalous wickedness with impunity.* Whatever may be the asserted doctrine of indulgences by the priests, history tells the truth. And is not the Church infallible? What she has done, may she not do?

6. "IS IT HONEST to accuse Catholics of putting the Blessed Virgin or the Saints in the place of God or the Lord Jesus Christ—When the Council of Trent declares that it is simply useful to ask their intercession in order to obtain favor from God, through His Son, Jesus Christ our Lord, who alone is our Saviour and Redeemer—When 'asking their prayers and influence with God,' is exactly of the same nature as when Christians ask the pious prayers of one another?"

ANSWER :

The Jesuitical form of this question is apparent to every well-read Protestant. The cases are not parallel. The doctrine of the Romish Church respecting the efficiency of the Virgin Mary is abundantly set forth in the books of their idolatrous worship. Thus, in the manual of devotion called the "Glories of Mary," there are chapters thus headed: "Mary is our life, because she obtains for us the pardon of our sins." "Mary is the hope of all." "Mary is the hope of sinners." "On the necessity of invoking the intercession of Mary." "Mary is a merciful advocate." "Mary is the peacemaker of sinners with God." "Mary assists her clients in purgatory." "Mary conducts her clients to heaven." Is not this substituting Mary for Christ?

7. "IS IT HONEST to accuse Catholics of paying divine worship to images or pictures as the heathen do—When every Catholic indignantly repudiates any idea of the kind, and when the Council of Trent distinctly declares the doctrine of the Catholic Church in regard to them to be, 'that there is no divinity or virtue in them which should appear to claim the tribute of one's veneration;' but that 'all the honor which is paid to them shall be referred to the originals whom they are designed to represent?' Sess. 25."

ANSWER :

This is exactly the doctrine of Paganism with regard to all forms of their idolatry, and if Roman Catholics are no idolaters, then there are no idolaters in the world, and never have been. The second commandment reads: "Thou shalt not bow down," but Romanists always bow down to their images. Will they consent to explain why the second commandment, which condemns idolatry, is *retained* in the Douay Bible which is not put into the hands of the children, while it is *blotted out* of the list of commandments in their catechisms,

"which every child is obliged to learn before he can be admitted to the sacraments?" Every one can see that the only motive to this is to protect their children from knowing that the Bible condemns the idolatry of the Romish Church. Exodus xx., in the Douay version, gives the *second* commandment as follows: "Thou shalt not make to thyself a graven thing, (image,) nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth, Thou shalt not adore (bow down to) them, nor serve them." But in *Butler's catechism* the following instruction is given: "Q. Say the *second* commandment. A. Thou shalt not take the name of the Lord in vain!" WE ASK, IS IT HONEST?

8. "IS IT HONEST to make these and many other similar charges against Catholics—When they detest and abhor such false doctrines more than those do who make them and make them, too, without ever having read a Catholic book or taken any honest means of ascertaining the doctrines which the Catholic Church really teaches?"

ANSWER:

We have the Catholic books authorized by Archbishop Hughes and other dignitaries, from the Popes down through their inferior clergy; and our allegations against Popery are all sustained by ample proof. Some of it is here given, convicting the Jesuitical author of this tract, of DISHONESTY in the assertions he makes respecting Romish doctrine and practice.

The tract concludes with these words in capitals: "Americans love fair play." This is true, and therefore they denounce the wholesale imposture carried on by the Roman Catholic Church. Never let it be forgotten that LAFAYETTE pronounced these memorable words:

"IF EVER THE LIBERTIES OF THIS REPUBLIC ARE DESTROYED, IT WILL BE BY ROMAN PRIESTS."

[The above answer to the tract headed "Is it Honest?" was prepared at our request. If the author of "Is it Honest" wants any farther quotations from his own standards to prove "it is honest" to make the statements he alleges Protestants do make, we promise that he shall be treated to such quotations without stint. He had better read his own books before he writes another tract.]

NAPOLÉON'S ARGUMENT AGAINST ATHEISM.—It is told of Napoleon that on his voyage to Egypt he left the cabin in which some of the French *savans* who accompanied the expedition had been loudly professing their atheism. When the hero of Marengo reached the deck, he pointed to the starry firmament, and said to one of his officers, "If there be no God, I should like to know who made all these."

THE PAPAL MASS.

In connection with Popery, we hear much about the Mass. What is it? What is the import of it?

It has been defined to be the communion service, or the consecration and oblation of the host in the Roman Catholic Church. But the Papist understands more by the Mass than Protestants do by a communion service or a sacramental occasion in one of their churches.

The Protestant's sacrament of the Supper is a commemorative service, "wherein by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits to their spiritual nourishment and growth in grace."

The Papal Mass is, first, a creative service; then, second, a sacrificing service, after which the members of their church may partake of it somewhat as Protestants do of the memorial of Christ's broken body. Taking the wafer, as the thin cake or leaf of bread is called, the priest professes, by consecration, to change this, or to transubstantiate it into the very body and blood of Christ. It is then called the *host*. The sacrifice of the Mass is the offering up, or pretending to, of this new created Son of God, as a "true propitiatory sacrifice for the living and the dead." After this is done, the communicants partake of it by having it laid, by the priest, upon their tongues, which are run out for the purpose. There it must lie till it dissolves, as it were, but "they must not touch it with their teeth for the world."

This service is probably called the Mass for the following reason: In the early history of the Church, the congregation was dismissed before the celebration of the Supper, as it now is in many places. None but communicants were permitted to be present. The officiating clergyman would say at the proper time "*Ita missa est.*" Thus the congregation is dismissed. The word *missa* thus came, in time to indicate the solemn service upon which they were about to enter. It was called "*missa*," that is the Mass.

In this sacrifice every act of the officiating priest, in the estimation of the devout Papist, is expressive of a similar act of those who nailed our divine Redeemer to the cross, or took Him down after He had expired, and laid him in the borrowed tomb of Joseph.

The "Key of Heaven," which we have found upon examination to be very rusty and broken, devotes six pages to "an explanation of the ornaments and ceremonies that are used in the holy sacrifice of the Mass." We will give a few of them only, as a sample of the whole.

1. "The altar signifies Mount Calvary, whereon Jesus Christ was crucified."

2. "The candles lighted on the altar, signify the light of faith revealed to the Jews and the Gentiles."

3. "The crucifix betokens our blessed Redeemer's death."

4. "The chalice," (the cup or vessel which contains the wine,) "betokens the holy sepulchre of our Lord."

5. "The patin," (a little plate used in the Mass,) "represents the great stone which was rolled against the door of the same sepulchre."

6. "The elevation of the host and chalice, do figure the lifting up of Christ upon the cross;" and so on to the end. Every part of the priest's garment also, as well as his shorn head, is expressive, but enough of this. From what we have said, the reader may infer the import of the remainder. This creation of God the Son, and this offering of Him up for sin, the Papists profess to do as often as they celebrate the Mass.

To partake of the Mass, which corresponds to our partaking of the memorial of our Saviour's broken body, is to partake of this consecrated wafer, or of this newly created God in the manner we have described. This routine of the Mass now constitutes the principal part of public worship in the Roman Catholic Church. There may be preaching or not, but in worship, there must be the Mass. There is what is called high Mass and low Mass; the former is that which is publicly performed with music; the latter is performed in a more private way without it. As there are high and low Masses, so there are those of each kind offered for various purposes: those for the release of souls from purgatory, which are, perhaps, the most common, are called Masses for the dead; those in honor of some saint, are called votive Masses.

The Mass ordinarily offered when the people meet for worship, is that the living may recover health if sick, have a prosperous journey if about to make one, or be successful in business if engaged therein.

Sometimes the intention of the one who pays for the Mass decides for what it is offered, and it is not necessary to tell the priest what that intention is, nor does he care much, provided he gets his money. "For aught he knows it may be for the recovery of a sick horse, for the death of an enemy, for success in gambling, or any other crime." But how came the worship of the Roman Catholics to assume this peculiar form? To answer this question we must go back to the early history of the Christian Church. During some parts of the fourth century the sacrament of the Lord's Supper was not only administered two or three times a week, but it was administered at the sepulchres of martyrs, and at funerals. On those occasions the bread and the wine were elevated before distribution, so that they might be seen by the people, and viewed with reverence. To these circumstances are to be traced the "Mass of a later day, in honor of the

saints and for the dead in general who had not been canonized, also the adoration of the host or symbols."

In the eighth century, as vital godliness had given place in a great measure to outward "ceremonies and external marks of piety," so there are manifest traces of private, solitary Masses. From that time onward, the service became more and more prominent, till it assumed its present importance in the worship of the Papists.

It does not appear that any pay was at first exacted or even expected for Masses, though there must have been some way to procure the splendid furniture of the churches, the numerous wax candles which were kept burning by day, the multitude of pictures, statues and altar decorations, as well as the splendid dresses of the priests. At first it is probable that presents were made to the priests by those who engaged them to perform these services. And when something came to be expected for them, the faithful brought offerings of bread and corn for the sacrifices, and what was left of these fell to the lot of the "priests and clergy." Afterwards the people were permitted to bring offerings of oil, spices, grapes and such like. Then they were *permitted* to bring money, which was not at first taken by the priest, or appropriated to him alone, but put into a coffer to be distributed as there was need. Eventually this money went directly to the priest and corruption and avarice followed.

For the sake of gain, they would celebrate several Masses a day till such a course was prohibited by the Pope. At one time these offerings were looked upon as alms, yet one of their leading saints shows that they may be exacted; for he says that those priests who exact an alms higher than is customary or allowed, shall incur the penalty of excommunication. Those who will not pay what they owe for Masses, can be compelled, to do so. It can be exacted of them, required by authority, demanded as a right; but they must be careful not to demand or exact more than is allowed, lest they get deposed. The "angelic St. Thomas" confirms this. He says it is lawful to exact, with the authority of the superior, the customary oblations from those who are able and unwilling to pay.

But how as to those who cannot pay? Surely, the benevolent priests will not let them writhe in purgatory, after they are gone, because they had the misfortune to be poor! or because they have no friends to pay the priest! But it has been well said that where there is high money there is high Mass, low money, low Mass, no money, no Mass. The poor soul that wants a Mass must have money if he has to steal it. Or if one may not steal expressly for this purpose, he may use, for it, what he has stolen and all is well. It seems to matter little to the priest how one comes by his money provided he gets it. "If the person is unknown from whom one has

stolen, he is obliged to make restitution by having Masses said, or by bestowing alms," etc. We have heard of one who did not wish money for a good object that came in a bad way, but Papal priests seem to have no such scruples. Though the money be counterfeit it is as good as what they give for it. The Mass at the present day has become a source of vast profit to those who minister at the Papal altar. The only security of the people against the impositions and exactions of the priests, is in some such a scheme as that of Innocent XII. in 1697. He issued a command that all rectors of churches should have a tablet of the rates of Masses hung out in a conspicuous place so that the people should not be loaded with new burdens which they might not be able to discharge. Neither priest nor bishop has now the right to reduce the rates of Mass. That is the reserved right of the Apostolic See. Let every priest then get the terms of the Holy Father, and put out his shingle so that the faithful may know what to expect.

Such is the Mass of the Papal Church. It is the creation of God the Son, if out of nothing, out of that which comes very near to it, offering Him up for the living and the dead, and then taking into their system and stomach the god whom they have created and sacrificed. Cannibals eat men, but Papists, if they do what they profess to, first create, then sacrifice, and then eat the eternal Son of God.

More need not be said to show that the Papal Mass is unreasonable, unscriptural, in conflict with our senses, and, if we understand the word, blasphemous and absurd.



"A CORRUPT desire of being great in the opinion of others creeps into the profession of religion, if we live in those places wherein it brings credit or gain. Men will sacrifice their very lives for vainglory. It is an evidence a man lives more to opinion and reputation of others than to conscience, when his grief is more for being disappointed of that approbation which he expects from men than for his miscarriage towards God. It mars all in religion when we go about heavenly things with earthly affections, and seek not Christ in Christ, but the world. What is Popery but an artificial frame of man's brain to please men's imaginations by outward state and pomp of ceremonies, like that golden image of Nebuchadnezzar, wherein he pleased himself so that, to have uniformity in worshipping the same, he compelled all, under pain of death, to fall down before it, (Dan. iii. 6.) This makes superstitious persons always cruel, because superstitious devices are the brats of our own imagination, which we strive for more than for the purity of God's worship. Hence it is likewise that superstitious persons are restless (as the woman of Samaria in their own spirits, as having no bottom, but fancy instead of faith.)"—*Sibbes' Soul's Conflict*—

HYMN OF "THE LORD'S REMEMBRANCERS."

A PLEA FOR THE COMING OF THE SPIRIT IN NEW TESTAMENT GLORY.—FOR THE DAILY USE OF EVERY LOVER OF CHRIST.—Air, *Heber's Missionary Hymn*.

BY REV. P. E. STEVENSON.

[See the Scriptures to which it specially refers :—Isalah llii. 10, 11; ix. 61, 62; especially lxi. 1. 6, 7; John xiv. 16, 26; xv. 26; xvi. 7, 8; Acts i. 4; ii. 33; 2 Cor. iii. 8, 9; Heb. x. 19-21; ii. 3; Ex. xxxiii. 18, 19; Dan. ix. 19.]

- | | |
|--|---|
| <p>1. <i>Now!</i> Age on age has ripened
Thy promise to Thy Son;
<i>Now!</i> Why delay the stipend
His tears and blood have won?
My God! Resolved I rest not,
And Thou shalt never rest,
Till saints and sinners blest not,
Thy Spirit's power has blest.</p> <p>2. <i>Now!</i> See how graces languish,
And fail the heart to move;
How selfishness is anguish
To thousands needing love;—*
So cold, censorious, careless,
Ungential and inert;
So unbelieving, prayerless—
Yet for this world alert.</p> <p>3. <i>Now!</i> Speak to each transgressor
Who dares thy love "neglect"—
Unpledged or sworn professor—
Who cares not to reflect:
Though cased in carnal armor,
Self-righteousness like steel,
(Vain human arm or charmer)
Pierce <i>Thou</i> that <i>Thou</i> mayst heal.</p> | <p>4. From every superstition
Without, within the fold;
From every maddening vision
Of pleasure, fame, or gold;
From pride and doubts ensnaring;
From every path of sin,
And every plea despairing;
<i>Now</i> wake and warn and win.</p> <p>5. Great Comforter, Reprover!
Long promised Paraclete!
<i>Now</i> move, Thou mighty mover,
The world to Jesus' feet.
"The Lord's reminders" rest not,
And Thou shalt never rest,
Till burdened millions blest not,
With hope divine are blest.</p> <p>6. <i>Now!</i> Risen, exalted Saviour,
Thy promised "glory show;"
Oh! call to faith and favor
The heirs of sin and wo:
Break! swift, the glorious morning
Which God, the Spirit, brings,
The Church, the Earth, adorning,
To meet the King of kings.</p> |
|--|---|

* Needing to be the objects of it, or possessors, or both.

LET US LOVE ONE ANOTHER.

LET us love one another—not long may we stay,
In this bleak world of mourning some droop while 'tis day:
Others fade in the noon, and few linger till eve—
Oh! there breaks not a heart but leaves some one to grieve.
The fondest, the purest, the truest that met,
Have still found the need to forgive and forget;
Then, oh, though the hopes that we nourish'd decay,
Let us love one another as long as we stay.

Then let's love one another, 'midst sorrows the worst,
Unalter'd and fond as we loved at the first;
Though the false wing of pleasure may change and forsake,
And the bright urn of wealth into particles break,
There are some sweet affections that wealth cannot buy,
That cling but still closer when sorrows draw nigh,
And remain with us yet though all else pass away;
Then let's love one another as long as we stay.

SABBATH-SCHOOL DEPARTMENT.

HOW A CONVERTED ROMANIST
FEELS IN REGARD TO HER ROMAN CATHOLIC
FRIENDS.

NEAR one of the great cities in the State of Ohio, there lives a family who were brought up in the Roman Catholic Church, the husband of which is a laboring man, and an American, while the wife is a native of Ireland. They are quite poor, and are now residing on a farm. The wife is a woman of common education, but has a heart keenly alive to the wants and woes of her Romish country friends. Her heart aches to do them good. A short time since, she addressed a note to a dear friend of the writer, whom she knew took a deep interest in every good work, requesting help to furnish a copy or two of the Douay Bible for use among her people. She had tried in vain to find a copy in the city near which she lived, and therefore appealed to this friend, and this friend addressed the writer in behalf of the same object, who at once attended to the request, and by the time this article appears in the Magazine, the Bible will doubtless be doing its work as desired.

The writer has also been favored with a letter in which the above request was made by this poor woman. I append a few extracts :

"Just think, Mrs. B——, not a Bible to be had in a place with as many Roman Catholics in it as C——. This will show in a moment that the Bible is not encouraged among them. How I pity the poor creatures! If they only knew the comfort there is in reading this blessed Book, how anxious they would be to have it; but they don't know anything about it. And this is why I think if I could introduce a Bible into some of these poor families, it would, with God's help, be a blessing. How kind your dear husband is, to think of sending for some Bibles. O! if these poor Romans only knew how many Christians are working to try to save their souls, and to bring them to the blessed Jesus, and have their sins washed away, how different they would feel toward them. I hope God will really

bless your efforts to send a missionary among them." [This refers to an effort the ladies of that city are making to do this.]

The poor saved one continues: "I might be just like them, if God had not sent a messenger to me; and that was you, Mrs. B——. Do you wonder why I love you—why I cannot write to you without tears running down my cheeks, just as they are now? You never can know how much I think of you. God will bless you and all your family, I know He will."

She goes on: "My husband continues the same. I don't see any change in him, only he talks more about religion and is always ready to read religious books. He encourages me in every thing I propose to do. God will not suffer his soul to be lost, I hope."

I have thus, in her own language, given the outburst of this grateful heart. O! cannot Roman Catholics be reached and saved? Can they not be used effectively too, in the work of evangelization among their people? And are there not others beside Mrs. B——, who want a star like this in their crown of rejoicing? Come, then, "be not faithless, but believing," and with your faith, connect your efforts, and you too shall share like joy and reward.

This converted Romanist woman has a little daughter, and to this same earnest friend, Mrs. B——, this little one addressed a note, a few days since, which I have also been permitted to read, and a part of which, for the sake of the juvenile readers of our Sabbath-school Department, I have transcribed for their perusal.

She says: "I don't know, Mrs. B——, as I am very much comfort to my parents. I do want to be a good girl, but I have a very quick temper, and I get out of patience so often with my brothers and sisters that I sometimes think there is no use trying to be good. I hope I may be a comfort to them yet. I am going to school this winter; if I could get education so that I could teach a country school, I would be so glad! as father can't make much money I ought to earn my own clothes," etc., etc. Oh, how many of my

little friends, born in the lap of affluence, blessed with all the means of education and reared in Christian homes, there are, who but little prize these blessings, and do nothing to relieve such as these, who need sympathy and aid. Pity, oh! pity the struggling poor—pray for them; and do all you can to bless and elevate them. Suffer not yourselves to undervalue your blessings, but bless and love the glorious Giver, and live for His praise. W. D. R.

ITALY.

[THE following has been handed to us with the request that we give it a place in our Magazine. It certainly shows that the work is progressing in Italy when Roman Catholic churches can be purchased on such easy terms for Protestant schools and places of worship.]

ITALY, Jan. 14th, 1868.

As a resident in Italy, and an attentive observer of passing events, especially in their bearing on the work of evangelization, I am anxious to call the attention of American Christians to some considerations in regard to its present state, which, it must probably be confessed, is far from cheering. With the exception of the newly acquired provinces of Venice, and some districts in the South, where the preaching of the Gospel is still a *novelty*, the general condition of the Italians is that of indifference, Rationalism or Infidelity; while the disturbing and exciting influence of politics, and of the still unsolved Roman question, as well as the *great distress* produced by want of work and commercial stagnation, all tend to produce a political and social crisis, which is peculiarly unfavorable to that clearness of mind which is necessary to ponder the things of eternity.

Thus it may be said that the work of evangelization, as well as the country at large, is passing through a great crisis. What, then, is the duty of Christians at the present moment? Should they fold their hands in listless despair because they have not the encouragement of beholding a great and wide-spread religious movement? Oh! no. Rather they should seek now rest to improve the present time, in

order to *prepare the way for future work*, so that when it shall please God to bring about a more prosperous state of things, the *foundations* may be already laid, upon which to build up a solid and holy spiritual fabric to the glory of our God and Saviour.

What some of these foundations should be, it is the purpose of this article to indicate in the earnest and prayerful hope that the following observations may commend themselves to the judgment of those who are laboring for the promotion of the spread of the Gospel of Christ in Italy.

And *first*, I would suggest that the little bodies of professing believers formed into churches of whatever denomination, should be very carefully tended, instructed and watched over as ~~THE FRUIT~~ already obtained from the work of evangelization, but which is still, as it were, unripe and needing to be developed to its full maturity; in order that they may not be like those in the parable of the sower, who "when they have heard, go forth and are choked with cares, and riches and pleasures of this life, and bring no fruit to perfection." Luke viii. 14. Their education and growth in the Christian life should therefore be a first object with all pastors, elders, or conductors; so as to form, by the aid of the Almighty Spirit, compact bodies well grounded in faith and doctrine, and who, as churches, and individuals may give such a testimony for Christ by their holy and consistent lives in all their various relations in the family and in society, as to impress the ungodly around them with the reality and life-giving power of true Christianity. Thus future helpers and workers would be prepared; and pious churches ready to form the basis of fresh operations in time to come.

In the next place, it strikes me that more attention should be paid to the sound Christian education of the young, especially *the children of converts*, as now is the time to train the next generation in the moral and religious principles to which those brought up in the Church of Rome are too often strangers; and acting thus in faith, very large spiritual results might be looked for. In order to accomplish this end, it is needful that the evangelical schools be on

a par with those of the Government, for if the instruction or method is inferior, it is unreasonable to suppose that unconverted parents at least will send their children; whereas, if the evangelical schools were superior to those of the Government, they might attract many Romanists, and thus by degrees, exercise a powerful influence for good throughout the country. Deeply impressed with the importance of "redeeming the time" in regard to the education of the young, I have long been anxious to establish a thoroughly good boys' day school in Tuecany, (in which I could personally watch over the religious and moral training of the children,) with a *superior master*, capable of giving the necessary instruction to any boys who might be willing in due time to prepare themselves for passing the Government examinations as teachers, and thus to form, by degrees, a sort of evangelical normal school for pupil-teachers. In the providence of God, I was led last year to purchase a villa in a central position for several villages, with a nice private chapel attached to it, in which the school could be held at first, serving at the same time for evangelical meetings in the evenings. But being responsible for all the other expenses connected with this centre of evangelization, I cannot undertake *fresh responsibilities* without aid; and have, therefore, been unable hitherto to put this cherished plan into execution, having as yet received only about 500 francs, (£20,) towards it. If I could raise the necessary funds I should like eventually to build a nice school house on the grounds attached to my villa, and establish an elementary and training school for girls on the same plan as that of the boys'. I have ventured to lay this desire before Christians in connection with the foregoing observations on the importance of securing good schools, and consequently, as a first requisite, *good teachers*, in the hope that some who read these lines may be disposed by God to give the pecuniary aid which is necessary to carry out a practical step in the direction of the improvement of education in Italy.

In the third place, a golden opportunity

now presents itself to remedy the drawbacks and difficulties hitherto everywhere experienced, more or less, as to *buildings* for meetings and schools. Every one who has worked in Italy knows how often when settled in a *Locale*, notice to quit is given by the R. C. landlord, (who has been worked upon by the priests, or perhaps, by a bigoted wife or other relation,) and all the expense and inconvenience which a change occasions.

The law on the sale of Church property offers the means of remedying this state of things, and securing *permanent Locali* with perhaps even a *less outlay* than that at present spent on *rents*.

Churches, convents, houses and buildings of all kinds are being rapidly sold under the following very advantageous conditions:—A price is fixed as the nominal value of each lot; there is then a public auction, and each lot is knocked down to the highest bidder, who by paying the price in ready money gets a discount of 28 *per cent*; or, if he prefer it, he can gradually clear off the debt by *yearly* payments during the term of 18 years, *after paying one-tenth of the whole price at once*, which entitles him to *immediate possession*. Are there no wealthy Christians who would thus buy up some suitable buildings to form *permanent* places of evangelical worship and schools? I would be the last person to advocate wasting money on mere ornament, but I perceive plainly that in the event of a *future religious awakening*, it would take a great stumbling block out of the way of *the educated and upper classes*, if there were suitable and permanent *Locali* into which they would not feel ashamed to be seen entering, as is now too often the case when the service is held in a room which has served, perhaps, as a shop, store, or even a stable.

Even when all idolatrous and useless ornaments have been removed, there would still remain a certain *prestige* attached to a building which had once been a Roman C. Church, which I am persuaded would be of use in attracting Italians to enter. I trust these considerations may be duly weighed as coming from A RESIDENT IN ITALY.

THE FOREIGN FIELD.

SOUTH AMERICA.

SANTIAGO, Jan. 9th, 1868.

DEAR BRO. SCODDER,—This is a time of trial with us, as you can well understand. So long as it remains doubtful whether our friends at home intend to erect a house of worship in this city for the preaching of the pure Gospel in the native language, our hands appear to be fettered; our work cannot be greatly extended. Our present room becomes still more uncomfortable as the attendance grows larger and the warm weather continues. We are constantly hearing the remark: "If you had a larger, more commodious house of worship, the work would move on bravely."

As to hiring a suitable apartment for our purposes, we find it quite impossible. Rents are too high in central locations, or owners are unwilling to let their apartments for the "Protestant Propaganda." Still, though our faith is so sorely tried in this matter, we feel assured that the Lord will in His own good time stir up His people to help us out of the difficulty. Oh, if they but knew how earnestly some of these Chilenos, who have been brought to a knowledge of the truth, desire the reformation to spread among their countrymen, and how important they consider it that a proper church building should be erected here, how they would act *at once*!

I hope you will not advise us to keep quiet on this subject, until we receive the assurance that we may "rise and build." That will be an auspicious day for the missions of Christ on this coast.

Roman Catholic "Disputations on Theological subjects" have lately been instituted in a parish church not far from Mr. Gilbert's. The method of conducting these is rather novel, yet quite consistent with the spirit of a hierarchy, which seeks to crush out freedom of thought, but which is forced by public sentiment to make some show of open discussion. The meetings are held on Sunday evening, and are not numerously attended. The principal speaker of the evening, a priest, takes his position in an elevated pulpit, makes a short ad-

dress, and then solicits questions. These questions are invariably asked by another priest seated nearer the audience, and are usually trivial objections,—thrown out in such a way as to be easily turned into ridicule by his so-called opponent.—A few evenings since, the subject "for discussion" was the Bible. The priest said that it was the word of God, and intimated that the Church did not prohibit the reading of the same. "But," asked the objector, "are all Bibles equally good?" "By no means," answered the other, "the Protestant versions are not truly the word of God; and the Catholic version should be read only with notes authorized by the Church, because she alone can guide one to the truth." It may appear to some that quite a point has been gained, when a priest advocates even the reading of a Catholic Bible; but this amounts to little or nothing, when we consider the fact that a copy of this book, with notes, costs so much as to lie beyond the reach of the masses, and the additional fact that several years ago, Dr. Trumbull pledged the sum of \$500, if the priests would issue a cheap copy of their translation with notes, which proposal was rejected.

Besides, the beauty of this general statement of the priest is considerably marred by an after statement that it was unsafe for the ignorant and unlearned to read the Bible. He enforced this point by a striking illustration. "Suppose," said he, "a poor, ignorant fellow, afflicted with some disease, goes to the druggists, and without a knowledge of the character of the different medicines, helps himself, 'ad libitum,' to 'whatever he finds'! Imagine the result! So it will not do, you see, for the unlearned to study the Scriptures for themselves. The Church is the only authorized teacher and dispenser of the truth." The same most logical preacher says that "Protestantism is the deadly Upas tree, which is beginning to cast its blight upon the nation," and advises his hearers to "have no intercourse whatever with the heretics, whether in a social or business way."

A member of Mr. G.'s congregation, a blind man, has lately edited a letter addressed to this priest, and published in "The Artesano." He gently reminds him that while he is thundering against heresy, he is suffering the most scandalous and heathenish practices in his own parish to go on without censure. How much better, he argues, is a reformed religion which will correct these abuses. "The Artesan" continues to comment upon the serious follies of Catholics. An article entitled "Worship," published in the last number, is particularly striking. The writer concludes every argument by referring the reader to some verse of Scripture, and says: "It is not I that speak, not a radical, not a Protestant, but God himself."

We are hoping that Mr. G.'s visit to Talca, where this paper is published, may be productive of much good. His tour may occupy one month, and during his absence Bro. Sayre and myself will attempt to conduct the "Evangelical services" as usual. A friend has just sent me a copy of "The Charavari." It is the Santiago "Punch." Permit me to make an extract from a short dialogue therein:

"Do you know that a Protestant Church is to be erected in this city?" "Yes. I approve the object highly." "What! are you glad that Protestantism is making proselytes among us?" "What gives me pleasure is the fact that liberty has reached this point." "Do you know from whence these heretics come?" "From England, Germany and North America." "Well, then, visit those countries and you will see the Catholic Church standing face to face with the Protestant. Let us have reciprocal toleration, that the beliefs of all may be respected, and the truth preached freely in all parts."

Yours truly,

A. M. MERWIN.

ITALY.

THOUGHTS ON THE "ROMAN QUESTION," SPECIALLY IN ITS PRESENT ASPECT.

REV. MR. SCUDDER—My Dear Brother: Long ere this you have had detailed accounts of the sad event which so profoundly agitated this country, and which clothed

the last days of 1867 with sorrow and bitterness to the thinking and feeling among the Italians. The invasion of the Pontifical States by the Garibaldians, and the consequent insurrections, partial, or general, of Rome, Viterbo and Frosinone; have all come and gone, and after the smoke of battle has cleared away, and those days of wild enthusiasm have given place to others of calm reflection, while the government of the *Angelic* Pius is intent in exiling and imprisoning those who favored Italian unity, or fortifying the heights of Rome and Civita Vecchia; we may profitably study, for a little, the present attitude of the question, and from recent events gather light to judge of the future of the Papacy and of Italy.

You are familiar, I doubt not, with the chief causes which lately led to the crisis in this "Roman Question," the exciting speeches of Garibaldi against the temporal power, the rush of volunteers from every nook and corner of Italy to the Papal frontiers, the labors of the "Roman Centre of Insurrection" to precipitate the final catastrophe in this intricate problem; and the end of it all the armed intervention on the part of the Emperor of France. Never have I seen more intense agitation, grander enthusiasm, or greater unanimity of sentiment and action than was displayed in the last forward movement on Rome. Out of the entire population of the kingdom, save the priests, monks and nuns, and their adepts and servants, there was not a dissenting voice; there was but one mind, and one cry: "Rome, the capital, and centre of Italian unity." That was the cry that rang from the Alps to the Adriatic, from Venice to Syracuse, and notwithstanding the repulse of Mentana, notwithstanding the overthrow of a liberal and progressive ministry to give place to a reactionary and clerical one; notwithstanding the hopes and aspirations of a united people have been crushed and trampled on by proud imperial feet, their natural Capital denied them, their sons slain by the fatal *Chassepot*; notwithstanding all this and more, that cry is ringing and will ring until the unity and complete independence of the Italian *patria*

is secured. Why has not the voice of an entire nation, the cry of twenty-five millions of people been heard—their hopes realized—their inalienable and eternal rights respected? Simply because a poor, old man—the “old man of the Vatican”—has ever opposed and is still opposing the liberty and happiness of the land that gave him birth.

But what can an old man, trembling with age and weakness, do to thwart the will of twenty-five millions of people? Nothing, as a man—much as the head of a vast system of civil and religious despotism which still has a fearful power and influence in much of Europe. Were the Italians *freemen*—free with that liberty with which Christ makes His people free—they would now be in quiet possession of their great metropolis, the “eternal city,”—Rome. But alas! they are *not* so free, though bitter enemies of the Temporal Power of the Pontiff, though infidel and atheist, cursing Pope and cardinals, priests and canonicals, and Napoleon among the rest, (for such he is, the canon of St. John in Latheran!) yet they fear to cut loose from doomed Catholicism to embrace that Gospel which Paul preached to their Roman fathers.

I have said above that the system of which Pius IX. is the recognized head, has still great influence in much of Europe, i. e. in France, Spain, Portugal, and in some parts of Austria and Italy. Of the former, I refer to the governments and the men who are at their head; of the latter, to individuals—though the present ministry of Italy is a *practical* one, yet it will not stand long. Were the question of the Temporal Power to be solved by a universal and untrammelled vote in Italy, there is not the least doubt but that twenty-three millions would cast their ballot against, and *perhaps* two millions, for it. And twenty millions of Italians would to-morrow vote for the removal of Pope, cardinals and all their crew, to Malta, or Jerusalem, or China! So much as to the sentiments of the vast majority of the Italians respecting the Temporal Power of the Pope.

The present position of the government and Emperor of Austria, is a very significant sign of the times—the grand agitation

for the abolition of the Roman Concordat—the freedom of worship—popular education, and that no longer to be under the exclusive control of the priests—the overthrow of the autocratic powers of the Emperor, and the sovereignty of the Constitution. The battle of Sadowa has not been without beneficent (though bitter at the time) results to the haughty and despotic house of Hapsburg. It is remarkable that in all Europe, there are but two Powers, perhaps, that are willing to defend by force of arms that worst of all tyrannies, the Temporal Power: they are France and Spain. Thus it becomes evident that liberal principles, freedom of conscience, and right are progressing. Ten years ago half a dozen European Powers would have covered the Italian Peninsula with their armies to defend the sovereignty of Pius IX—now there are but *two*, and one of them, Spain, unable to send many troops, because of internal disaffection and hatred toward the reigning dynasty. It is clear, therefore, that God in his providence first works the moral downfall of the Papacy in the minds and hearts of individuals and nations, preparing thus the way for its sure and final overthrow, both temporal and spiritual.

I have been deeply impressed with this truth, dear brother, for the last three years. Had the Temporal Power gone down in 1860, or even last year, it is more than probable that the strongest exertions would have been made by the governments of Europe to consolidate and cement still more firmly the spiritual authority of the Holy See; and there is every reason to believe they would have but too certainly succeeded. But God will not permit the downfall of the one to the more firmly establishing of the other. Is not this manifest from Revelation?

Suppose, however, the Pope were stripped of his Temporal Power—is it not probable that every government of Europe, including the Protestant ones, would forcibly prevent the overthrow of his spiritual headship? The very misfortunes of the old Pontiff would create sympathy, and at last reaction in his favor. Thus was it in the early part of this century, when Pius VII

was carried a prisoner to France by the first Napoleon. But God's ways are not man's ways. Just look a moment at the history of the young kingdom of Italy, in its relations to the Court of Rome. Immediately after the successful war of 1859-'60, the great Cavour began to pave the way for compromise and reconciliation with Rome. His wonderfully creative genius would have removed every difficulty, solved every intricate problem with which the Roman Question is beset, and in some way united the tiara of the Pope with the crown of the house of Savoy, preserving the interests and underlying principles of each—if ever man could have done it. But no sooner had he begun to labor in that direction, than he was taken away by death. Every succeeding ministry, that has attempted conciliation with Rome, has most signally failed and fallen. Conciliation and compromise of the principles involved in the present question and struggle are not a part, and form no part of God's designs regarding the ultimate destiny of the Papacy.

Besides, the Roman See has given its deliverance once and again on these disputed points. The *Encyclical Letter* and the *Syllabus* stand before the world as evidences of the Papal determination not to yield a single inch of the ground first won by Gregory VII., and fought for by every succeeding Pontiff from that day to this. The conflict, therefore, between civil and religious liberty, as represented by united Italy, on the one hand, and the ecclesiastical despotism of the Middle Ages, as represented by Roman Catholicism, on the other, is a *death struggle*. Either Rome with *all* its principles must fall, or the Italians, as a free and united people, cannot exist. Every thinking Italian knows this now.

Five years ago, there was not one Italian in fifty, perhaps, who ever thought of striking at the Pope's Spiritual Power; now there are hundreds, aye, I may say, thousands, who recognize the great fact that after all the Temporal Power, *in itself*, is of no consequence—that it is the *Spiritual Power* which gives such strength and influence to the Papacy—that it is the spiritual power, reigning in and over the consciences

of men and nations, which sustains its life and sway. Hence, many advanced Italians are fighting the Papacy as a *system*.

We people of Italy and of Europe are being led, gradually and surely, in such a path as shall finally give them, not only Rome, but shall deliver them completely from the Spiritual and Temporal thralldom of the Papacy. The agencies and elements now at work in this country, will most certainly overturn the ecclesiastical hierarchy of Rome. The movement, though general, is not a rapid, spasmodic one. In this it differs from that which resulted in the French Revolution of the closing days of the last century—that was wild, furious and sudden, like the impetuous outburst of the tempest; but when the storm had passed, it left France and Europe weak and weary, a prey to tyranny of every kind. The present awakening is a slow but steady movement, like the rise of our majestic rivers. The *water-mark* of to-day is higher than that of yesterday. And inch by inch will it creep up, higher and higher, until it overtakes the loftiest peak of Europe's old, despotic soul-ruining systems, and sweeps them away. For proof that I do not exaggerate, look at the Continent, at France, Spain, Italy, Austria, and in the far East of Europe, the mighty uprising of the long-crushed Slavonic races. And the Roman Curia, had she been wise, and worked with the spirit of the present age, favoring the aspirations and longings of peoples and tongues, might now be the grandest and most respected of all powers. She did it not—on the contrary, sought to crush the last, lingering hope of uprising millions.—*Now* she cannot! The day, that grand day for her, has forever passed away. *Quem Deus vult preus dementat*, said the old Romans, and their successors, the Romans and Italians of the present, are re-echoing the ancient proverb.

One word in conclusion. The solemn question must press itself on the mind of every Christian man and woman of the world, *what* can be done for these millions when freed from the galling yoke of Rome? History but too plainly tells us that reaction from the Papacy is always toward in-

fideliſty. And hiſtory is repeating itſelf here now. Thouſands, nay millions of Italians are on the highway to blank, dark ſkepticism—many, very many have already reached that “bleak houſe.” But thouſands of ſincere hearts in Italy and elſewhere are groping in the dark, if perchance they may find the light, the true light. O, that the freemen of the world—the freemen in Chriſt—may lend a helping hand to theſe wondering millions! A great day is near at hand—the day when the Son of Man ſhall return “as he hath gone into heaven”—not in humiliation, not to be ſpurned and rejected, but to *judge*. The ark of ſafety and refuge will then be cloſed, and the flood of judgment ſweep over this poor, ſuffering world. May God ſend His ſervants and prompt faithful hearts to active duty, that ſtill ſome may be gathered into life ere that great and terrible “day of the Lord come.”

I am ever yours in the Gopeſt,

W. G. MOOREHEAD.

Carrara, Italy, Feb. 3d, 1868.

AUSTRIA.

LETTER FROM DR. HURST TO THE METHODIST

[We aſk our readers to peruſe carefully this letter, written to one of the beſt of our papers. Are not God's ways wonderful! Is it ſtrange then that we plead for means to help the Chriſtian reformers of Austria and Hungary, and Italy and Greece, and Mexico and South America? Chriſtians of this favored land! what is one hundred thouſand dollars for this work? Give us, we beſeech you, in the name of our Maſter, five times this ſum, on trial, if you pleaſe, for two years; and if we do not ſhow you ſuch a work done by the bleſſing of God as the world never beheld before, we will aſk you to truſt us no further.

Please examine the names of thoſe who now repreſent this Society, from the Preſident, Wm. A. BOOTH, down through the forty who form the Board, and ſee if you need doubt the ability or prudence or determination of ſuch men to manage and carry on this work. It muſt be done.—We aſk Americans to do it.]

FREMEN, GERMANY, Jan. 25, 1868.

THE GREAT ECCLESIASTICAL CONFLICT IN AUSTRIA.

THE iſſue of the ſhort, eventful German war of 1866, by which the old Confederation was broken and Pruſſian ſupremacy in Germany eſtabliſhed, has ſowed the ſeeds for a great and promiſing eccleſiaſtical revolution in worſted Austria. The Austrian Proteſtants regarded the political criſis as the moſt favorable opportunity they had ever had for aſſerting their rights, and they have not been ſlow in making known their grievances to the government. During the laſt ſix months they have been gaining on every hand, and now there is a good proſpect that, before the cloſe of the preſent year, they will be in poſſeſſion of larger liberties than they have ever had before.

The battle turns on the celebrated Concordat—a treaty concluded in the year 1855 between the Austrian Emperor and the Papacy, which provides that all of the education in Austria be committed to the hands of the prieſthood; that every book published be ſubmitted to their cenſorſhip; that all matters of marriage ſhall be in the hands of an eccleſiaſtical court; that the churches enjoy immunity from taxation; and that the revenue of the State ſhall even be taxed or diminiſhed for the benefit of the Church. The Proteſtants having been bending beneath the weight of the Concordat for twelve years, knew very well that there was no hope for them as long as it remained in force, and it is no wonder that they made vigorous efforts to get rid of the oppreſſion.

Now, let us ſee how the Proteſtants and Catholics have been conducting their battle. Laſt autumn, twenty-five biſhops, the pillars of Catholicism in the empire, met in ſolemn conclave in Vienna, and in an addreſs dated September 28th, extolled the Concordat as one of the greateſt guarantees of progress the world has ever been bleſſed with, and implored the Emperor to ſecure its further exiſtence beyond the poſſibility of Proteſtant interference. The Emperor hardly allowed two weeks to elapſe before he ſent theſe functionaries a reply, in which he ſhowed them no mercy whatever, but told them that they,

instead of trying to aid him in his work of pacification, had caused him great trouble by issuing their address to the people, and had greatly increased his task of adjusting the confessional difficulties of the empire; and that he was the *constitutional* ruler of his people, and they must understand that he intended to act accordingly. Now, this word *constitutional* is quite new in the mouth of an Austrian emperor, but if Francis Joseph continues to write it, and to act accordingly, he will place his empire far higher in European influence than when it was leader in the German Confederation.

The response which the Emperor's clear language has met with on the part of the Parliament and the people has been enthusiastic, and all Protestants are now aglow with hope that the Concordat will never again be a power. The Protestant leader of the lower House declared in open session, that the Emperor's declaration for religious liberty caused joy throughout the land, and that henceforth freedom of conscience and religious peace shall rule in Austria. He then called upon the members to give three cheers for the Emperor, which they did in the most enthusiastic manner.

The Privy Council of Vienna declared against the bishops' address without a dissenting voice. General Superintendent Schneider boldly said in the imperial Council that he was a Protestant, and that the Chamber could not expect him to praise the Concordat. A glance at the Protestant patent shows plainly enough that Austria is anxious to put an end to her dark history. Every possible effort has been made to frustrate the Protestant Patent granted in 1861, and the Catholics have constantly had their own way with the education of the people. He closed by saying that the Protestants of Austria shall not be placed upon their death-bed. His remarks were received with loud applause. Muhlfeld then arose, and said: "The Concordat must be abrogated—this is the watchword throughout all Austria and in all classes of people! This chain must fall from us, for there is no salvation without it." These few words were received with deafening plaudits.

THE AUSTRIAN STUDENTS DECLARING FOR RELIGIOUS LIBERTY.

In the present conflict in Austria, as in all great convulsions in Germany, the students stand boldly and immovably on the side of liberty and progress. Some of the professors in the University of Vienna have shown sympathy for the oppressive Concordat, and the students have not hesitated to indicate their indignation in the most outspoken manner. When Professor Arndt, who had presented a petition to the Government from eighteen Slavonic congregations for the maintenance of the Concordat, appeared in his lecture-room, he was greeted with such a storm of hissing and hooting that made him think the revolution had already burst over his head. Prof. Pachmann, of similar views, has fared no better.

In all the lecture-rooms the students are circulating a petition, which is to be presented not only to the Parliament, but to the Emperor himself. Its spirit may be pretty well determined from the following extract: "We wish and must say to the members of Parliament, the representatives of our people, that the Concordat has been crushing us too. It has been said in the Consistory that science should be confessional, while the best men in the University are cast off by clerical oppression; and those professors who are respected by us have no more been permitted to teach, simply because they are Protestants. The attempt has constantly been made to still our thirst for knowledge by giving us the milk-and-water thinking of the priests, and to tie us to the sacred places of science by the apron-strings of ultra-Catholicism. Be assured that we cannot bear the reproach, if, to the shame of our country, our University becomes reduced to the lowest one in Germany. We protest with spirit and energy; and we, the young men of the country, will not rest until, after the common schools are reformed, all the high schools of the country are also reformed!"

This petition has already been numerously signed, as might well be expected. To the honor of the students of the University of Berlin, it must not be forgotten that they have lately sent down a stirring

message to their Austrian brethren, thanking them for the noble stand they have taken for the freedom of conscience, paying them a high tribute for their courage, and telling them that, if they suffer for it in the end, they (the Vienna students) will see that they have active friends in the North who will stand beside them in the hour of need.

The bold stand taken by the Protestants, and their good prospect of ultimate success, have brought the indignation of the ultra-Catholics to fever-heat. The priests are everywhere preaching the glories of the Concordat, and are warning their flocks against all liberal tendencies. In Bohemia, one priest expressed a wish to become a martyr for the Concordat, while the ultra-Catholics in the Tyrol are unwearied in their efforts to excite the people in favor of their party. The General Assembly of Catholic Unions, composed of five hundred members, and representing the whole of the Tyrol, met in Innsbruck, and passed resolutions worthy of the Vatican itself, enjoining prayer for the Pope, and urging the maintenance of the Concordat and priestly control over the schools. All liberal Catholics are called all manner of hard names by their ultra brethren; two of the favorite terms are "False Catholics," and "New Heathen." Indeed, new-heathendom has got to be quite a favorite expression.

Kofele, a Botzen priest, has delivered a sermon, in which he warns the people against bad books, (by which he means all books of a liberal tendency,) that are now undermining the faith. After casting a glance at ancient Paganism, he tells his flock that the Paganism of the present day is much worse than that of the Greeks and Romans. This Kofele is quite a celebrity in that latitude, and is called the Botzen Bossuet.

The great organ in Austria for liberal principles is the "New Free Press," which is one of the most readable papers published in Germany. Its influence is so great already that many priests make it the special object of attack in the pulpits.

All lovers of Protestantism and of liberty, living in other lands, will watch this

important conflict now going on in Austria with great interest. The Protestants have every promise of success at present, and every item of news which the telegraph brings us only increases the probability of their final triumph. The Emperor has lately recalled his ultra-Catholic ambassador from the Vatican—a measure which will make even more of his blind subjects think that the day of doom has already come. Already the Concordat is, in fact, dead. The question is, will Francis Joseph ever be scared into permitting its resurrection?

SANTIAGO, CHILL.

[Extract of Rev. N. P. Gilbert's Letter.]

FORCED CONVERSION AT THE POINT OF DEATH.

A member of our congregation is now apparently dying. Last night at midnight, when he was too feeble to order the priest out as he had done two days ago, a priest entered, and by means of a rich lady answering for the sick man, he confessed; and afterwards, when perhaps not in his right mind, he took the wafer.

As I saw him to-day, I was not allowed to converse with him. I only offered a prayer. Coming out I met the rich lady, who informed me that a Protestant had no right to try to convert a Romanist, because we were in error, and we ourselves believe that a Romanist may be saved in his own church; but on the other hand, that the Romanist should endeavor to convert the Protestant because he is in the right, and according to the belief of the Romanist the Protestant will be lost unless he repents.

CHILIAN MOTHERS ARE LEAVING THE ROMISH CHURCH.

A week ago, a Chilian child was baptized, and next Sunday it is probable that two more will be brought forward for baptism.

HOW A PRIEST USES HIS TONGUE.

A few days ago, a German stood in his door without kneeling when the host was carried by in a gilded coach, drawn by a pair of beautiful white mules; and the priest, from the cathedral, who was in the coach, ran his tongue out at him. This illustrates the weapons they use.

THE WORLD RIDICULES THE ROMISH CHURCH.

The *Punch* of Santiago, or as it is here called the "*Devil's Lantern*," seems to have a special spite against the Church. This and other things show that the tendency of the Chilian mind is to infidelity. The people must have the Gospel preached to them in this Republic, or the women will remain fanatics and the men will become more and more infidel in sentiment.

TEXAS.

BROWNSVILLE, Feb. 21, 1868.

DEAR SIR,—The Lord has been most gracious in giving us health and strength, and in blessing our work. The school has filled up very well: some 67 or more are regular attendants. We have 16 Mexicans now in the school and expect more next week. We have an increased foe to contend with since the storm. Six priests and 20 nuns have come to this field, and they are leaving no stone unturned to oppose our work. But the Lord is with us. They have got only three girls from us and one or two boys, while we have received some 15 or 16, all of the R. C. order. As we have opportunity, we encroach upon their territory. In the church the Lord is with us. I have received 8 persons since the tornado, 4 on profession; 3 have been from our school and one or two more are waiting to be received. Seven persons rose for prayer the other evening, (men.) Miss Rankin approves of my course, and says that the school must be held. I was appointed trustee and sole agent of the property two days before the tornado.

Yours in the love and service of Jesus,
A. JACKSON PARK.

LETTER OF THE COLPORTEUR AT
FOIANO, ITALY.

Beloved Brother: It is now four years and a few months since Mr. Hall made me the proposition to labor as a colporteur under the direction of the American Society. I willingly accepted, and never had any occasion to repent the step, or desired that the relation might be dissolved.

After several months, Mr. Hall asked me to choose some town where I might estab-

lish my family and keep a depot of books, at the same time continuing to visit the surrounding villages. When I ceased from the sole work of colportage, I confess I felt sorry; but the Lord, who has never abandoned me, opened to me a new door of usefulness in Foiano. This was to preach the Gospel of the Lord Jesus from house to house, according as He gave me opportunity and grace to do so.

You know how much my enemies have opposed me in this work, thinking to drive me away from the town, but God has given me strength to overcome them. Animated by His spirit I felt myself called to witness for Christ even in the public squares, where I was invited by the women who sell fruit to speak to them of the Lord: and so I was enabled, through God's help, to collect a few into my own house to read and pray together. At these little meetings, as you know, the priests became greatly frightened, and thinking that to destroy me would be to destroy the Lord's work in this town, they brought from Seravezza the famous friar, Cherubino, trusting that this great monk would soon make a finish of us. But God, who is stronger than all men and with whom is all wisdom, served Himself of me, who am the weakest of all, to the triumph of His truth and to the confusion of the wise, among whom also, friar Cherubino. Letters were written in which we told him and all our enemies, that, though few in number compared with the great mass of Romanists and infidels, if the Spirit of God was with us, neither he, nor all the people he was exciting against us, could disperse us, or put out the light God was causing to shine in Foiano.

Out of all these troubles it has pleased our Heavenly Father to raise up an increasing and faithful witness to Himself: so that instead of only *four individuals* who stood together with me in those days, there are now *several families* who have received the Lord Jesus as their Saviour. Thus though that noble Christian of whom you told me, for a time saw no fruit of his labors and tears, but afterward did indeed reap; so we too, in Foiano, have seen dark days; but should we not rejoice that in two years,

("I speak after the manner of men,") several families have been converted, and those who were once our bitterest enemies, are now our friends and supporters?

So true is it, that the majority of the town council have decided to employ an evangelical master to occupy a vacancy in the public school, and have asked me to recommend some one who is qualified for such a position.

Surely, the Gospel of God, which bringeth light to every man, is bearing fruit here also. May the dear Christian friends in America, who aid us in this work, rejoice with us, and pray for us. I am your affectionate brother in Christ, E. Z.

CHILI.

[It is not two years since the writer of this letter left New York. He and his companion went out determined to master the language. We now see the result. We are sorry to hear of Brother Sayre's loss. Everything he had in the world. What generous firm, imitating the firm at Valparaiso, will send this dear young brother a check? We should not feel so badly had he a wife to help him bear his loss.]

SANTIAGO DE CHILI, Jan. 30th, 1868.

DEAR BRO. SCUDDER: The great event of this month, with us, has been Mr. Gilbert's visit to Talca, full accounts of which you will probably receive from his own pen. Notwithstanding the opposition he has encountered in preaching the truth, our hearts have been encouraged by the fact that so many have been disposed to give him a fair hearing, and that the civil authorities have protected him from violence.

It is evident that the law granting *toleration* is not a dead letter in this country. We have still a policeman stationed before the room where our meetings are held in this city,—and now Mr. Gilbert's experience proves that Santiago is not the only place in Chili where the evangelical faith may be preached.

With regard to *opposition*: It is of course more bitter as the truth continues to spread. A clerical paper, in one of its recent numbers, says: "Let us initiate a new crusade against the enemies of our religion, who

have grown bold by reason of being tolerated. Let us press on, stimulated by the glorious memories of our faith! Let our watchword be, 'Triumph, or Death!'" Another paper replies rather sarcastically: "Yes! A new crusade, with the soldiers of the Pope and the Chassepot rifle! Yes, what glorious memories!—How grand to review, in this enlightened age, the horrors of St. Bartholomew's day, and the Inquisition!"

A Protestant lady of this city was appealed to, some weeks ago, by a priest who desired aid for building a new Catholic church and school. She declined giving anything on the ground that the Protestants here needed aid for a similar object: her donations should serve to make known the Word of God among this people.

"Ah!" said he placing his hand on the Bible, "This book will prove your destruction!"

During Mr. Gilbert's absence, Brother Sayre and myself have found plenty to do in carrying on the usual services of his congregation.

There were forty-four persons present at the Sunday night service, two weeks since; and what is a favorable sign there are several more women in regular attendance on these means of grace.

The subject of the sermon last Sabbath evening, was "The worth of the soul." I am told that a company of women passing by heard the speaker's voice, and stopped to ask what this meant. One pushed in a little way, and heard the words pronounced, "The worth of your soul." She wished to remain, urged her companions to come in, saying, "He is talking about the *soul*." But they pulled her out and went "their own way," which was the way of "those whose feet take hold on death." A man respectably dressed came in half intoxicated, listened attentively till he heard something about an "incurrible drunkard," and then went off cursing the preacher.

The Bible class is still kept up with manifest interest, though through want of facility in the language, we are obliged to use the tongue of an interpreter sometimes. Last Monday night the members of the

class continued asking questions after the hour for closing had arrived. An hour, they say, is *too short* a time for this exercise; and this opinion is shared by women, who walk some distance in this hot weather with a babe in their arms, and who, seated on our uncomfortable benches, hold the little ones, without apparent weariness, till it is time for us to separate. There were fifteen scholars at the Sunday-school this week. We are studying the Gospel of Matthew in course, and are glad to have the use of the Spanish Question-book.

You will be rejoiced to hear that our former teacher in Valparaiso, Senor Ybanez, has resolved to study for the ministry. If the Lord prospers his undertaking, he will be ready to preach the Gospel in about two years. His will be the first name on

the roll of native Protestant preachers in this country who are to come.

An extensive fire occurred in Valparaiso last Sunday, by which twelve families were rendered houseless. Our good friend, Dr. Trumbull, lost his house and much of his furniture. The generous people of his flock have opened their houses to receive his family, and one business firm sent him a check for \$1,000. Mr. Sayre's trunk, containing clothes, books, and sermons, was stored at Dr. T's and was probably burned.

There is some fear that the Cholera may cross the Andes from Buenos Ayres, and the Government of Chili has established guards at all the principal passes, to keep the disease from being brought over.

Sincerely yours,

A. M. MERWIN.

THE HOME FIELD.

REPORT OF A BIBLE WOMAN.

DEAR SIR—Calls to duty are so pressing and continuous, that very little time can be spared for this report, and while writing I am constantly interrupted. A very, very bitter cry comes up from hundreds of poverty-stricken homes, and my poor dwelling is continually beset with sufferers without a home and without a friend. They come from early dawn until nightfall, and their wants are as various as their creeds and countries. Sometimes I am constrained to conceal myself, and the poor ones go away empty. Last night was spent in mending old garments, that the wants of my fallen sisters might be met in the morning, and the severe cold compelled them to seek scanty charity before our family were up. My brother, I cannot preach Jesus to infidels, Protestants or Catholics, unless I can in some measure do as Jesus did. Oh, it seems such a mockery to tell these poor, shivering, starving sufferers of the Bible and the Church and God's great love, and then unblest by charity to send them into the streets to perish, to consign them to the station house, or to the lowest dens of iniquity. Oh, first let me *act* toward them the Christian, and then preach Christ. If

the heart loves and the hand is reached out to help, the tongue can tell effectively of Jesus and His love. The smallest kindness is gratefully received, and none rail at the truth when the way is thus prepared. Confession of sin, tears of penitence and promises of amendment follow, and our compassionate Redeemer knows the heart. Poor Romanists have kissed my hands for small favors, and when forbidden, say, "I ought to kiss your feet"—and thus: "the Protestants act more like Christians to us than our own people," and "our faith in the Church is weak." When the homeless poor give me time, the families of the destitute can be visited, the sad comforted, and the ignorant instructed. Eighteen Testaments have been given to the destitute, and a constant supply of tracts and papers have been kept on hand and been distributed from home, the streets, asylums and prisons.

The School prospers. The scholars are unusually diligent in their work and interested in the instruction. May the Lord send faithful teachers. Prisons and hospitals have been visited as formerly, sometimes with encouragement, and again with heart-breaking disappointment. But Jesus fainted not though *all* forsook him. One

visit has been made to the City Infirmary, and these poor ones received me with manifest joy. None seemed averse to prayer, reading, conversation, or religious truth. Most of these, as in all our institutions, are Romanists; yet among them are not a few who, a little while ago, had property and friends. But the loss of property is usually followed by the desertion of earthly friends, even though they are professors of religion. Their lot is hard indeed, and shall not some one point them to the unchanging Friend?

Do not think, that in dispensing alms and visiting the most wretched, I forget the great work to which you assigned me. These charities I would make subservient to that work in disarming prejudice, and preparing minds to receive the truth.—Thousands of poor Romanists suffer cold, hunger, nakedness; and what will it profit to say to them "go your way, be ye warmed and filled!"

Two half days were spent in behalf of a poor misled girl. A message was sent me of M—'s trouble; and as soon as possible, in company with friend S——, we sought to have her released, but failed in this. By request we visited the abode in which she had been living for weeks, until within a few days of our approach there. With some search and inquiry, we found the building. The first floor was occupied as a tobacco store: of the man who kept it inquiry was made for Mrs. G——. He said "she lives in the fourth story, in the back attic." He was further asked somewhat of her character. He replied: "You had better see for yourself;" and continued—"Come through the store. Do you see that side-door? you can step up on that little landing, and go up those stairs, and two other pairs, and there you will find the room." I answered, "I cannot see any stairs." "There they are." But no stairs were visible for it was dark as midnight; so I moved my hands and feet about until they were discovered. An earnest prayer was breathed unto God for protection, and I ascended, followed by my friend. We reached the top of one flight, and groping about for the other, they were at length found and the top gained. In a room at

the end of a small hall, a noise of loud talking was heard. It was the voice of men. Great fear came over us, and again an earnest prayer was offered to Him who is able to help. With renewed courage we proceeded toward the room from whence the noise came and saw men and boys working with tobacco. Another pair of stairs had to be found: they were at length discovered in a small recess, and we began to climb up these, my friend whispering, "Are you at the top—can you see anything?" I answered, "I see a small room by the glimmering light of a fire—but no one is here—it is so dismal—shall we go in and wait, or shall we go down?" "Let us go down and wait at the foot of the stairs." Very soon, however, a woman appeared. Mrs. G. was asked for. She said, "follow me, she will be here in a few minutes. Mrs. G. came, a candle was lighted and chairs handed us. We soon perceived what manner of persons they were; we conversed freely. One asked for religious papers, which were given, and prayer offered unto Him who searcheth the heart. When they arose from their knees all three were weeping, and each said: "remember me, I want to do better." We trust our visit did some good. O, pray for these! Did not Jesus die for them? The poor girl for whom we were interested is now in the female prison: when the term of her imprisonment expires we shall endeavor to save her from this den of vice and restore her to her parents.

L. P.

MORNING HYMN.

Assembled in our school once more,
O Lord, thy blessing we implore:
We meet to read, and sing, and pray:
Be with us then, through this thy day.

O Lord our God, be pleased to bless
And crown our studies with success;
In our dark minds thy truth instil,
That we may know and do thy will.

Our fervent prayer to thee ascends,
For parents, teachers, foes and friends;
And when we in thy house appear,
Help us to worship in thy fear.

When we on earth shall meet no more,
May we above to glory soar,
And praise thee in more lofty strains,
Where one eternal Sabbath reigns.

MISSIONARY INTELLIGENCE OF OTHER SOCIETIES.

REFORMED CHURCH.

Rev. E. C. Scudder, writing from Coonoor, India, mentions a recent occurrence which illustrates the implacable hostility of Hinduism to Christianity, and the peril incurred by any Brahmin who forsakes his caste.

It is with deep sorrow that I announce the death of John Ezekiel, one of our most promising native agents in Vellore. This occurred a few weeks since under the most painful circumstances, and so strong was the suspicion that the man had been put out of the world by poison, that the authorities were induced to exhume his body, and send a portion of it to Madras for examination. No decision has yet been rendered. I never felt the death of any native so greatly as I have that of this man. He was a Brahmin, who joined us nearly three years since; a man who grew daily in piety and divine knowledge; an earnest, faithful, devoted hard working Christian man, whose zeal and love for the souls of his fellow countrymen ever found him laboring for them; and whom I mourn for as a dear Christian brother. I truly loved him, and was looking forward to his future with great hope and joyful anticipation. For the nearly three years that he was with us, I never had to find the least fault with him. Uncomplaining, gentle, meek, he bore all, and suffered all for Christ's sake. For Christ he lived, and in Christ he died, and he is now in the Christian Brahmin's heaven. My brother, Rev. W. W. Scudder, was with him during his last hours, when he expressed great hope and joy in anticipation of a happy future, and requested my brother to pray that he might forever be united with the Lord.

By a letter written subsequently by Rev. W. W. Scudder, we are informed that the examination resulted in proof that John Ezekiel had been poisoned with arsenic. His faithfulness to his Lord brought upon him this human hostility.

Rev. Dr. Talmage writes from Amoy, China, regarding a native Christian lately removed by death. He was in his 19th year when baptized, and died in the early part of last month, in his 32d year.

"Within a year or two after his admission to the Church, he was taken under the care of the mission as a student. Afterwards, for a number of years and until the time of his death, he was employed as an evangelist and colporteur. He had one

weakness, viz: esteeming his literary attainments somewhat too highly, more highly at least than we did: (Do such weaknesses ever occur in Christian lands?) He was a useful man, and had clear views of Gospel truth. The disease which carried him off was consumption. He had been sick with it for a long time. During the last year of his life he suffered much, and was able to do comparatively but little work. He was an elder in the Church at the time of his death.

"I will give you some account of an interview I had with him a short time previous to his death. He had recently been removed from one of our out-stations to Amoy, into a room lent to him by one of the native Christians. You might have thought the room good enough for a stable, but hardly fit for a human being. It was better, however, than many Christians have, and, I suppose, he regarded it as comfortable. His bed was composed of a mat spread over some hard boards.

"His body was wasted to a skeleton, and he was not able to raise himself on the bed. He could speak only a few words at a time, and these only in a whisper. I asked him how he felt. He said, 'Very peaceful, very peaceful. God has been trying me a long time, and I have become instructed. My views are very clear.' I told him that he had been permitted in time past to teach others the Gospel by his words, now he must teach them by his patience in the time of trouble or suffering—the Chinese word used included both trouble and suffering. He answered, 'I have no trouble.' I asked him what were the views that gave him such peace. He answered, 'I see the merit of Jesus, like the waters of the ocean for vastness; and it covers me all over.' A few days more, and he passed away from his work here, I doubt not, to higher employments and joys.

[MISSIONS OF THE AMERICAN BOARD.]

TURKEY.

In Western Turkey, a new and plausible form of opposition is developing itself. Mr. Livingstone writes:

"I ought, perhaps, to say in regard to Siras, that the reformed party in the Armenian church are making great effort to prevent any separation from the old church. Their plan is to reform the church from within. They admit its errors, but strenuously oppose our work by appealing to the Armenians to preserve their nationality. This may account, in a measure, for any

falling off in our congregation. The sales of Bibles and Testaments, for the present year, have been, in the city of Sivas, greater than in any previous year, with one exception. Hundreds of men in this city read the Bible, admit the errors of their church, are intellectually convinced of the truth, but nothing more."

Speaking of the theological students, he says:

"I am much pleased with our three young men from Marsovan, [the seminary,] who have completed their first year and come to spend their vacation in our field. One of them is especially promising. He seems ready to make any sacrifice if he may but preach the Gospel. A year ago last summer, when I was at Gurun, he came to me, saying that his mother and brothers were provided for, and entreated that I would secure a place for him in the school at Marsovan. I asked, 'Why do you wish to go to school?' 'That I may prepare myself to preach Christ,' was his reply. But, said I, 'Money is necessary to defray your expenses; where will that come from?' He answered, 'You see this suit of clothes that I have on. They are old, it is true,' (I had seldom seen a poorer suit,) 'but by mending I can wear them for a long time. I have also another suit for Sunday, and a few tools. These I can sell for 100 piasters, (\$4.) which will be sufficient for my books at present, and will also provide me with bread for a little while. When that is gone, I know that God will give me work that I may earn more, because I have given myself and all I have to him.' After some further conversation, I told him he might go to Sivas, and remain there at school until spring, when it would be evident whether he ought to go to Marsovan or not. He came to Sivas in a few days; in March was received into the church; and a short time after entered the theological school at Marsovan. For some days he has been providentially detained here at Sivas, and as I have watched his course and heard his earnest words, it has occurred to me that I ought not to say my missionary life has been a failure if I had no other fruit to show than this young man."

In the Eastern Turkey Mission, Mr. Barnum writes:

"That the work in Diarbekir is the Lord's and not man's is clear from this, that with no missionary, with the pastor absent for two and a half years, and with only one regular preacher for two congregations, and he a young man of poor health

and of little personal influence, all the ordinances of the Gospel have been well sustained, and there are frequent accessions to the community. Besides supporting their preacher and several schools, and sending money to their pastor, they have contributed liberally to other benevolent enterprises. They have remitted to me, during the year, nearly one hundred dollars in gold, for the support of two students whom they sent here to be educated for work in Koordistan, and now, during the vacation of five months, they are supporting these men in the field. Several of the more intelligent of the church members have been chosen to assist the preacher in keeping up the services of the two congregations. They are thus demonstrating their ability to care for themselves, even under these unfavorable circumstances. The experiment, however, of leaving congregations so much to themselves is not ordinarily very safe, even for those that are old and have experience, and in a civilized country. What this flock needs is two faithful pastors."

In relating the incidents of a mission tour among the various stations of that region, Mr. Barnum says:

"We were especially interested in Sert. The congregation is small and poor, but they show what a blessing a long series of persecutions may be to Christians, in helping to purge them of selfishness. They had paid very largely, during the summer, for a house in which to worship; they provided the pastor elect with a new suit of clothes for the ordination, declining to receive aid in this from Mr. Williams; their subscriptions to raise the required half of the pastor's salary, looking at their means, and the ordinary Christian standard of giving, were excessive; and yet, when Mr. Williams proposed to them the plan of giving tithes, after a little reflection they were persuaded that it was a good thing, and cheerfully accepted it, even supposing it was to be in addition to their subscriptions!"

GREECE.

LETTER FROM DR. KING, January 24, 1868.

Again Persecuted. "The announcement made by Dr. King in this letter will be as unexpected to the reader as was the citation to him. It is hardly to be expected that the result of the movement will now be very serious. He writes:

"Most unexpectedly I have again been called to appear before a court of justice in this place, to answer to an accusation brought against me by the 'Holy Synod'

of Greece. The citation I received this morning. I went immediately to the court, and was examined on the subject of the accusation, which was, that in the little book which I wrote in Greek, and published in 1863, entitled 'Answer of Jonas King to a Pamphlet entitled the two Clergymen, by the Bishop of Carystia, Macarios Kalliarhan,' I reviled the Christian religion, blasphemed against the most holy mother of God and ever-virgin Mary, against the worship of holy images, against the inspiration of the sacred councils, against the divine mystery of confession, against the prayers of the faithful for the dead, and against the divine transubstantiation.

"The accusation was signed by the Metropolitan Bishop of Athens, Theophilus, who is President of the Synod, and three other bishops, the 3d of August, (15th N. S.) 1863. But the council of the criminal court did not give its opinion till the 20th of September, (2d October N. S.) 1866, when the order was issued by that body for my examination. As I was then in the United States, nothing further was done till the present time.

"My answer to the examining judge, who read to me the accusation, was, that in my little book there was no blasphemy or reviling; and that I would give him a copy of the same for him to examine, that he might judge for himself as to the truth or falsehood of the accusation. I also observed that if there was blasphemy or reviling in my book there was also blasphemy and reviling in Chrysostom and Eusebius, and in the Gospel itself, from which I had quoted in support of the views therein advanced.

"Soon after, I went and got several copies of my Answer to the Bishop of Carystia, and returning to the court I gave him a copy of it for himself, and four copies for the members of the 'Holy Synod,' one for each member, which he promised to give them; and also one to the secretary of the court, at his particular request.

"This is the little book which I believe I mentioned to the Board in some communication in 1863, and the reading of which produced a happy effect on the minds of some of the first lawyers in this place, who declared to me that it was irrefutable, and that I was right and they were wrong.

"The present accusation is essentially the same as that brought against me in 1851, and for which I was tried in 1852, and condemned to imprisonment and exile. Should I again be brought to trial, I do not think a similar sentence would be pronounced against me."

CHURCH OF ENGLAND'S MISSIONS IN

AFRICA.

THE REV. J. WHITE, native pastor at Otta, writes regarding the recent baptism of an aged man. He says:

During the past six months we had four baptisms—three children belonging to our converts, and one adult, an old man of about sixty years of age, called Akinumi, who was brought to me one evening by one of our converts, and who thus gave the following account of himself: "Many years ago I had resolved to give myself up to the god Ifa, and I had several times made preparation to undergo all the rites connected with it; but as often as I hear the word of God spoken in our street, my thoughts become divided. I feel that the word of God which you preach is true, and it became a question with me whether I should still give up myself to Ifa or to God. On conferring with heathen brethren, they recommended me to worship Ifa; but on conversing with the book-people, they urged me to serve God. Thus for many years I was halting between two opinions; till of late, being convinced of the superiority of the service of God, I decided within myself to choose Him. But then there is this difficulty. I am too old. I cannot now learn book. I have lost almost all my teeth. I am afraid it is too late with me; and I know not whether or not God will accept me."

I told him, that although it is almost the eleventh hour of the day that he is come, yet it is still the accepted time with him, and that God has promised to cast away none who come to Him through His Son Jesus Christ. Book-knowledge, I said, is a good thing; but book-knowledge is not serving God, nor is it an essential point in the matter of the salvation of our souls.—Many there are who are very clever in books, but they are no worshipers of God. They neither love, fear, nor serve him.—"What, then, is required of those who would serve God?" asked the old man. I replied, "Believe in the Lord Jesus Christ, repent of your past sins, and be baptized." Furthermore I said, "You cannot learn your duty in a day. If you will come to church on Sundays, and if you will attend the class of candidates for baptism every Wednesday afternoon, you will there be further instructed in your duty." He agreed, and went away. From that time he became a regular attendant on the means of grace. He met, however, with some difficulty. His heathen companions ridiculed and persecuted him, calling him all kinds of names but he was deaf to all their reproaches. In the month of March he urged me to come

and take away his idols, and that he would have nothing more to do with them. I fixed therefore, upon the 31st of March, which was Lord's-day, and accordingly, after the morning service, I went to his house, accompanied by six of our old members; and after reading several portions of Scripture, and offering up prayers, in which we commended him to the protection of our heavenly Father, and imploring His grace and assistance on his behalf, he brought out his idols, six in number, and delivered them to me, viz. :

Ifa, represented by sixteen palm-nuts.

Iweren, represented by two snail-shells, said to have been the means of their conveyance, or to have paddled them from the invisible world, and to have landed them on earth.

Osoyin, represented by an iron rod, with round head, said to be the god of medicine.

Elegbara, the devil, represented by a lump of clay, pounded with certain leaves, and made into a conical form.

Oshun, represented by a string of yellow beads, a brass ring for the wrist, and a yellow pebble from the brook, said to be the goddess of brooks.

Yemaja, represented by a string of white beads, and a white pebble from the brook, said to be the goddess of brooks and rivers.

He had some difficulty in getting up the Creed, the Lord's Prayer, and the ten commandments; and he would say to me, or to any one who is appointed to teach him, "I am an old parrot. An old parrot, you know, cannot exercise its tongue. You will therefore have a good deal of patience with me." I told him I did not require much from him, and that I would be satisfied if only he could master the Lord's Prayer, and if he knew the sum and substance of the Creed and the ten commandments, although he may not be able to say them orderly and exactly. Accordingly, on Sunday, the 11th August, I baptized him Simeon, after Simeon of Jerusalem, who waited for the consolation of Israel, and to whom it was revealed by the Holy Ghost that he should not see death till he had seen the Lord's Christ. Simeon's history, therefore, formed the topic of our discourse on that day. His conversion was an unlooked-for event, he having never attended church before. His case is an encouragement as well as an earnest that our out-door preachings and visits among the people are by no means inefficacious; and that, though the good seed may be buried in the earth a long time, yet it will one day, by God's grace, grow up and bring forth fruit to the honor and praise of His most holy name.

MISCELLANEOUS.

WE again call the attention of our readers to the fact that we have changed our location. We are no longer at 156 Chambers-street, but in the BIBLE HOUSE. Some of our Exchanges have not yet discovered this. Letters and papers should be directed to us, "Room 27 BIBLE HOUSE, ASTOR PLACE, New-York." We cordially invite our friends to come and see us. We think they will congratulate us on the exchange we have made.

THE ANNIVERSARY of the American & Foreign Christian Union will be held in Steinway Hall, on THURSDAY EVENING, May 14th, 1868.—Gentlemen who have lately been abroad have been requested to speak on this occasion, and we promise, without hesitation, all who attend a rich treat.

THE Roman Catholic Tract, "IS IT HONEST?" answered by Dr. Gordon in this Number, has been circulated by the thousands at our homes and in our cars. We desire to circulate as widely the answer. Will not Christian friends send us means to enable us to do so? If money is sent for the purpose, please say "For distribution of Tract." Papers please copy.—*Ed. Ch. World.*

THE BALTIMORE ANNUAL CONFERENCE.—*Important Action.*—The Baltimore Annual Conference of the Methodist Episcopal Church, have just adopted the following Report, by a unanimous vote :

"The Committee appointed to confer with Rev. Dr. MATTISON, Secretary of the American & Foreign Christian Union, in reference to the Society he represents, beg leave to report, That they have examined into its character and work, and are satisfied that it is deserving the earnest co-operation of our Church. As an effort to counteract the designs of Romanism, it already unites the leading Protestant denominations of the country, several of which have pledged themselves to its support, in their highest ecclesiastical capacity. We therefore recommend the adoption of the following resolutions :

1st. That we cordially approve and endorse the character and work of the American and Foreign Christian Union, and commend it to the sympathy and co-operation of the Pastors and Churches within our bounds.

2d. In view of the importance of union among all Protestant Churches in this movement, we respectfully request the next General Conference to take into consideration the propriety of identifying our Church more fully with this great enterprise, believing as we do that the time has come when the M. E. Church should sustain the same relation to this Society that it does to the American Bible Society.

WM. S. EDWARDS,	} Committee.
JAS. A. McCAULEY,	
F. S. CASSADE.	

PARIS CHAPEL.—The Rev. Dr. ELDRIDGE, who has been for some time past our Chaplain at Paris, having resigned, the Board adopted at its last meeting the following minute :

"The resignation of the Rev. Dr. ELDRIDGE is accepted, and will take effect as soon as the Board can secure some one to assume the charge of affairs in Paris.

"The Board meanwhile take occasion to assure Dr. ELDRIDGE of their confidence and good will, and acknowledge with much satisfaction his fidelity and zeal in managing the interests of the Chapel, and especially in making collections, by which it now stands free from debt."

We are glad to be able to express the hope that the Rev. C. S. ROBINSON, D. D., of Brooklyn, N. Y., who expects to go abroad in April, will take charge of the Chapel, at least until some satisfactory permanent arrangement can be made.

ASK AND YE SHALL RECEIVE.—*Christian Friends!* The American & Foreign Christian Union has largely increased its work. This work cannot be done without increased means. Shall we be put to the necessity of begging for funds? Is it not enough to tell the Christian public we are in need?

A PLACE WHERE GOD IS NOT.—A child instructed in a Sabbath-school, on being asked by his teacher if he could mention a place where God was *not*, made the following beautiful and unexpected reply—"Not in the thoughts of the wicked."

CURRENT NOTES AND COMMENTS.

On the 21st of February, the "Canadian Pontifical Zouaves," a company of one hundred and fifty young men, passed through this city, *en route* from Montreal to Rome, to enter the service of the Pope. The "Montreal Witness" of Feb. 19th, gives a full account of the "blessing" of their flag, &c., in the French Parish Church the day previous. Some fifteen thousand persons were in attendance, and over \$17,000 had been contributed to send them to the aid of his Holiness. Thus Popery can enlist men in Protestant countries, to fight Protestants in Rome. The Bishop of Athenon, who delivered the Oration, said: "The world is a battle-field, and the normal state of the Church is one of war. The deep furrow which the Church has cleft through time, has been watered with blood from the very outset." Bishop Pinsonault congratulated them in New-York on their being "the especial instruments of God, and that they should esteem it a high privilege to defend the Holy See from the incursions and depredations of its unscrupulous and inexorable foes, which it was not improbable might again soon be made on the territory of the Sovereign Pontiff."

There are five hundred Baptist Church organizations in Ohio, with a membership of about 37,000. Of the Churches over one hundred are without ministers. "There are a dozen whole counties," says the Journal and Messenger, "without a living Baptist Church, and nearly twice as many without a Baptist minister resident therein.—We need this very day, in order to hold our own, at least one hundred and twenty men of God for pulpit and pastoral labor, and a still larger number for aggressive work."

HOW THE POPE FAVORS PUBLIC INSTRUCTION IN FRANCE.—France has, during the last thirty years, made great progress in public instruction. From a report published by the Minister of Public Instruction, in 1865, it appears that in 1832 there were 59 pupils for each 1,000 of the population; in 1847, 99-8; and in 1863, 116. As regards the number of children who are not known to go to any school, the report

states that between 1847 and 1863, 8566 public schools were opened, with a gain of 806,233 pupils, averaging 59,000 per annum. The present Minister of Public Instruction, Duruy, has done more for the promotion of public instruction than any of his predecessors, and has thereby secured the gratitude of the French Liberals, and the bitter hostility of the Church of Rome. The chief spokesman of the French hierarchy, Bishop Dupanloup, of Orleans, has violently attacked the measures proposed by Minister Duruy for the promotion of female education, and the Pope has approved the course of the Bishop, adding his anathemas against the anti-Catholic sentiments of the Minister.—*Methodist.*

FOUNDED ON A ROCK.—Frederick Cozens tells the following anecdote of a sermon by an Irish priest: The priest was a learned and eloquent Irishman, with strong brogue and the national proclivity to 'bulls.' The sermon was from the text, "Upon this rock will I build my church." After portraying the vicissitudes of his church, the good father closed with a peroration thus:

"And now, me harers, the Catholic Church is like a stately ship retorning from a perilous voyage. All the waves and billows have tundered against her solid sides. The storms have bate upon her, lightnings have flashed, and tunders rolled above her. Her sails have been rint by the gale; yet now she comes again into poort on aven kale, with ivery thrif of sail stretched to a prosperous braze, and all her flags and pennons flaunting in the air; and why, me harers, why is it that our noble ship, the Choorch, comes thus safely sailing into poort? It is because, me harers, *she is founded upon a rock.*

A CRUEL INSTITUTION ABOLISHED.—The last bull-fight was held in Mexico Dec. 8, President Juarez having abolished it in the capital district. This national amusement of Spaniards seems to have no redeeming feature. It is unfair and cowardly, fifteen or twenty men often attacking one bull,—cruel, brutalizing, destructive of the sensibilities of humanity, by familiarizing the spectators with scenes of carnage—a school in which lessons of cold-blooded butchery were learned to be put in practice outside its arena. It is fortunate for Mexico that her enlightened president has the moral courage to break up this demoralizing custom. The last bull-fight was held on Sunday, and was given for charitable purposes.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, DURING THE
MONTH OF FEBRUARY, 1868.

VERMONT.

Williamstown. P. F. Barnard.....	2 00
West Rutland. Luke Ward, Note and interest.....	210 00
Pittsfield. Cong. Ch. and Soc'y.....	5 00
	217 00

NEW HAMPSHIRE.

Nashua. Pearl St. Church and Cong. for L. M. of Rev. W. L. Gaylord.....	36 22
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MASSACHUSETTS.

West Dennis. Mrs. L. Baxter in part of L. M. for Thomas Baxter.....	5 00
Newburyport. 1st Church and Soc'y by H. Wm. Thurston.....	18 33
East Sheffield. Jairus N. Collar.....	5 00
West Springfield. Sam'l Smith 2d to complete L. M. for Miss Mary E. Kellogg.....	20 00
Springfield. South Church, Charles Merriam.....	100 00
North Hadley. Cong. Ch. and Soc'y.....	14 00
North Wrentham. A. B. Peffera.....	5 00
Lynn. 1st Church and Soc'y.....	47 50
Tewksbury. Cong. Church and Soc'y.....	21 00
Danvers. 1st Church and Soc'y.....	20 35
South Reading. Cong. Ch. and Soc'y.....	40 30
Lancaster. " " " ".....	18 10
Worcester. David Whitcomb.....	100 00
Meirose. Orthodox Cong. Church and Soc'y.....	89 50
Dorchester. Estate of Mrs. Lusanna Tucker.....	985 98
Arlington. John Field.....	100 00
Melford. D. W. Wilcox.....	10 00
Attleboro. 1st Ch. and Soc'y for L. M. of Rev. H. P. De Forest.....	50 00
" 2d Cong. Ch. and Soc'y for L. M. of Rev. F. N. Peloubet.....	40 00
Boston. A Friend.....	50 00
Medway West. A Youth.....	25
Woburn. 1st Ch. and Cong. \$8 of which to complete L. M. for Mark Downs.....	102 00
	1,822 31

RHODE ISLAND.

Newport. Wm. Guild.....	2 79
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CONNECTICUT.

Stratford. Col. G. Loomis, U. S. A.....	5 00
Pomfret. 1st Cong. Church and Soc'y in part of L. M. for Rev. H. F. Hyde.....	17 00
Gulford. Mrs. Mary G. Chittenden to make Rev. E. Edwin Hall a L. M.....	50 00
Colchester. Mrs. H. T. Newton.....	1 00
Stratford. Col. G. Loomis, U. S. A.....	5 00
New Haven. Chapel St. Church.....	60 83
Rockville. 1st Church, D. Loomis and Geo. Talcott L. M's.....	60 00
Hartford. Asylum Hill Cong. Ch. Samuel Colt in full of L. D. for Samuel M. Capron.....	85 00
East Windsor. Cong. Church, \$10 of which from C. Leavitt to com- plete L. M.....	27 72
Saybrook. Cong. Church add.....	5 00
Broad Brook. Cong. Church, to make Rev. Edward Hooker L. M.....	30 00
Darien. Cong. Church, to make Dea. R. Reed a L. M.....	31 46
Plainville. Cong. Church and parish to make Robert McLavy L. M.....	34 00
Unionville. Cong. Church.....	15 00
East Windsor. Cong. Church, add. to make Rev. D. H. Thayer and C. Leavitt L. M.....	12 00
Hartford. 1st Church, Alfred Smith.....	200 00
Brookfield. Cong. Church and Soc'y B. M. Starr, Tr.....	7 20
South Windsor. By Mrs. E. D. Wil- ley for L. M. of herself.....	30 00

NEW YORK.

N. Y. City. Am. Bible Soc'y for Sab. school work in Italy by Rev. W. G. Moorehead.....	250 00
" A Friend for Miss Rankin.....	5 00
" H. L. O. for Hungary.....	1 00
" Jas. Brown.....	150 00
" J. C. Brown.....	30 00
" Westminster Pres. Church, to make John Stewart L. M. \$36 55, Miss Mary Bronson \$20, W. H. McCormack to make his son a L. M. \$30.....	86 55
" Trinity M. E. Sab. school for L. M.....	30 00
" James Fraser.....	10 00
" Robert Hoe for a L. D.....	100 00
" F. H. Bartholomew to make his son J. H. B., a L. D.....	100 00
" Rev. John Hall, D. D., made L. D. by two friends.....	100 00
" J. H. Ballantine.....	10 00
" Charles N. Talbot.....	30 00
" House Fund.....	9,060 00
" Rev. Geo. Constantine of Athens Greece.....	10 00
E. Mendon. Pres. Church, by Rev. D. Scovel.....	20 00
Skaneateles. Pres. Church, to consti- tute Rev. M. N. Preston, L. M.....	20 00
Binghamton. Pres. Ch., Robert B. Doubleday for L. M. \$10; G. S. Beach \$15; W. H. Pratt, J. E. Ely, E. P. McKinney, W. N. Wilson \$5 ea.; S. H. Terry, Mrs. J. E. Ely, Miss C. Sandey \$3 ea.; George Hemmingsway, George Jackson \$2 ea.; E. G. Crofts, Mrs. De Pue, Mrs. S. W. Bush, A. C. Mathers, T. Marvine, Mrs. Fish, Mrs. Web- ster, Mrs. Beckwith \$1 each; Others, \$4.....	70 00
Canandaigua. L. Wilcox in p't for L. M. 5 00	
Ogden. Pres. Church.....	12 44
Rochester. St. Peter's Church, Sab- bath-school class No. 4, for the Cretan children.....	1 07
West Fayette. Garrat Van Sickle.....	1 00
Fordham. Reformed Church.....	30 89
New Paltz. " " Rev. F. Peltz.....	18 00
Astoria. Ref'd Church, by Rev. Mr. Ten Eyck.....	42 30
Geneva. Pres. Church, W. H. Smith, Treas.....	89 83
Corfu. Pres. Church.....	23 00
Castleton. Pres. Church, on L. M. for H. J. Peck.....	23 51
Newark. Pres. Church. \$26 89; A. F. Cresay on L. M. for Ellen A. Blanding \$10; Ja's A. Miller on L. M. for Maria A. Cronise \$10, 46 89	
Cuba. Pres. Ch., Rev. C. B. Gardner.....	16 40
	10, 422 38

NEW JERSEY.

Millington. Alex. McEown.....	10 00
Jersey City. 1st Reformed Church of Van Vorst.....	56 53
Perth Amboy. Pres. Church, Rev. Ja's A. Little.....	7 00
Bridgeton. R. D. J. for Mr. Gulick's work in Mexico.....	5 00
Bergen. Reformed Church.....	46 70
Orange. John C. Baldwin.....	300 00
Millstone. Reformed Church to com- plete L. M. for C. J. Gulick.....	22 20
Blackwoodtown. Pres. Ch. in part.....	28 77
" M. E. Church.....	4 82
Williamstown. Pres. Church in part.....	3 00
Camden. Messrs. Woodhull, Scovell & Voorhees \$5 each.....	15 00

PENNSYLVANIA.

Buchanan. Rev. T. Edwards & wife.	2 00
Mahanoy City. A Friend for the Cre-	
tians	1 00
Germantown. Wm. Ashmead, M. D.	5 00
Byberry. Old Dutch Church of N. &	
Southampton, per Tomlinson	
Staats	10 00
Philadelphia. A. Whilden & Son for	
Rev. G. Constantine	100 00
"Messrs. Bayard, Williams, Lentz	
\$20 each; Fullerton, Cook \$25	
each; Brown \$30; Benson,	
Thompson, Purves, Porter,	
Hodge, Biddle, Bodine, Young,	
Brown, Milne, Perkins, Worne	
\$10 each; Vanuxum, Farr, Cash,	
Gest, Cash, Perkins, Gallaher,	
Tenbrook, Boyd, Rood, Mears,	
White, Cunningham, Wood &	
Co. \$5 each; Cash \$2 50; Stod-	
dard \$2	338 50
Germantown. Dr. Weaver \$10; Cash	
\$2	12 00
Norristown. Dr. Ralston	10 00
Easton. Prof. S. J. Coffin in part of	
L. M.	15 00
W. Lebanon. Pres. Church	6 84
Eldersridge. Pres. Congregation	12 63
Sharpsburg. Additional	1 25
	514 22

MARYLAND.

Baltimore. 2d Pres. Church, towards	
a L. D.	59 00

INDIANA.

Madison. F. Bengough for the Cre-	
tians	50
"Sabbath-school, 2d Pres. Ch., for	
Mr. Gulick's work in Mexico	22 50
Evansville. Walnut St. Pres. Church.	73 29
"Vine St. Pres. Church	25 00
"Cumberland Pres. Church	7 75
"Baptist Church	7 30
	136 34

OHIO.

Cleveland. S. C. Atken	5 00
Dayton. Soc'y of Inq'y of Cooper Inst.	
for Sabbath-school in Greece	40 00
Cincinnati. Addy, Hull & Co. \$5; E.	
Furler 50c and 7 doz. handker-	
chiefs; A Friend 25c; Ladies'	
Ben. Soc'y of 2d Pres. Church	
\$11 75; Mr. Rogers 95c; Nu-	
merous friends \$23 26	41 71
"Western Tract Soc'y, S. S. Pa-	
pers, Bibles, etc.; Ger. Pub.	
Soc'y do	
Cedarville. 1st U. Pres. Church add.	1 00
Lebanon. So. Western Normal Sch'l	
balance	5 00
Bellebrook. Rev. J. B. McMichael	5 00
Sidney. 1st U. Pres. Church	4 00
Columbus. Mrs. Judge Bates	5 00
Granville. 1st Pres. Church, balance	13 25
Springfield. 1st Pres. Church, Messrs.	
King & McGookin \$5 each;	
Courts, Holloway, Barnet, Mc-	
Pherson, Mrs. Breck & Scovell,	
\$2 each; Allen, Black, Muzzy,	
McCreeks, Hazzard, Todd, Dun-	
lap, Buckingham, Murphy,	
King, Mrs. Steele \$1 ea.; Tee-	
garden, Cooper, Mulholland,	
Mrs. Hunt, Thomas 50c.; Mrs.	
Curtz 35c.; Mrs. Steele, Janette	
& Rosa McGookin 25c. each	36 60
Springfield. 2nd. Pres. Church, M.	
Steele & Mrs. Doty \$5 ea.; Rab-	
bit, Doty \$3 each; Dr. Brown	
\$2; Lehman, Ramey, Rogers,	
Phelps, Ludlow, Rogers, Coch-	
ran, Rogers, Cochran, Mrs. Woods	
\$1 each; Mrs. Pease, Rogers,	
White, Rogers, 50c. each; which	
constitutes E. M. Doty L. M.	30 00

Springfield. 1st Cong. Ch., Messrs. Nich-	
ols, Rosa, Mrs. Clark \$5 each;	
Mrs. Haywood 50c; Coll'n \$18	
which constitutes O. M. Nichols	
a L. M.	33 50
"Female Seminary	20 00
"Meth. Church	12 68
"U. Pres. Church for Italy	5 00
"Baptist Church	1 10
"Prot. Epia. Church, Mrs. War-	
der \$5; Mrs. Bishop \$3; Mrs.	
Vorus \$2	10 00
Dayton. 1st Eng. Luth. Church, Jo,	
& Aex. Gebhart \$21 each; F.	
Gebhart \$10; S. Gebhart \$5;	
W. Gebhart \$3; Three Messrs.	
Gebhart, Beaver, Cahill, & Lit-	
tle L. A. Gotwalt \$2 each; W.	
Lane \$1 50; Grove, Sheffield,	
Lentz, Dicks, Houk, Harnish,	
Dicks, Gebhart \$1 each; Mrs.	
Crawford & Little D. Gotwalt	
25c. each; G. D. Gotwalt 20c.;	
Little R. Gotwalt 10c.	80 30
"1st Baptist Church, C. Parker	
\$10; Messrs. Colby, Burner,	
Crawford, Barney, Tower, Mrs.	
Thresher, \$5 each; G. W. Kni-	
seley \$2; Parker, Stevens, Kni-	
sey, Thresher, Payne, Beatty,	
Stillwell \$2 each; Childs, Cham-	
berlain, Carneal, Lelland, Payne,	
Holden \$1 each; which consti-	
tutes Rev. H. S. Colby L. M.	63 00
"Third St. Pres. Church, Mrs.	
Eaker \$5; J. Winters \$10; Kim-	
ball, Shaw, Hatfield \$2 each;	
D. Waymine \$2 65; Mr. Little	
\$1 in full of L. M. for P. Smith ..	24 65
"3d Pr. Church, P. Mitchell \$3;	
"F. Mulford \$2; Edgar, More-	
house \$1 each	7 00
"1st Pres. Church, Messrs. Phil-	
lips, Hays, Miss Fenner \$5 each;	
Mrs. J. D. Phillips \$3; S. More	
\$2; O. P. Boyer, Mrs. Larew \$1	
each; Mrs. Green 85c.; Mrs.	
Rench 50c. Mrs. Tate 45c.	23 80
"U. Pres. Church	4 25
"Prot. Epia. Church, Mrs. T. Nixon	
Cong. Church	2 00
	1 50
Miami City. 1st Pres. Church, Messrs.	
Williams, Brenneman, Mrs.	
King \$5 each; Others \$10 55	25 55
Springfield. Mrs. Burnet	1 00
Cleveland. 3d Pres. Church, Mrs. M.	
H. Walworth \$10; Mrs. W. &	
W. G. Williams, H. R. Hatch,	
Mrs. Z. Fitch \$5 each, Cash \$2,	
which makes Truman Hastings	
L. M.	32 00
"2d Pres. Church.—T. S. Beck-	
with, H. B. Hurlbut \$20 each;	
Handy, Hart, Morgan, Merriam	
\$10 each; Mather, Benedict, Cur-	
tis \$5 each; D. P. Bella, J. G.	
Hower \$3 each; E. F. Gaylor	
2 50; Others, \$2; which makes	
E. P. Morgan, T. S. Beckwith	
& H. B. Hurlbut L. M.	105 50
"2d Baptist Church.—J. D. Roche-	
feller \$50; Mrs. A. B. Stone \$12;	
H. & W. Christholm \$15 each;	
A. Eyears \$5; Others \$9 75; for	
L. M.'s of Wm. Christholm, J. D.	
Rockefeller & A. Eyears	86 75
Wooster. Pres. Church in full of L. M.	
for Isaac Johnson, Jr. & on L. M.	
for Dr. J. M. Weaver	34 16
Orville. A. S. Moncrief	1 00
Plymouth. Lutheran Church	1 60
Norwalk. Pres. Church	9 75
"M. E. Ch. C. E. Fennewell	
\$2; N. Wooster 80c. Watrons	
& Pray 50c. each	3 80
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CHRISTIAN WORLD.

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No. 5.

"IS IT HONEST?"

The first of a Series of Sermons in answer to the Roman Catholic Tract with the above title,

By LEONARD W. BACON, *Pastor of a Church in Brooklyn, N. Y.*

I Thessalonians v. 21.—"Prove all things; hold fast that which is good."

IF I know my own heart, it is in the spirit here commended to Christian believers by the Apostle Paul, that I receive with hearty welcome, and with respectful consideration, the request which is now urgently pressed upon the public of this city in behalf of the Roman Catholic Church, that the unfavorable judgment which the public mind has passed against her on certain points, with singular unanimity, should be reconsidered. The appeal comes to us with every appearance of grieved and injured innocence, asking, "Is it Honest" to make such and such charges against the Catholic Church? I propose to meet these questions, not in the spirit of exasperated partisan debate—there has been far too much of this already, on both sides—but with a judicial fairness, as one of the public to whom this appeal is brought, holding myself ready and obligated in all honor and duty to cancel every past judgment that is proved to be false, and in such new light as may be thrown on the subject, to accept of a re-statement of the points of difference between the *Roman Catholic Church*, and that vast communion of believers, of various forms of external organization, which we may call the *Evangelical Catholic Church*. Such discussion as this has no tendency to scandal and division, but rather to peace. In such a controversy that party is victorious which by just argument suffers itself to be convinced. What happier end could we imagine to this debate of three centuries, than that we should be satisfied by evidence, that we have all along misjudged our antagonists, and that on main points of discussion they are really on the same side with ourselves? How glad should we be to learn that the whole hierarchy of Rome, from

the Pope downward, so far from discouraging the circulation and reading of the Scriptures, are eager to excite their adherents to that study in all lands of the earth! that they are really a great Bible Society for the universal diffusion of the Scriptures! that their followers with one accord "detest and abhor" the idea of offering to the Blessed Virgin or the saints any other prayers than such as one Christian offers to another on the earth! and that the whole Roman Church, with all its followers, is united with us in detesting and indignantly repudiating all payment of divine worship to images and pictures. Truly they have brought their case to a most friendly tribunal, that will be glad to find judgment in their favor.

But before we come to the particular questions proposed to us, there are certain preliminary remarks that ought not to be omitted.

1. This submitting of the questions in dispute to the public, man by man, after the Protestant—the American fashion, concedes at the outset one great and most vital principle, to-wit, that the ultimate appeal, in questions of personal belief, is to each man's reason and conscience in the sight of God. Reason may be a most insufficient guide. It may be that the first exercises of the private reason will lead one to suspend its further exercise and intrust himself to the leading of an infallible church. But this tract is a plain assertion that no man ought blindly to accept the religious opinions to which he is born, nor the instructions of his religious teachers, but that he is bound, in honesty and justice, to hear the other side and decide between them by his own private judgment. It argues the case with us from the Scriptures, implying thus that it is the duty of individuals to consider, each man for himself, and decide as to the meaning and force of these texts, without being biased by what he has been taught. This is good Protestant teaching. We have been accustomed to think it to be something different from what the Church of Rome has taught her followers. If we have been mistaken, and if the Catholic Church, instead (as is commonly supposed) of forbidding her disciples to look at the books of those whom she calls heretics, really teaches, "See both sides, examine and be fair, for *Americans love fair play*"—then, let us acknowledge our mistake, and shake hands on this, as a new point of cordial agreement.

But stay a moment! This is a significant remark with which the appeal concludes—"Americans love fair play." I believe it is no more than the truth. If there is one thing rather than another that Americans do love, it is this very thing—absolute freedom and fairness of religious discussion. Curious, isn't it? How came Americans to "love fair play?" Englishmen seem to have a similar taste. Catholic or Protestant in England can speak or write his thoughts, on either side, without hindrance or constraint. The same thing may

be remarked, in a measure, in Northern Germany. How can you account for it? What is the reason, do you suppose, why they don't "love fair play" in Spain? or in Austria? or in Mexico? or in Rome? This injured innocent stands in New York, at the corners of the streets, bemoaning himself that he is treated "dishonestly and unjustly," because the public will not buy and read his books; and all the time, in the Holy City itself, under the direct fatherly government of the Pope, a subject is not allowed to be (as this tract says) "honest and just" towards Protestant Christians by examining both sides, except at the peril of being punished as for an infamous crime! "Americans love fair play." Why do all Roman Catholic nations suppress it? Why does the Pope forbid it in his own dominions? And what reason have we to believe that if these who are clamoring for "fair play" should ever hold the power in this country, they would put it to any different use here, from that which prevails in Catholic countries generally?

2. Let us understand at the outset, that the charges against Catholics and the Catholic Church that are complained of in this Tract, are conceded by the writer to be of grave importance. The prohibiting of the Bible to the people—the belief that priestly absolution has efficacy of itself, and is not merely conditional on the sincerity of the sinner's repentance—the paying to images of such worship as the heathen do—all these are declared by this writer to be "detestable and horrible." So that if it should appear that any one of them is proved against Catholics or the Catholic Church, the case is closed against him. He is not at liberty to go back and apologize for the doctrine or palliate it. He has declared it to be "false doctrine—detestable and horrible."

It will not be possible, within a reasonable time, to deal thoroughly with all the eight questions here raised; and I deem it better to deal thoroughly with two or three of them, than to touch them all superficially and slightly. I will begin with the first.

"Is it HONEST to say that the Catholic Church prohibits the use of the Bible—when anybody who chooses can buy as many as he likes at any Catholic bookstore, and can see on the first page of any one of them the approbation of the bishops of the Catholic Church, with the Pope at their head, encouraging Catholics to read the Bible, in these words: 'The faithful should be excited to the reading of the Holy Scriptures,' and that not only for the Catholics of the United States, but also for those of the whole world besides?"

There are two questions that might arise concerning this charge against the Church of Rome: 1. Is it honestly entertained by those who state it? 2. Is it sustained against those against whom it is laid? Is it honest in us—or, is it just to them? These are very different questions; for it is obvious that a very unjust charge may

sometimes be very honestly believed and uttered. It is the first of these questions which has now been raised—the question on the personal integrity of those who make the charge—a question which might be very shortly answered by a single reference to their known character, or more at length, by showing evidence which might naturally lead honest minds to the belief of the charge, without our touching the question of the absolute truth of it. But I do not wish to stand upon the form of the question, nor to shirk any inquiry which is suggested in it. We are ready for the question—for both questions: Is it honest in us, is it just to them, to say that the Roman Church prohibits the use of the Bible?

1. One thing that has helped to ingrain into the public mind of the world the clear conviction that the Church of Rome is opposed to the reading of the Bible, is the fact that the whole course of the translation of it into modern tongues, of the printing of it, the selling of it, the buying of it, and the reading of it, has generally been attended with hindrance, opposition, and deadly persecution from Roman Catholics, whenever and wherever they have had power and prospect of success. Of the early translators of the Bible into English, how many paid for their holy labors with their martyrs' blood? How often was their work carried on in secret places for fear of the Inquisitor and the Catholic bishop? How often, for fear of interruption, was it performed in distant exile? How often did the precious leaves that they produced have to be hid to save them from the flames? How many, many a record of the extortion of Bibles by the confessor, and the burning of the Bible, or (for greater thoroughness) the burning of the man that read it, stands well authenticated before the public! Are these stories all fables? The wholesale confiscation and destruction of Spanish Bibles in Spain, and of Italian Bibles in Italy; the insolent plundering of single copies of the New Testament from the trunks or pockets of American citizens at the gates of Rome, by the Pope's own hirelings—are these things all a hallucination of travelers and historians? If not—if they are the simple truth, as they may easily be proved to be—then is it too much to say that these insults, these confiscations, these burnings, these imprisonments and persecutions, that have prevailed in exact proportion as the Roman Catholic clergy have had the power and the occasion, are calculated to lead men's minds to the *honest* conviction (whether it be true or false) that the Roman Church is unfriendly to the use of the Bible?

(a) But let us give a fair hearing to the answer with which this overwhelming record of evidence is met. We are answered that it is not to the Bible, but to incorrect translations of the Bible, that they object. Now, it would be abundantly competent for me, as a scholar,

to deny—not as a matter of opinion, but as a matter of certain knowledge—that the translations of the Bible used by Protestant Christians are incorrect in those points in which they differ from the Roman Catholic versions. But I waive this for the time, and meet the assertion with this fact, that the copies of the Bible which have been rooted out of French parishes through the agency of the Confessional, and burned by the hands of the priest, have been copies of the Catholic version of De Sacy; that the Polish version, circulated by the Bible Society in 1816, but denounced in a furious bull from the Pope, was, word for word, a copy of the version published two centuries before with the approbation of two Popes; and that the Italian Bible, that has been excluded from the Statutes of the Church, and the reading or possessing of which has been forbidden and punished by the Pope's own authority, has been, in many cases, the Italian version of Martini, Archbishop of Florence, published with the sanction of Pope Pius VI.

(b) But the answer that now comes up is this: that what the Catholic Church objects to and prohibits is the Bible *by itself*, however well translated; that it has no objection, but on the contrary it strongly favors the circulation of the Bible with glosses and interpretations of its own.

This yields the whole question. The claim amounts to this: Here are two books, one the Word of God alone; the other the Word of God with such glosses and comments that it is adapted to make a different impression upon the reader from the Word of God by itself. Is this not so? If the two books are adapted to produce the same effect on the mind of the reader, why not permit them to be circulated indifferently? No! no! it is just because the simple unmixed Word of God makes on the reader an impression so unfavorable to the claims of the Roman Church, that the whole history of Protestantism has been that of a struggle for the free circulation and reading of the Bible. It is just on this account, that the late Pope Gregory XVI. in an Encyclical letter denounced the principle of the Bible Societies—of circulating the Holy Scriptures without note or comment, as an invention of the devil. If we are told that the Roman Church prohibits the use of the Bible, but permits the use of the Bible with glosses and comments, then we have the answer to this question, "Is it Honest to say that the Catholic Church prohibits the use of the Bible?" The fact that the approved and sanctioned Roman Catholic version of the Bible into the Italian language, when printed without notes, is placed (to use the language of the Roman Catholic Church) on the "*Index Librorum Prohibitorum*"—the catalogue of books PROHIBITED—would seem conclusive.

But I am not willing that the effrontery of this question should be

let go even with this answer. I am ready to call witnesses to show that even in its own second-hand translations of a translation, and hedged about with all its comments, the Roman Church does not encourage, but does prevent and prohibit the reading of the Holy Scriptures. Who ever heard of a Roman Catholic Bible Society, multiplying copies of the Bible, in their own approved form, in enormous numbers, selling them at cost, putting them on sale in every town and hamlet, carrying them from door to door, selling them to the rich, giving them to the poor? Roman Catholic Missionaries, men of ardent zeal, sometimes of accomplished learning, are in every part of the world. In how many instances since the council of Trent, have they translated the Bible for the common people? Bull after bull has fiercely denounced the work of Protestant Bible Societies as a work of Satan in circulating a faulty Bible. How often has the mouth of the Pope been opened to excite the Catholic Church to meet it by the circulating of a true one?

In all Protestant lands the light of God's word is as universal and as beneficent as the light of the natural sun. How is it in those lands where the hierarchy of Rome has wielded the wealth and the sword of the State for its own purposes, and has been able, if it would, to put the Scriptures according to Rome in every house? How many Bibles did George Borrow find in Spain? How many can you find to-day among the people of Austria? How many, in any version or edition, could have been found among the people of Italy until the power of Papal dominion was cloven down by the sword of Garibaldi? There is one inquiry which is a conclusive test of the disposition of the Church of Rome. How is it in the city of Rome itself, where the head of the Church has unlimited power? One jewel from off his triple crown—the price of one gorgeous pantomime in Holy week—the value of one picture from the Vatican palace—would put the Scriptures within the reach of every inhabitant of the Pontifical city,—and one word spoken by the Pope would feed those starving thousands with the Bread of Life. How is it in Rome? It is the testimony of a traveler whose veracity is established, (though his partiality is obvious,) that he searched the bookstores of Rome in vain to find a copy of the Holy Bible. *

And if, now, one has the assurance to say that the declaration prefixed to the Catholic Bible in America in the name of all the bishops, with the Pope at their head, is to be taken, rather than three centu-

* I made many inquiries there, (at Rome.) for a Bible. They knew nothing about it. An intelligent man of fifty, told me that he never saw one. Multitudes of the priests know nothing about it. And when asked why they have none for sale, the book-sellers will tell you that it is PROHIBITED." *The Rev. N. Murray, D.D.*, in "Kirwan's Letters to Chief Justice Taney," 1852.

ries of consistent contrary practice, to indicate what is the real desire of the Roman Church as to the use of the Bible, I object. How the Church of Rome *talks* on this subject is of vastly less consequence to us than what she *does*.

But if she demands now to be judged by her *words*, out of her own mouth shall she be condemned. I will go back to an edict of higher authority than the advertisement in the American editions of the Roman Catholic Bible, and quote from the ten rules prefixed by Pope Pius IV., three months after the close of the Council of Trent, to a catalogue of books *prohibited*—a catalogue issued under the express ordinance of that Council, whose acts are the highest evidence as to Catholic doctrine and discipline :

"Experience having proved that the reading of the Holy Scriptures, granted without discretion to every body, does more harm than good because of the rashness of men, it will thenceforth depend on the judgment of the bishop, or of the *Inquisitor*, to grant, according as he may be advised by the parish priest or confessor, leave to read those books, translated into the vulgar tongue by Catholic authors, to those who they know can derive from them nothing prejudicial to faith and piety. That permission ought to be given in writing. Whoever shall not be furnished with it, and who, nevertheless, shall have the presumption to read or to possess the Scriptures, shall not have it in his power to obtain the absolution of his sin, if he shall not have previously handed them over to the bishop."

That standard theologian of the Roman Church, Dr. Dens, whose "*Summa Theologiae*" has long been a text-book for the education of priests, cites this sweeping prohibition of the use of the *Catholic Bible*, from the rules of the "Congregation of the Index," but adds, significantly, "*where Catholics live among heretics, greater indulgence is allowed.*"

HONEST! "Is it Honest," says Injured Innocence, "to say that the Catholic Church prohibits the use of the Bible?"—Is it honest to pretend the contrary?

I find that I have had time to touch but one point out of the eight that have been submitted to us for our judgment. But I have tried to deal with it thoroughly. Have I not dealt "honestly?" Have I suffered the insinuations of dishonesty, scattered broadcast against myself and the vast communion of my fellow-christians of Evangelical churches to stir me to one word of disrespect or unkindness? If so, I ask pardon of God, and of any of you whom I have offended. We have had enough—nay! far, far too much, of acrimonious, contemptuous wrangling. It is time for a new era of discussion, as among brethren for whom Christ died.

But the one point which I have touched is a vital point. If the Church of Rome *is* the enemy of the free reading of the Word of God, she is so far forth—though she mean it not—our enemy and the

enemy of our country. If it is her policy—relaxed only where her disciples “dwell among heretics”—to prohibit the reading of the Bible, then it is a policy which would poison or dry up the fountain of our public freedom, and of our personal hopes and comforts—the river whose streams make glad the city of God.

I am glad that the time has come, when it is understood on both sides, that if the Roman Church is to commend itself to the American people, it must begin by repudiating, as “horrible and detestable,” the teaching and practice of that Church for three hundred years on the subject of the reading of the Bible. Let it but make good this new claim, and we thank God for the new Reformation, and welcome her to the platform of a common Protestantism.

WHY PAPISTS CHOOSE HIGH MOUNTAIN HOMES.

MANY of this class are not at liberty to choose for themselves, where they would if they could. They must go where the rail-road or the canal are to be made and kept in repair, where towns are to be built and machinery put in motion—go, in a word, where such labor as they can perform calls them. But we do not speak of those who go where they must, but of those who are in situations to choose for themselves where to go.

It may not have occurred to the reader, that such do select the elevated table lands, the mountain top even, if there is plain land upon it, for their rural home. But let him cross the Alleghanies by any of the great routes, and he will see that it is so. On the route from Philadelphia to Erie, is St. Mary's, an old and established church and convent, while there was hardly a Protestant church along that line for nearly one hundred and fifty miles. On the route from Philadelphia to Pittsburg, there are not only Gallitzin, Wilmore and Loretta; but large sections were early purchased for them, and settled by them.—The like is true along the Baltimore and Ohio road. Why is this? Why did the early settlers of St. Mary's choose that lofty and, for many years, almost inaccessible location, instead of the rich bottom lands east or west of them? Why did Count Gallitzin make his extensive purchases along the summit, instead of selecting the rich fields at the basis of the mountain? It is not enough to say that the price of land influenced them, for land was cheap everywhere in those days. They sometimes select ground that is high and difficult of access when they build in towns, and probably would oftener if they could.

This tendency is not confined to our country, immigrants brought it with them from their eastern homes. Among the rugged Alps,

near the little town of Modana, there stands a chapel on the top of a rock which is not only visited devoutly by the people, but, it is said, by the king himself sometimes. Why was it put there, and not in some pleasant vale where the people could reach it with ease? On the top of Mount Senis, the highest of the Alps that can well be reached, is, we are told, another chapel in which they have Divine service every August, sometimes to the destruction of the whole congregation by sudden tempests. Why climb up there to worship God? Dr. Middleton traces most of the rites and ceremonies of the Papal Church to a pagan origin, and so far as we have followed him, the second edition is not much improved.

This will account for the peculiar selections made by the Papists. The opinion is almost, if not quite, universal among the heathen that the gods love to dwell in elevated places and even on mountain tops. Idolaters of old sought the "high places" for their worship, and their opinions with reference to the gods, permeate to this day both the Greek and the Latin churches. This will account for their seeking, in a literal sense, the high places of the earth. They would get up where the gods love to dwell. It shows, also, not only the pagan origin of Popery, but the strong tincture of paganism that yet remains among the Papists.



HOW THE DYING PAPIST IS SAVED.

THE "faithful" is confidently expecting salvation. Probably none look forward with more assurance to a blessed hereafter. He has trusted the whole matter to the priests and gives himself very little concern about it. One can eat and drink even to drunkenness, and still be a good Roman Catholic. The priests do, and he may, and if he is a good Catholic, all will be well.

And yet, lest there may be some lack or omission when the last conflict is at hand, one of their modern popular theologians enters into full particulars relative to what is to be attended to, in order that the expiring patient may be thoroughly prepared for his departure into the world of spirits. And here it is:

To most Protestants it will, doubtless, be a new way to be saved, but we dare not say that it is either a living, or a life-giving way. Let them look at it carefully and see whether it is worthy to be embraced, or whether those who teach such a way of salvation ought to be encouraged among us.

Says the divine: "When the sick man is in his last agony, let the priest, with the usual auxiliaries of the Church, aid him as much as he can." Up to this moment he has fleeced him all he can, and

unless he is very sharply watched he will do a bit more yet in the same line if he can; and is it not fair that he should help the poor man all he can? This is the way in which he is to do it:

1. "Let him frequently sprinkle the sick with Holy Water." Yes, that is very important, and the more holy the water and the more of it the better, "especially if he is worried with the temptations of the devil; saying, at the same time, let God arise and disperse his enemies." The last part is good and highly proper, whether we can say as much of the former or not.

2. "Let him fortify him with the sign of the cross, saying, God the Father who created thee, bless thee; God the Son who redeemed thee, bless thee; God the Holy Ghost who sanctified thee, bless thee." This prayer, or benediction, is good enough for any Protestant, every word of it, but whether the sign of the cross would help it much is the question. It might if the dying one was contending with carnal foes and the sign of the cross was made in that dagger-like form which is usually affixed to Papal documents.

3. "Let him often present him with an image of the Saviour and of Mary to kiss." And it is kissing, is it; though it be but an image kissed, that will be likely to help one at such a time as this?

4. "Let him be careful that the sick man gain all the indulgences that he can." It is understood, we presume, that he is to pay well for them, and he will not chaffer about a few dimes when he is at the point of leaving all earthly things. The more indulgences he gets, the better for the priest, if not for the one who is dying.

5. "Let him suggest some act of contrition." One, it seems, will be enough! No more is intimated.

6. "Let him not neglect that he often invoke the most holy names, Jesus and Mary,"—one just as holy as the other, be it observed,— "and let him often say the prayer, 'Mary, Mother of Grace.'"

7. "At the time of his agony, let the bystanders often say the Litanies of the Most Holy Virgin for the sick." In looking over our "Key of Heaven," we do not find any Litanies of the Most Holy Virgin, in particular, but we find one that comes as near to the object in hand, as the prayer for one going to sea did to the case of the man whom they were endeavoring to resuscitate from drowning. It is for a departing soul, and is addressed not only to the Lord, but to "Holy Mary, all holy angels and archangels, to Holy Abel, to all the choirs of the just, to Holy Abraham, to St. John the Baptist, and to St. Joseph, to all the patriarchs and prophets, to St. Peter, Paul, Andrew and John, to all the Holy Apostles, and evangelists, to all the holy disciples of our Lord, to all the holy innocents, to Saints Stephen, Laurence, Sylvester, Gregory, Austin, Benedict, Francis, Mary Magdalen and Lucy, to all holy bishops and confessors, to all

holy monks and hermits, to all holy virgins and widows, and to all the Saints of God." We should think there would be enough for once.

8. "Let the priest recite the prayers of the Church for him." That would be good if they are good prayers, *recited* from the heart to the one only supreme object of devotion; but away one would say with all such as the prayer referred to above.

9. "Let him not touch his hands and feet too often to see if they are growing cold." No, no, that must by no means be done! though it might puzzle a Jesuit to tell how such an abstinence could aid in preparing a dying Papist for salvation.

10. "When the patient is about to expire, let the priest hand him a *holy candle*, that he may hold it, and thus profess that he dies in the faith." There is nothing said here of extreme unction—we do not know how the poor Papist is to get along without that. Perhaps it is through with before this process begins. Perhaps this is a substitute for that when holy oil cannot be had; we are not informed. Perhaps extreme unction follows all of these. The Papists know.

In some such way as this, about one fourth of the people in Christian America, in this age of light, expect to be saved. What occasion have we for the prayer, "gracious Lord, have mercy upon us?" There is no allusion to Jesus as the sinner's only hope, as his only way to heaven.



THE RAVEN AND THE RING.—In a village near Warsaw, in Poland, there lived a pious peasant of German parentage. Without any fault on his part he came short in the payment of his rent, and the landlord had threatened to turn him out of house and home, even although it was in the middle of winter. The peasant went several times to the cruel-hearted landlord to entreat him for forbearance, but in vain; on the next day, he with his wife and children were to leave their home. During the evening he was conducting family worship, and whilst reading a portion of the Holy Scripture there was a knock at the window. It proceeded from an old friend, a raven, which Dorby's father had taken from the nest, and trained. Dorby opened the window; the raven popped in, having in its beak a ring set with costly stones. At first Dorby thought of disposing of the ring, but on reflection he took it to the minister. The latter at once recognized the ring as one belonging to the King Stanislaus, to whom he went immediately and told the story.

The king sent for Dorby and rewarded him, so that at once he was relieved of want, and the next year he made him a present of a new house and garden. Above the house-door a tablet was erected, with the Bible text inscribed thereon: "Thou calledst in trouble, and I delivered thee." Ps. lxxxi. 7.

POETRY.

BEGIN WITH GOD.

BEGIN the day with God !
 He is thy sun and day ;
 His is the radiance of thy dawn,
 To Him address thy lay.
 Sing a new song at morn !
 Join the glad woods and hills ;
 Join the fresh winds and seas and plains,
 Join the bright flowers and rills.
 Sing thy first song to God !
 Not to thy fellow-man ;
 Not to the creatures of his hand,
 But to the Glorious One.
 Awake, cold lips, and sing !
 Arise, dull knees, and pray ;
 Lift up, O man, thy heart and eyes ;
 Brush slothfulness away.
 Look up, beyond these clouds !
 Thither thy pathway lies ;
 Mount up, away, and linger not,
 Thy goal is yonder skies.
 Cast every weight aside !
 Do battle with each sin ;
 Fight with the faithless world without,
 The faithless heart within.
 Take thy first meal with God !
 He is thy heavenly food ;
 Feed *with* and *on* Him ; he with thee
 Will feast in brotherhood.
 Take thy first walk with God !
 Let Him go forth with thee ;
 By stream or sea or mountain-path,
 Seek still His company.
 Thy first transaction be
 With God himself above ;
 So shall thy business prosper well,
 And all the day be love. H. BONAR.

OUR EXAMPLE IN SUFFERING.

Go to dark Gethsemane,
 Ye that feel temptation's power ;
 Your Redeemer's conflict see ;
 Watch with him one bitter hour :
 Turn not from his griefs away ;
 Learn of Jesus Christ to pray.
 Follow to the judgment-hall ;
 View the Lord of life arraigned :
 O the wormwood and the gall !
 O the pangs his soul sustained ;

Shun not suffering, shame, or loss ;
 Learn of Him to bear the cross.

Calvary's mournful mountain climb ;
 There, admiring at His feet,
 Mark that miracle of time,
 God's own sacrifice complete :
 " It is finished," hear Him cry ;
 Learn of Jesus Christ to die.

Early hasten to the tomb
 Where they laid his breathless clay ;
 All is solitude and gloom :
 Who has taken Him away ?
 Christ is risen ; he meets our eyes :
 Saviour, teach us so to rise !

GIVE, EVERY DAY.

LET us give something every day,
 For one another's weal ;
 A word to make the gloomy gay,
 Or the crushed spirit heal ;
 A look, that to the heart can speak,
 Of him that's poor and old ;
 A tear, for her o'er whose wan cheek
 Full many a stream has rolled.

The objects of our love and care
 In every path we see—
 And when they ask a simple prayer,
 O, shall we selfish be,
 And turn away with haughty trust,
 As if the God above
 Were partial to our pampered dust,
 And only us did love ?

Let us give something every day,
 To comfort and to cheer ;
 'Tis not alone for gold they pray,
 When cries fall on our ear ;
 They ask for kindness in our speech—
 A tenderness of heart
 That to the inmost soul will reach,
 And warmth and life impart.

We can all give, the poor, the weak,
 And be an angel-guest ;
 How small a thing to smile, to speak,
 And make the wretched blest !
 These favors let us all bestow,
 And scatter joy abroad,
 And make the vales of sorrow glow
 With the sweet smiles of God !

SABBATH-SCHOOL DEPARTMENT.

GREECE.

TO THE SABBATH-SCHOOL OF THE PRESBYTERIAN CHURCH, SPRINGDALE, OHIO.

ATHENS, Feb. 28th, 1868.

DEAR CHILDREN: I hope you have, ere this, received the first number of the Child's Paper in Greek, which was published here on the first of Jan., O. S., or twelve days later than ours, as the Greeks still retain the old mode of reckoning time.

It has a familiar look, has it not? although the letters are unintelligible, I presume, to you; yet, at the first glance, you would know it was a Child's paper. The children here were delighted with its first appearance. It was presented in our Sabbath-school, at the close of the exercises—the object of it explained, and then the children were invited to come to the table and look at it, and ask their parents to allow them to become subscribers by paying 50 lepta a year, (which is about eight cents,) or buying a single copy for 5 lepta, or a little less than one cent. We prefer that they should pay for it themselves when it is possible, because we think they will value and take better care of it when it costs them something; but it is your help which enables us to put it at so low a price.

A man was also sent around the city to leave a copy with every family, calling for it afterwards to see whether they wished to subscribe. In this way, and by sending copies by mail to all the principal towns in Greece, there are now about 900 subscribers, and we expect to hear of many more. The young man who went round with the papers, told us that he never entered any house without lifting up his heart in prayer that God would dispose the people to like it. He is a nephew of Mr. Sakellarius, and has lately shown such an interest in our meetings and in the study of the Bible, that we are hoping, ere long, to see him a true Christian.

Shall I give you an idea of the contents of the paper? To begin at the beginning, the motto under the vignette is, "Of such

is the kingdom of heaven." Our editorial address to the children of Greece by Mr. Kalopothakes, occupies the first page; see if you cannot spell out his name at the close of it? On the second page is a long story called: "Honesty and its Reward," another on the third, "Good for Evil," and on the last, various short pieces; that under the picture, "Counsel of Walter Scott to his Son." The poetry is on the subject of temperance. We hope in future numbers to have some Sunday-school hymns, set to music, which will be very new to the children. Among the anecdotes, is that of a little boy who was found standing before a basket of fruit with his hands behind him, saying to himself: "that fruit is not yours, Willy." A military officer came from the Piraeus the other day to subscribe for the paper, and said, that since his little son had read that, he will not touch anything in the market basket when it is brought to the house every morning, but stands with his hands behind him, saying the same words.

We hear many other incidents which show, even now, the paper is having a happy influence.

The second number for February is out now; and the day after it was due, a number of children called at the office to take their copies themselves, saying they were afraid that the carrier had forgotten them, while, in fact, he had not had time to get through his round.

We had no reason to expect that this little paper would meet with such favor as it has, especially at the outset—but the only complaint we have heard, is, that it does not come often enough. Perhaps if we are able to continue it another year, we may try to give it to them twice a month, for it is rather long to wait, when they have nothing else of the kind to read. You, at home, have so many different papers and Sunday-school books beside, that you hardly know which to read first, but there is no danger of this difficulty here. I hope you will pray for this paper, that it may be a great blessing to the children of this

land, as they are, by far, the most hopeful class to labor for. Their parents have been trained up in the superstitions of their church, with little or no knowledge of the Bible; but the children now have the Bible in all their schools, and so far as they come under our influence, are encouraged to read it and study it in their homes. They need chiefly the Spirit of God to pour light into their minds and hearts, and for this we wish you to pray earnestly.

Yours very affectionately,

M. H. KALOPOTHAKES.

GREEK CHILDREN AT HOME.

ATHENS, GREECE, Jan. 9th, 1868.

THIS afternoon, I have been thinking very much about the dear little ones who will read all I shall write, wishing that as they may become better acquainted with the children here, they may have their hearts stirred to ask for us, during the year, the blessed presence of the Holy Spirit. But the sad thought comes: "Probably many are not prepared to offer the effectual prayer."

Many years ago, when I was a little girl, an aged missionary, good Dr. Scudder came home from India. Your parents remember his visit: no doubt they will tell you how he went from town to town talking to grown people and to children about the poor heathen, far away. Well, he came to our quiet little village, and actually took the trouble to hold a children's meeting; we all went to the church one pleasant day, and for a whole hour he talked to us—I don't believe he said one word to the grown folks, and I understood all he said, because he used such little words. He told us many things about the dreadful religion of that dark land, and showed us several pictures; among them was a picture of the idol Jugernaut—I see the horrid eyes now! but the most terrible, was that idol's Car rolling over the prostrate forms of those Indian worshippers, crushing them to death. Then he asked us to pray for them and give them our pennies. What a heavy heart I carried home! How I wanted to tell those

heathen children to read and believe the Bible! But I could not go to them, neither dared I pray for them, for I knew I was not a Christian myself. I was troubled for a long time, and the impression received at that meeting never left me. I regret so much that I did not begin to love Jesus that very day, and so begin to pray at once for the heathen. God hears the true prayer of every Christian child, and no doubt the Holy Spirit has led many a dark idolater into the light of truth, because a little boy or girl in America has been praying for him. How good our dear Father is, to let us love and serve Him, and then to bless others with eternal happiness because we ask Him! Will you not now love Him, and pray earnestly for us all in Greece?

Greek children, naturally, are very energetic, generous, affectionate and polite. All children know when they are loved, but it seems to me that they are remarkably quick in understanding the true state of one's feelings toward them. I have been surprised to see how little three-years' old would watch to find out what would please a grown person, and this excessive desire to please often proves a snare to them; it leads them into that fearful sin of *lying* which is so commonly practiced here. In America, children sometimes tell falsehoods from *fear*—this is very cowardly and wicked; and parents talk a great deal about always speaking the truth. Here how different! long before the child can speak plainly, he hears his mother tell the most unblushing falsehoods to those who are her nearest and dearest friends. Soon he begins to imitate her example, and his early attempts at deception only receive her approval. How proud she is of his smartness! If at any time his cleverness fails, she will help him by suggesting a more effectual way of lying; of course, in a short time, he disbelieves his parents, and soon takes as true about one-half of what he sees and hears from any body. A pious Greek gentleman told me that he was in America a long time before he could *really* believe what people said.

Oh, if these dear little bright eyes only had true homes, pious mothers, what noble

men and women they would make! Not even our American people would excel them, I am sure. As it is, by the time the Greek is large enough to enter school, the seeds of vanity, jealousy and deception, are springing up to bear better fruits in coming years. Do you not love and pity them? Can you not help them? A. F. C.

LISTEN, DEAR CHILDREN, TO WHAT
A BIBLE-READER SAYS TO YOU.

* * * * * Do you see that poor being, without God and without hope in the world? Her scanty apparel does not protect her from the wintry winds; hunger-bitten, she has been turned unblest from an hundred doors. She has no home, no friends, day by day she traverses the streets and the wretched station house is her only resting place at night. In despair, she is resolved to spend her life in this way, yea, she is compelled thus to spend it, but she will listen to the voice of kindness, and then she will weep and utter the name of Jesus. She is the representative of hundreds. And here comes the representative of another class as destitute but not despairing. They know they are unwelcome, yet they come. I have no need to seek for them, they come to me. O, that they would come to Jesus! They want employment, food and clothing, they can procure neither without a friend and not always with: they do not refuse to listen to instruction and prayer, and if I send them empty away, I displease Jesus and condemn myself. But here again the scene changes: this room contains a sick widow and her children, and here is work for head, and heart, and hand, for poor sick widows are not always visited by the pious; here in the next house is a scene of anguish, for this mother in addition to death sickness, is burdened with a crushed heart, three young children and a worthless husband, and the Church refuses to aid her because she will not leave him. But on this street corner I meet a group of noisy little ones; in broken English, foreign languages are revealed in strange confusion—it is indeed Babel without a tower; each is clamorous for a book, or tract, and they disappear leaving me the

comfort that these truths will find their way to the hands and minds of parents, and I must follow many of them and talk with their parents, and read, and it may be pray. But now my school is waiting—do these come too for loaves and fishes? if so, their recompense is small; for, many a weary step and heart-ache is required to procure the means to keep up their industry, yet, by God's blessing, these means have been secured up to the present time; and shall I not trust God for the future? And these little ones will work, and read, and learn, and at least, half of them will do as well as they can: but they interrupt me, for Maggie wants to bring her sister, and Biddie wants to bring her cousin, and here again the parents must be visited; many of the children are sick with measles and small pox. O, there is no end to the work!

The prisons, the jail, the hospitals, if they are passed by Jesus will say: "I was sick and in prison and ye visited me not." Then the Society would have me concentrate my efforts, and I would, as far as possible, give line upon line and precept upon precept. To a poor inmate of the hospital who was taken to the infirmary, a letter of consolation was sent: in it she was entreated to look to Jesus, the never-changing friend. At her request a large copy of the Testament and Psalms was also sent to her, hoping she might learn from it the Way of Life. About 500 miscellaneous religious papers, 74 Scripture cards, and several packages of tracts, with some books have been distributed during the month that has passed. Some, I trust, have been led to better views, and hopes, and works; others give promise of amendment; and many have been cheered and comforted. Prejudice, bigotry and ignorance yield to the force of truth and love. I would use no other offensive weapons.

Pray for me that I may have faith, and that the good Lord may bless my work.

It is a law of our being, that the effort to promote another's happiness increases our own. An opposite effort must secure a corresponding result.

THE FOREIGN FIELD.

ITALY.

PROHIBITION OF PROTESTANT WORSHIP IN
ROME.

YOUR readers will not have forgotten the excitement that was caused last winter, not only here, but also in England, by the prohibition of the Presbyterian Church to meet for worship within the walls of Rome. Through the prudence and energy of the Rev. Mr. Lewis, a room was secured outside the walls, and the congregation was permitted to assemble there. During the past autumn the priests labored hard to induce the owner of this room to break his engagement and prevent any meeting from being held for the future within his premises. Fortunately, they were unsuccessful in these attempts; the Presbyterian services were recommenced about the beginning of winter, and have been continued without any interference from the authorities. This congregation is, however, obliged to assemble in far from favorable circumstances. On the way to church they have to pass through the city gate with its adjoining guardroom. When they have passed that, they are met by a barricade, surmounted by sandbags, and defended by a deep moat intersecting the Flaminian Way, in which is left the narrowest passage for the traffic of one of the most crowded approaches to the city. Even when the visitor has reached this spot, he finds no small difficulty in discovering where the service is held, as no outward sign is permitted to indicate the place in which worship is conducted. Concerning the place of worship itself, Mr. Lewis writes: "Our hall is a portion of a *locanda* or hotel, which was built for strangers spending the night, who arrive after the gate was shut. It is the dining-room of that old *locanda*, and has the disadvantage of being up two stairs, and at the end of a long passage. It is like Paul's upper room, which was evidently difficult to find in the great old Roman city, as we certainly infer from his warm commendation of Onesiphorus—who, 'when he was in Rome sought me out very diligently, and found me.' In spite of all difficulties our numbers

have been steadily increasing, till we now present quite a congregational aspect." The Ambassador of the United States having been removed from Rome during the last summer, the American congregation are deprived of the protection of the American arms, and therefore no longer allowed to worship within the walls. They have, therefore, taken a floor which had been used as a public granary, in the building in which the English Church has been established. Thus we see that even less liberty is now granted to the preaching of the Gospel in Rome than in the times of the heathen persecutors. When a pagan emperor sat on the Roman throne, the Apostle Paul preached the Gospel in the ancient capital of the world for two whole years, and no one hindered him. But under Pius IX. it would be impossible for a minister, within the walls of Rome, to read and explain to a congregation that epistle which the Apostle of the Gentiles wrote to the first Roman Christians.—*Cor. of Evangelical Christendom.*

THE POPE'S ANSWER TO HIS ENGLISH
ADMIRERS.

THE Pope has returned the following answer to the address voted to him at the St. James' Hall Meeting, memorable for Lord Denbigh's declaration that he was "nothing but a Catholic,—an Englishman, if they pleased, but a Catholic first."

"To our venerable brother, Henry Edward, Archbishop of Westminster, Pope Pius IX.—Venerable Brother, health and the Apostolic blessing.—With your acceptable letter, written on the 24th day of December in the last year, we have lately received the address which was forwarded to us by the clergy and faithful people of the dioceses of Westminster and Southwark, and which has given us no small consolation. From that address we have learned, venerable brother, how great is the fidelity, love, and regard which the ecclesiastics and faithful laity of each diocese glory in showing towards this chair of Peter, the centre of Catholic unity. Moreover, we

have learned how deeply they deplore the heavy afflictions which the cruel enemies of God and man have brought upon us; and also, how indignantly they detest and condemn the fierce war which in these troublous times has, with every kind of impious and sacrilegious effort and design, been waged by wicked men, especially in Italy, against ourselves, this Holy See, and its civil principedom. Amidst the troubles which weigh upon us, great indeed, venerable brother, was our joy on receiving the notable declarations to which, not only in their address above-mentioned, but also in the great meeting which they held, the clergy and the faithful laity of the dioceses of Westminster and Southwark have given public utterance. Wherefore we earnestly desire that to the clergy and faithful people of the said dioceses you will in our name make known that their address, so entirely worthy of children of the Catholic Church, was exceedingly pleasing to us; and that you will assure them of our true fatherly benevolence, and of the Apostolic blessing which with all the affection of our heart we bestow upon them. It is most grateful to us on this occasion to testify and to confirm our affectionate good will towards you, and, as a sure pledge of this, we now from the depth of our heart most lovingly give to you, venerable brother, and, to all the clergy and faithful laity committed to your charge, our Apostolic blessing. Given at St. Peter's, in Rome, on the 20th day of January, in the year 1868, the twenty-second year of our Pontificate.

POPE PIUS IX."

SPAIN.

PROGRESS OF EVANGELIZATION.

THE last number of the *Neue Evangelische Kirchenzeitung*, contains appeals by two Spanish Protestants, who describe the almost incredible disadvantages under which they work, and the ripeness of Spain for missionary labor. One of these laborers, (whose name and residence are omitted for fear of detection,) is at work in the North of Spain. He directs his appeal to an evangelical preacher in Southern France. The other Protestant Spaniard, Miguel Rigo, formerly a fellow prisoner and suf-

ferer with Matamoros, on the prospects of the Gospel in Spain, says: "My country is now passing through a complete revolution, out of which religious freedom must necessarily arise. Therefore we need the support of our brethren in the more highly favored countries of Europe, in order to be prepared for the day when the Lord, in His mercy will fulfil our ardent wish of being able to preach the Gospel freely in our beloved but unhappy land. In different parts of Spain there are small societies, mostly from the middle and laboring classes, who hold regular meetings, although, through fear of persecution, this is done altogether in secret. But they could not carry on their important work to any great extent among the people, because they are deprived of the means for supporting missionary laborers. As a proof of the ardent desire of the most diverse classes of the Spanish population for a knowledge of Gospel truth, it may be noted that at the Paris Exposition, down to the end of September, there were distributed, exclusively to Spaniards, 1,900 Bibles, 200 New Testaments, 11,300 single Gospels, and, from 20,000 to 27,000 tracts. Many Spaniards have not hesitated to attend the public services, which were held every Wednesday in the Taitbout Chapel, a fact which attracted the attention of the Spanish newspapers."

Mr. Clark writes thus to the Evangelist:
A BONAPARTE A CARDINAL.

MILAN, Italy, March 6th, 1868.

IN speaking of Napoleon's policy in Italy, in my letter of Dec. 10th, 1867, I remarked that it was his intention, in his family, to go to Rome and to occupy that city, making it in one sense the centre of an empire. As it once was the capital of the Empire of the Cæsars, so it is to be made the centre of the Bonapartism of the 19th century. I remarked also that already there was a prelate of the Bonaparte family in that city, and the way had been prepared for his rapid advancement. Being at Vienna a short time after the celebrated interview between the Emperor of the French and the Emperor of Austria last

year at Salzburg, I was informed by a person intimate with the Court, that one important matter considered was the advancement of this nephew of the Emperor to the Popedom.

The time has arrived for this Bonaparte to become a Cardinal. He has received nomination, and on the 16th of this month he will be invested with the purple, and reach an elevation from which but one step will remain to raise Bonapartism to the pinnacle. When Napoleon's family culminates in a Pontifex, occupying Cæsar's palace in Rome, then the Napoleonic policy, from the First Napoleon to the Third, receives its glorious consummation.

And what is to be this Cæsar-Napoleonic Empire established at Rome? Is it to be spiritual, or temporal, or both? Undoubtedly a combination of the two. Pope Bonaparte will be the centre and head of the Latin race, and so far as temporal power can be adjoined to the spiritual, modified to suit the exigences and spirit of the 19th century, so far it will constitute an essential part; and this temporal power will be the embodiment of the present Napoleonic policy in France, that will ever seek to insinuate itself, and to regulate and control, so far as possible, all other governments and nations.

Behold the programme; we shall see whether it will be carried into full execution. The Pope, in nominating this nephew of the Emperor, Cardinal, desires to impose upon him the condition of residing always at Rome. He fears, it is said, that a Napoleon, elevated to such honor, and residing at a foreign Court, like the one of France, with his uncle, may make use of his great influence in imperiling the Papacy at Rome; but in my opinion the Papal fears are groundless, for though the French Emperor will annoy the Pope from time to time, the more successfully to promote his various schemes, yet his policy is ever consistent, and no question but that Rome and the Popedom at Rome both will be carefully preserved till the incoming Cardinal shall secure the tiara.

Since the second French intervention at Rome, it has been frequently reported that

the troops of the Emperor were soon to be withdrawn from Rome and from Italy, but it is clearly evident to any one familiar with Napoleon's policy, that Rome is henceforth to constitute a part of the French Empire. During this time of French occupation, the most wonderful activity has prevailed to render Rome and Civita Vecchia impregnable by the strongest possible fortifications and the most powerful munitions of defence imported from France, so that Napoleon has now a Sebastopol in Southern Italy. And if his policy requires it, in deference to the public sentiment of the nations he can now safely withdraw *nominally* his troops from Italy, leaving these fortified parts in the care of Papal troops, *under the direction of French officers*. There will be no danger; Rome will be safe in his hands, whether his troops are at Civita Vecchia or Toulon. And between these two ports it is said a telegraph is soon to be laid, so that when the Pope has a troubled dream, he can send the alarm at once to the Tuilleries.

It is also a very significant fact, that the French Emperor wishes to be regarded the *only* and *sole* defender of Rome. He is exceedingly jealous of other powers sending any vessels of observation into the Bay of Civita Vecchia. Not long since an Austrian vessel visited this port, and Napoleon was so exceedingly sensitive, he at once demanded from the Austrian Government an explanation of the strange procedure. On this account, as I know well, the Austrian people were much offended, and one consequence has been the alienation of the Austrian people from France, and a contempt for Rome, and in a measure for the Papacy. At the recent French intervention in Italy, all the journals of Austria sympathized with Italy, and the French Emperor was caricatured in every possible way to divert the public.

The Emperor wishes to defray all expenses attending the induction of his nephew into office, and with this intent, to render the numerous *fêtes* attending the occasion most significant and impressive. He will doubtless provide also a most sumptuous palace for the new Cardinal's residence.

Thus the way is being prepared, and as the French Emperor has expended and is expending the vast sums in removing the rubbish from Cæsar's old palace, so larger treasures are still to be lavished to invest the name of Bonaparte with Cæsar's glory.

W. C.

PERU.

MR. M. C. KIM.

LIMA, Feb. 18th, 1868.

THE Revolution which was in progress in this Republic at the close of the last year has obtained a complete success, and the new year commences with a new order of things. Whether the nation will be better satisfied with the present administration than with the last, time only can determine. But I have too much faith in the good-sense and enlightenment of the people to believe that they will uphold a re-action so ruinous to social, commercial and national interests. The *Ultramontane* party have triumphed for the present; but they must establish themselves by a new victory at the July elections before they are safe. In the meantime, the passions of the army and mob will cool, and the counsels of wise men be heard. The American Minister, Gen'l Hovey, has excited great interest and opposition here by telling the authorities some plain and wholesome truth in regard to revolutions. No one condemns the sentiments he expressed; but some think it was unwise to criticise a foreign nation so openly. However, these things will be regulated in a few months, and all unpleasantness be forgotten.

We cannot see how this last effort of the old church party can be overruled to honor God; but it will doubtless be, or else restrained. We need abundant faith to enable us to foresee the light of Gospel liberty which God will establish in this darkness.

Castillo, one of the principal young artists of Lima, has become a Protestant by simply reading that most excellent work, "Las Noches." I have sold all the copies I had save one, and that is always lent to inquirers. Send me any of the new Spanish publications. If the fifth and successive numbers of the *Escuela* are published,

I will order one hundred copies of each number. I can sell the books and papers readily, as they are exceedingly attractive.

CHILE.

MR. MERWIN.

SANTIAGO, March 2d, 1868.

OUR work has recently received a new impulse through the visit of Dr. Trumbull to this city. Sabbath before last he preached in the morning to the English congregation, which numbers about forty persons; and in the evening gave us a sermon in Spanish on the "Nature and Necessity of Repentance." Although no public notice of his preaching had been given, our little room was uncomfortably crowded, nearly seventy individuals being present. We had endeavoured to secure a larger room in a more central location, but several were refused us, through fear of man.

In place of the usual Bible lesson on Monday night, Mr. Gilbert gave an account of his successful labors in Talca; and Dr. Trumbull spoke about the rise and object of Evangelical Protestantism.

The following day your missionaries, together with Dr. T., met for conference and business. A society was formed, called "The Gospel Union," whose principal object is to promote Christian education and the preaching of the Gospel to all the inhabitants of the land. Being composed of clergymen, it proposes to procure the ordination of evangelists, and to approve candidates for the ministry. Any evangelical minister in the country may become a member of the society, and his church is requested to send two delegates to the annual meeting. Two additional meetings are to be held, at intervals of four months, for mutual edification and prayer. Thus we hope to act in concert with the people of God here, while at the same time doing the work of the American & Foreign Christian Union.

Mr. Sayre left us last week to continue the work in Talca, until it be decided which one of us shall permanently reside in that place. He took with him one of our congregation, a Chileno, whose sound views of

the truth, and acquaintance with the language, will be of great value to the cause.

We have with us, as guest for a few days, an excellent Christian brother, connected with the T. A. Society of London. He has been laboring for several years in Auraco, a province in the South. In the section of country where he resides, the priest visits his parishioners once a year, and remains with them only a fortnight. The people say, with considerable truth, that he comes to secure their harvest money.

On this border of the Indian territory, the Romanists have a mission-station which has been in existence for eighteen years. The results of the work are far from being satisfactory to the Archbishop. Our brother, Mr. Keller, is now studying the Indian language and hopes to carry the Gospel among the Indians ere long.

While on his journey to this city, he had a conversation with a gentleman who inquired about the Protestant doctrine. Mr. K. unfolded it to him, opening his pocket Testament, and quoting Scripture. The man bent forward in his eagerness to listen, and said, "You must bring me one of these books to-morrow. I am not a Romanist. My father wished me to receive the teachings of the Church with my eyes bandaged, but I never could do that. The doctrine you have explained seems both reasonable and holy."

The next day, our friend carried a Bible to him, which he purchased. "Now," said he, "please show me from the Scriptures that we can have salvation without paying for it."

The Romish clergy here tell their hearers that those who attend Protestant services cannot have *absolution*. Some of the Sacristans, however, seem to have special indulgence, since three of this class have been seen at our meetings during the last two weeks.

We were rejoiced to notice among the contributors of December last, the gift of \$75, for the church in Chili; but we earnestly hope that this *first* will not *not* be the *last* contribution from home.

SANTIAGO TO TALCA.

MR. GILBERT.

THE conveyance to the depot in Santiago is a street car, made in Troy, N. Y. Here, too, we find railroad cars made in the same city. The railroad extends about 100 miles to Curico, a city lying S. E. and about half-way to the coast in that direction. The road runs through a narrow valley, and for the most part, about 8 miles from the base of the Andes. The view of the Andes is grand, especially in the winter when the higher masses are covered with snow. The range is continuous and the mountain sides are bare of trees.

Three or four villages are passed, each of which contain over 4,000 inhabitants. The farms are large, some of them producing over 5,000 bushels of wheat, and sustain thousands of cattle. The rich land owner generally lives in Santiago, and hence the farm-houses are untidy. The principal houses are so far separated that there is very little sociability in the country. The rich farmer is a kind of lord, surrounded by a hundred ignorant families whom he does little to elevate. Woods I have not yet seen in Chili, but in the territory South, there are heavily wooded lands.

THE STAGE COACH from Curico to Talca. The cars left Santiago at 8 A. M., and by 2 P. M., the road was passed over to its terminus, Curico. As many passengers were going to Talca, I remained over night. At 5 A. M., January 9th, we set out for Talca. In this journey of 50 miles I had a religious discussion with a Santiago merchant, and a pleasant conversation with a German who knew Neander, the celebrated Church historian. The coach was drawn by five horses abreast. Rivers were crossed many times, but in no case by bridges. We passed three or four good houses and only one village. The ox-carts used in farming were of a rude fashion, with low solid wooden wheels. The plows were like those of two thousand years ago. Threshing is usually done by driving over the grain, in a circle, some fifty to a hundred horses.—At 2 in the afternoon, we reached TALCA. This is a city of 30,000 inhabitants. The public square is pleasant.

to the view, and covers about four acres. In it is a fountain, trees, & garden, and agreeable walks. Two hotels, stores, etc., front upon it. Four of the houses on the square are two story. The houses are all of sun-dried brick, called *adobes*. For the most part they are of one story, and neat in appearance. Of course many are poor enough; the stores are well supplied; the streets well paved with cobble-stones, and many have flag-stone walks. The appearance of the people is somewhat peculiar; the women do not wear bonnets, and many poor men wear a *porcho*, a square cloth with an opening in the centre, thrown over the head. Many of the poor are barefoot. The complexion of the people is dark, but some are fine looking. Although the women do not, in general, compare with those of our America, yet, some are pretty and a few beautiful. Talca is an old city, dating back to 1692; the name is taken from the Indian name *Thalca*, thunder. This city is not historically celebrated; the central government was located here a few months in the year 1813. A dozen schools are established in the city; one principal church and six or seven convents accommodate the church-going people. The priests govern the women through the confessional, and they, by them, it is said, control the men. Many of the men, however, have liberal views, and a knowledge of this induced me to undertake this visit. I have said thus much of Talca to interest the readers of the *Christian World* in this place, which will probably be my future home.

TWO OPPOSITE PERIODICALS OF TALCA.

The *Artizano*, a very good paper, serves as the organ of an artizan society. This paper welcomed my arrival and defended me to the last with marked ability and firmness, sustaining my right to preach, and the right of the people to listen; especially to study the Scriptures.—As you will see leading members of that society exposed their lives to defend me from violence.

The *Catholic Workman*, is the organ of the clergy. This paper lamented my arrival, and resorted to every possible exped-

ient to induce the people to persecute me to take my life, or force me to relinquish my undertaking. It finally endeavoured, but without avail, to excite the authorities to seize and punish me for breaking the laws.

RELIGIOUS TOLERATION A FACT IN TALCA.

On Thursday, January 9th, at 2 P. M., I found myself lodged comfortably in a native hotel, overlooking the plaza. With neither acquaintances nor letters, I soon introduced myself to three of the writers of the *Artizano*, and was cordially received. Before long, it was generally known that a Protestant minister was in town with his books, and that he intended to spread still further his pestilential doctrines by preaching. Not expecting many, I let it quietly be known that I would preach in my room at the hotel, at 2 P. M. on Sunday. Being told, however, that many wished to attend, I rented a room late on Saturday night, and had over 150 notices circulated. When just about to retire, I was informed that the owner of the house would not let me have the room. Subsequently I learned that the priest had threatened to excommunicate him if he allowed me to preach in his house. Sunday morning I gave notice that I would not preach, but when the hour arrived, about 200 were sent away from the house where I had designed to preach. So many soon gathered around my room at the hotel, that I was reluctant to disappoint them, and finally said, "Come in!" At least 75 crowded in and listened attentively to a discourse on the Divinity of Christ. After the meeting, I conversed two hours, and many remained to listen. One said, "What have you come here for?" I replied, "I have come to promote the study of God's word, and to assist those who may be induced to search the Scriptures." I regard this first meeting as a success, since the clerical party were not able to prevent the preaching, and those who came with bad motives did not attempt to break up the meeting.

Of the meeting, the *Catholic Workman* said: "Not finding a house, the Protestant minister held forth in his room to a lot of boys, who came to laugh at him and to

steal his books. He threatened to shake the dust from his feet and leave if they did not listen to him." In the houses, rooms, and streets, all the conversation is upon this *gringo* heretic. It is said that yesterday, passing by the market, the fruit women shouted at him, making the sign of the cross. Passing by St. Johns St. we overheard some men talking about what ought to be done with the heretic. All were agreed that he should not be allowed to leave Talca. About the means to be employed they were divided; some said, 'Let us cut his throat and throw him into the river;' but others, more charitable (?) said, 'No! let us not stain our hands with human blood; let us be more Christian, give him poison.' To this they were all agreed. This explains the circumstance that our priest has been obliged to restrain some in their *plans*."

The tone of the *Artezan* was very different. Here is an extract:

"Many persons who had extravagant ideas about Protestantism, and who expected to hear heresies, blasphemies and imprecations, were entirely disappointed; as he spoke to them of Christ. Those who went prejudiced against the *antichrist* and *impious* Mr. Gilbert, found themselves before a man like other persons, who neither eats people, nor hates any one; although he is made the target for gross insults. The arrival of a Protestant minister among us, will show the measure of our religious toleration and define the limits of our culture and civilization."

INSULTED BY A CROWD OF BOYS. Monday at noon, an American who came out to this country with Dr. Trumbull, years ago, called to warn me not to go out alone in the evening, as some were determined to do me injury. At dusk I went to the post office, a quarter of a mile from the hotel; on my way, I was followed by nearly a hundred boys, occasionally throwing a stone and shouting, "the devil with horns." I felt uncomfortable, but was relieved somewhat by meeting a friendly artizan, who went with me to the hotel. The next night a friendly officer of the army invited me to walk out with him, while a young man who

accompanied us was on the lookout to protect me against the assaults of the boys. The day before this occurrence related of the boys, a priest, by the name of Vergera, in St. John's church, cursed those who would defend me, and commended the conduct of those who would persecute the devil's agent. It is a remarkable fact, that all the attempts at persecution resulted in our increased favor with the people.

Through the press insults, falsehoods, threats, were read to effect their object. From the pulpit all were condemned who should attend my preaching. The most effective means used against our work was the confessional. But the Lord overruled their efforts for good, and encouraged us to stand.

THE SECOND SUNDAY. The occurrences of this night were the most exciting and important. The police, believing it to be their duty to defend me in the exercise of my rights, and also fearful that trouble might arise, had determined to send a force to the meeting, even before I requested it. The hour arrived, and on reaching the street from my chamber I found a crowd waiting, which made me, yes I own it, a little afraid; at that moment, two fellows that I had driven from my room the day before, offered to go with me; of course the offer was declined. With two or three friends I went to the place appointed. The mob followed but did not attempt violence. As we reached the house, they were met with a company of the artizan class, with stones in hand to beat them back if necessary. I found the room packed with about 300 persons. As there was no platform, I stood upon the window-sill and gave them a bird's eye view of Protestantism. It was evident that a considerable number had come to make disturbance, but there were too many odds against them; even the foreigners, in agreement with the police, were armed and would have aided the authorities if necessary. The Chief of the police was present and put one or two disturbers out of doors; also the second police officer and two of the men were in the room, and two mounted policemen outside. After services, the officer accom-

panied me to the hotel; with some difficulty the people were kept in check until just as we began to go up the stairs, a stone, which now keeps my paper down, was thrown with great force, and just escaping me took off the officer's cap, grazing his head.

Another night the same throwing of stones occurred, but being protected by a kind Providence, and defended by fearless artizans, I received no harm. The people rejoiced at the triumph of law and right; but the clergy, through the press, blamed the authorities that they did not send me to prison; and the artizans, that they defended me from the violence of the rabble. To apprehend the real moral triumph of that Sabbath night, you must bear in mind that although the congress of 1865 legally established religious toleration, the law had not been tested practically. We had, indeed, preached nearly a year in Spanish at Santiago, but the work had grown silently and was sustained by a strong public sentiment. But our work in Talca, an inland and bigoted city, was sudden, undisguised and public; and the clergy made a determined stand against the Protestant propaganda. They maintained to the last that people had no right to examine the Scriptures, and that the authorities should prevent a Protestant minister from preaching. These two points were successfully assailed by the *Artezano*, and intelligent people looked on and smiled to see the clergy overthrown.

The *Artezano* of Jan. 17th contains the following: "One of these nights a desperate fellow said that he had prepared a knife to cut the throat of the *antichrist* who came to conquer souls for hell. Others report that Mr. Gilbert is buying souls at the rate of ten dollars a piece, and that some have already sold their souls to him at that price."

A number of persons did come to my room and offered to deny their faith and follow our religion. Some expected \$300, others \$10 a month, and some hoped to receive \$25. In every case I told them that it was a great sin to deny their religion without evidence that it was false,

and an enormous sin to accept another religion without knowing what it taught. I compared their conduct to that of Judas, and told them that they ought to repent and ask God's forgiveness. I urged them to read the Bible and establish their faith upon that; and said that I should be happy to see them in my room or at the public meetings, and would aid them in studying the Bible. Some of them were seen afterwards at the meetings.

On the third Sabbath I was disappointed about house again, and at night a company of eighteen, with clubs and stones, sought me in various places with bad intentions. They were afterwards so ridiculed that it was not repeated.

The three subsequent Sabbaths I preached twice, at 9 A. M. and 3 P. M., without the least attempt at disorder. The audience numbered from 40 to 50. Some young men would like to have attended whose parents did not allow them to.

Many of the influential men desire to have a Protestant church established in Talca, to act as a check upon the undue and dangerous power of the clergy. The men hate the confessional, and would like to see Protestantism have a fair trial. Although they do not wish to join our movement, still they believe that the country will gain by its introduction.

Bro. Sayre and Mr. Larraeheda are in Talca, to remain a month. Mr. L. is blind, but an intelligent native Christian.—The brethren wish to have me reside in Talca.

Causes which have favored this important movement in Talca.—Mr. Wetherby's visit there with his books, as well as our books which we sent to the *Artezano* Society, have had an influence. The corruption of the clergy has created a desire for Protestant ministers, who may set a better example.—The enlightened press of the country had prepared somewhat the way. The *Artezano* has exerted a powerful influence. The clergy are now turning their batteries principally against this little periodical. My visit also had its effects. There is most evident in all these things the hand of Providence and the moving of the Holy Spirit. I feel that

we have great reason to thank the Lord and take courage. As the result of my visit to Talca, we have decided to take up this city as one of our stations. Soon we three hope to occupy, as best we can, Santiago, Valparaiso, and Talca, as cities in which to preach the Gospel in Spanish.

We feel that the recent events in Talca practically settle the point that we may carry forward our work to any and every city in Chili, for it is thought that Talca is the most fanatical place in the country.— Since my arrival in Talca, the papers of that city have been full of religious articles concerning our work.

[We append to Mr. Gilbert's account three extracts from the "*Artezano*"—two of them translated by our friend, Rev. Mr. Riley, the third taken from an English paper of Valparaiso. We trust they will all be read.]

"On the night of the 22d of January last we were present at the doctrinal discourse of Mr. Gilbert, while officiating at Mr. Basoalto's in *Calle de la Cruz*. On arriving we learned that the distribution had been suspended by reason of the disorder, shouts and hisses of the fanatical mob. The people were retiring, as also the boys and mob who despaired of carrying out their designs and securing the perquisite offered them by their masters. It is needless to add that on meeting us they dogged our steps, making us the blank of their obscene mockery and insults; for we were of the number of those whom they were to persecute and stone. ***

Arriving at the house, Mr. Gilbert was advised by several respectable gentlemen present to preach in one of the more retired apartments, which would be unaccessible from the street. He did so before an audience of from 70 to 80 persons. But hardly had the dissident minister opened his lips, when a shower of stones was heard to crash against the doors and windows on the street side, on the roof, and in the yard adjoining the house.

The window panes were shattered into atoms, and every discharge from those *bravos* was followed by deafening shouts and cheers which rent the air. Mr. Gilbert went on quietly, finished his discourse, prayed God with the conscience of a just man, and then tried to get away.

But how was he to do it? The stones continued to rebound on the roof and in the yard—the street was blocked by a multitude who shrieked and pushed against the

door, waiting for the *heretic* and *evil one*, as they called him, who was within. Mr. Gilbert hesitated a moment, looked around him and saw not one friendly face that could inspire him with confidence; he then inquired for us, the members of the Society of Artisans, whereupon we hastened to escort him and shield his person with ours.

This, however, did not suffice to quiet the turbulence of the mob, who all along the way of three blocks and a half kept throwing stones at him and the friends who shielded him. In this manner we reached Mr. Gilbert's hotel. When we stopped at the entrance through which he had to descend in order to get to his floor, the crowd became excited, swayed, and vented anew their ire against the *heretic*. While going up the steps, two enormous missiles were flung at him with extraordinary force, but which fortunately missed him. The concussion produced by the stones on falling on the steps, filled with dismay those of us who were at the foot of it and about to ascend.

Here the people of the hotel came to the scene, and succeeded in restraining the fury of the ragged and unwashed mob who wanted to *kill the devil*, as they said. Shortly after the assistance of the police was secured, who dispersed the groups of drunken people, and order was re-established.

Now, we ask, who saw in Mr. Gilbert the slightest indication even of ill humor throughout this outrageous assault upon his person? Who heard him proffer a reproach or murmur against his gratuitous and blood-thirsty enemies? He did not even allude to this want of civilization, or in other words, this species of barbarism and savageness of our people. ***

[The 2d extract is a communication to the *Artezano*, signed: "One who was present."]

"The Rev. Mr. Gilbert was, on Sunday night, the victim of more outrageous insults aimed at him by that corrupt class who inhabit the suburbs of our city. Instigated and paid by the vampires of the people, they invade the town in squads, with the intent of creating disorder, and stoning this virtuous and worthy gentleman.

By the way, Why did these manifestations against Mr. Gilbert fail so completely? What has happened? Why among the mob, only boys and tottering lazzaroni were to be seen, and not a single artisan or workman? Ah! it is because this class is already aroused, and is not to be imposed upon to-day as formerly, much less by those who have all their lives consumed the fruits of their labors. Criminals and

highwaymen, who for money would commit any outrage, were there, who had the cowardice to insult a countryman of ours only because he visits us with the Bible, that Book of God, in his hands; because he preaches the Gospel of Jesus, the love of our fellowmen, and true charity! Because he comes to strengthen the people, and to show them that Jesus was poor, a carpenter by trade, and a democrat above all others; that he never exacted pay for baptisms, unctions, marriages, burials, bulls, oils and orisons; because he comes to preach the duties of the true minister of Christ, who should strive to imitate him in his spotless life, who should aspire to no riches, who should love the people, and teach, aid and protect them and make them one with himself.

"This is the reason why the working-class gather around him, and on that shameful Sunday night led him through the mob to his hotel.

"Honor to the artisan, that disinherited child of fortune, but wealthy in virtues and generosity, who proudly raises his head to-day and demands an account of those impostors interested in speculating upon his ignorance."

[The last extract, will, we think, richly repay perusal.]

"It is necessary to undeceive ourselves. However great the effort to prevent people from getting into the car of progress to which the epoch invites, it is now impossible, and the clergy should comprehend this. The moment has arrived in which they should leave the poor people in peace to work for themselves, and not to sustain the pomp, ostentation, and pride of the lying ministers of Christ. * * *

"The moment has arrived for studying the vices with which our holy religion is afflicted, reduced to the vile and miserable interest of money, by the light of Protestantism.

"This is the time to compare the honorable conduct, and the exemplary life of the Protestant minister with that of many of our priests who ascend the pulpit to speak to us of morals and virtues which they are far from practising. * * * If the clergy had proceeded in a different manner, they would not have been seen to-day undertaking a ridiculous work—robes tucked up, guiding a cohort of ignorant *beatas* with crinolines ahead, running through the street of the city, counseling, admonishing, and setting on the low people to hate and abhor the Protestant clergyman; to make war against him without quarter, that he is the

devil, and ought to be made to bear the cross, and be cruelly hostilized, and a thousand other foolish things.

"The honorable artisans of our town have manifested in these circumstances the prudence we expected from their honorable antecedents. * * * Without pretending to abjure their faith, they have listened to the Biblical sermons of Mr. Gilbert, and their tolerance and moderation have given an idea of the beautiful field of civilization which by hand-to-hand engagement they have won with no other aid, than their own energy and perseverance.

"We have taken particular pains to observe that no one who bears the honorable title of artisan, has been mixed up with the base rabble who have sometimes tried to ridicule Mr. Gilbert.

"The public mind seems to be calm. The boys, nearly all, have seen a Protestant minister. It is to be hoped that the opposition have made their most extraordinary effort, and that in the future, the hindrances will only be such as naturally must be expected. They will doubtless be powerful, subtle and persistent."

"We are of opinion, that on the whole, the conduct of the authorities and the people of Talca has been highly creditable, and reflects honor not only upon them, but upon the country in general. To be able to judge properly of the honor we claim for them, it is necessary to take into consideration several very important facts. Talca, it must be remembered, is an inland town, far removed from the principal seats of progress in the country, and as a natural consequence, the inhabitants are, with few exceptions, totally unacquainted with the liberal tendencies of the age. Yet, they have listened with calmness and decorum to what they have been taught from childhood, to consider as heresy of the worst kind, which is to us a striking proof, that although they have not welcomed with open arms a Protestant minister among them, they have shown by their acts, that they are not proof against the project of tolerance in matters of religious faith."

THE SUTTEE, (widow burning,) is now prohibited in India, but recently the widow of a mahajun attempted to carry out this horrid practice of self-immolation, and she was only prevented from carrying out her purpose by main force, a guard having been placed over her house for four days; she refused to suckle her child, or to take any food, declaring that she would starve herself to death, but her resolution failed her, and she eventually relinquished her mad design.

MISSIONARY INTELLIGENCE OF OTHER SOCIETIES.

[ENGLISH WESLEYANS.]

Rev. John Scott writes from Ceylon :—
 "There has been a falling off in some of our village congregations, since the new Registration Ordinance came into operation on the 1st of March last. The measure however, is a sound one, and will, I doubt not, eventually tend to the best interests of Christianity, as well as of the people at large. Formerly, the only certain legal evidence of marriages and births was the entries in the registers of marriages and baptisms kept by Christian ministers. This led many, who were at heart Buddhists, to assume a profession of Christianity, in order to obtain the worldly benefits thus arising from religious ordinances. A great blow was struck at the spread of hypocrisy by the controversy which arose some five years ago. Now that legal provision has been made for civil marriages and the registration of births, we may fairly hope that those who attend our ministrations will do so from conviction, or at least from a spirit of sincere inquiry."

From continental India, Rev. George Fryar sends a general view of the present aspects of his work :

"There was a time when a missionary could not meet certain classes of the people here without unmistakable appearances of 'What have we to do with thee?' and 'oppositions of science, falsely so called.' But now they receive us into their houses, and come to ours, offer us food, subscribe to our schools, ask our advice, and evidently regard us as 'the friends of all—the enemies of none.' The pity is we should ever have been considered as kidnappers. If the converts could have been made to stay on the station, instead of going to Madras,—to brave the storm of persecution, and return good for evil, instead of beating a hasty and permanent retreat—then might more good have been done by the 'little leaven.' It is a hopeful sign that old prejudices are giving place to a friendly spirit.

Large numbers of natives are forsaking the idols of their forefathers. Our neighbors of the new village of Nagei have done so ; and among them are rich men, representatives of rich families, who, till recently, were supporters, trustees, &c. of Satan's seats—the temples.

From China, the Rev. David Hill sends some account of his station, Wuchang, a city "some six hundred miles up the Yangtze, the largest river in the eastern hemisphere, and in the very heart of the Chinese

Empire." Among the public buildings, he mentions "the Literary Examination Hall, where, a few months ago, the triennial examination for the M. A. degree was held, when upwards of ten thousand candidates assembled from all parts of the empire to compete for an honor which, according to law, only sixty-eight of them can attain."

"Then the yamuns of the various Mandarins would perhaps most attract attention. The Vice-Governor's, the Treasurer's, and the Literary Chancellor's being most prominent ; while amidst the mass of white-washed houses and shops Buddhist or Tanist temples may here and there be seen. We might perhaps also be able to point out in the distance the neat little chapel of the London Mission, and the more extensive premises of the Roman Catholics ; and, stretching far away outside the city, the mighty Yangtze rolls eastward to the sea.

Turning now to the south, we note, not far away, a roof of shining porcelain, which, we are told, is the temple of Confucius—a temple now but rarely visited—then a large lake ; and, near it, a large temple to the god of literature ; and, a little further, the Governor General's yamun. On the left, the Emperor's temple is easily distinguished by its walls of imperial red ; and not far away is the military parade ground, where the 'braves' from the adjoining camp go through their daily drill. Nearer the busy parts of the town is a powder manufactory ; and here we stay, for this is the scene of the late catastrophe.

The origin of the explosion is wrapped in uncertainty. The report which perhaps gains most credence is, that one of the overseers, after smoking opium, had carelessly placed the paper or the pipe, still unextinguished, in his sleeve, and forthwith gone to sift the powder, which, of course, immediately ignited, when in a moment the manufactory was no more, and two hundred souls were hurried into eternity. Such is the sad story of the Wuchang disaster."

CHURCH OF ENGLAND'S MISSIONS IN AFRICA.

The Rev. G. Nicol, of the Sierra Leone Mission, gives an account of the death of a native Christian woman rescued from slavery forty years ago by British cruisers. He says :

In October last there were unmistakable signs that the earthly tabernacle would soon be dissolved. She was missed in the church, being laid by with severe pains and general debility. I visited her,

and felt in my own mind that with her it was only a question of weeks, perhaps days; that soon her spirit would be removed into the presence of the Lord. It was now that Jesus was glorified in his servant. Reduced to a mere skeleton, there she lay on a mat, near the ashes the picture of a dying saint. Her sick chamber became the scene of great encouragement. She said to me, on one occasion, "Heaven, Sir, is not far; heaven live here," pointing to the palm of her hand: "I want to go to rest." Then she began to repeat, although she could not read a letter of the alphabet (and this, by the way, shows how the memories, as well as, I trust, the hearts of our people are well stored with Bible knowledge,) that beautiful text, "Come unto me, all ye that labor," etc., etc., to "heavy laden." She repeated, "Me, Hagar John, have rest. Glory be to God." All who were present, with myself, burst into tears. But she turned round and said to me, "Master, my son, why do you cry?" I replied, "We all envy you: we would rather say, like Paul, 'To be with Christ is far better.'" "No, no," she said, "my son, my master; you have work to do: I am going home: mind your work. See Jesus near you" (pointing to the feet;) "hold on; patience: with-

out patience no man can see the kingdom of heaven." After a short pause, I replied in her own words, "Heaven, it is true, is not far; it is quite near." She turned round and said, with a feeling I shall not soon forget, "Master, it be far, far from the wicked; but near, very near to the righteous," pointing to her palm again. On another occasion, when I visited her, I read those beautiful words of our Saviour, "Let not your heart be troubled." As soon as I began she took it up, and repeated in broken bits (if I may so speak) the first verse and part of the second, then the latter part of the third, exactly like one who never learnt to read, but who could repeat bits of Scripture by rote. When she got to the end of the third verse, she said, with a consciousness of being perfectly correct, 'That in 14th of St. John, 1st verse, not so?' I replied in the affirmative. She said, 'Jesus prepares fire, fine room for poor Hagar, and fine, fine clothes: no trouble, no pain, no crying, no sin, for ever and ever. Amen.' After this noble testimony to the value of Christ's Gospel she spoke but very little. She rather wished not to be disturbed, being in constant communion with God. Thus after a few days of suffering, she fell asleep (for it was falling asleep) in Jesus.

MISCELLANEOUS.

. OUR NEW SECRETARY.—We take great pleasure in announcing that the REV. J. GLENTWORTH BUTLER, D. D., of Philadelphia, has entered upon the duties of his office as a Corresponding Secretary of the American & Foreign Christian Union, to which he was recently elected by the unanimous and cordial vote of the Board of Directors. Dr. Butler has been for years a laboring and successful pastor in the city of Philadelphia, during which time he has been intimately associated with the benevolent operations of the Church, and with the practical management of some of its most important interests. He brings to our service a ripe experience, both as a Christian minister and as a man of business, his best intellectual strength, and an intelligent and earnest love for our work. We are happy to welcome him to his post, and to commend him, and his new sphere of service, to our many friends.

Having both our Secretaryships so well and ably filled, we anticipate for our Society a yet larger measure of success, and solicit for it the generous co-operation of all who know our work, or to whom its claims may be introduced.

A DIRECTOR.

We shall be much obliged to our friends who will send us copies of the "Christian World" from April to November, 1865. Address 27 Bible House, N. Y.

MORE CONFERENCE ENDORSEMENTS.—The subject of co-operation with our Union has now (April 15) been presented to eleven Annual Conferences of the M. E. Church, viz: the Baltimore, East Baltimore, Philadelphia, Newark, New England, Providence, New Hampshire, New-York, N. Y. East, Wyoming and Troy Conferences; in all of which, with a single exception, it has received a most hearty endorsement. The Committee of the Philadelphia Conference brought in a favorable report, but instead of acting upon it, it was referred to the General Conference; so that no adverse action has in any case been had.—These eleven Conferences number over nineteen hundred preachers; and yet, so far as has been noticed, but one hand has been raised among them all against the proposed union! Several hundreds of these ministers have subscribed for our Magazine, and every thing indicates that the character and work of our Society needs only to be understood by the ministry of the M. E. Church to receive their hearty approval and coöperation.

BROWNSVILLE, TEXAS, March 19, '68.

REV. J. SCUDDER—Dear Bro: Permit me, through your periodical, to acknowledge the receipt of \$183 88, contributed for the repair of the Seminary building in this place by Mr. Wm. E. Dodge and wife, ladies of Pitston, W. H. Cooley, E. Woolsey, and Pres. Church, Wolcottville. This enables me to nearly pay what has been expended in getting the building repaired so that we can occupy it.

The school is again fully organized, and in a prosperous condition. As we have no church building, we occupy the school-room for all our religious services.

May God's blessing rest on all those who have aided us by their prayers and means to have a place where a school may be held with an open Bible, and a place for religious services, though it may not be so convenient, is the prayer of your co-laborer in the love and service of Jesus, A. J. PARK.

P. S. I hope God may put it into the hearts of some of his children to aid us with means to rebuild a church in this most needy field. We have been making very

strong efforts to raise all that we can, and hope that we may raise half enough. As we think we may be able to rebuild with about \$3,000 (gold), I hope we may have the needed assistance, and speedily, for the cause of Christ demands it. A. S. P.

MACCLESFIELD, March 24th, 1868.

Secretaries of the Am. and Eur. Christian Union.

MY DEAR BRETHREN: It has become my mournful duty to inform you of the death of our invaluable Swedish evangelist, Mr. Carl Olof Rosenius. Hedied in great pain, on the 24th February, having just completed his 51st year.

A greater loss could not have been sustained by the Spiritual work of God in Sweden, by the removal of any other man, but his work was done, and the Master said, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

For myself, I feel bereaved of my Jonathan, for though I was a Methodist, and he continued a Lutheran, we loved each other purely and ardently, and we co-operated in the work of God with perfect heartiness.

I refrain from further remarks here, having translated from the Stockholm Watchman a notice of Rosenius, and forwarded the MS. to the Editor of "Evangelical Christendom." I expect my paper will appear in the April number; and as the periodical is the organ of the Evangelical Alliance, you can have no difficulty in seeing it.

Praying that whilst God buries his workmen, he may still carry on his work, I remain, dear brethren,

Yours in Christian love, GEO. SCOTT.

[When we receive the "Evangelical Christendom," we shall hope to give to our readers the article referred to by Mr. Scott.]

To the Christian Public.

A CAUTION.—Some years ago the Rev. Dr. Baird gave to one Anthony Cereghino, an Italian gardener, now residing in Philadelphia, a certificate of his confidence in him, or recommendation to the Christian Public. Upon the strength of this paper, and probably others like it, Cereghino has, for a number of years, been raising money among the churches, professedly for a brother in Italy.

Dr. Baird subsequently told him that he must cease using that paper. Cereghino promised to do so provided the American and Foreign Christian Union, of which Dr. Baird was secretary, would aid his brother.

The Society sent a committee to confer with that brother, and to settle upon a sum which he should annually receive; and the amount agreed upon, it is believed, has been paid him in good faith ever since.

And yet, Cereghino continues to raise money, of which only a very small part reaches Italy. Hence, pastors of churches and the public generally are cautioned against entrusting money to the said Antonio Cereghino, if they desire to have it reach its destination and accomplish the benevolent end they have in view. We append the action of the "Society of Italian Union and Brotherhood."

PHILADELPHIA, March 24th, 1868.

At a special meeting held the 23d of this month, it was unanimously resolved to publish in several newspapers the following:

"The public is hereby caution'd against trusting any money in behalf of Italians, to Antonio Cereghino, to his pretended cousin or colleagues, as the money fails to reach its destiny."

(Signed.) G——. P——. Sec., 746 S. 4th St., Philadelphia.

REV. MR. BISSELL, of the Mahratta Mission, gives such instances as these of the liberality of native converts in sustaining the work: At an anniversary meeting a native pastor gave twenty-six rupees, more than a month's salary. Another pastor said: "Last year I met with a loss—sixty-five rupees were stolen from me; I never recovered them. But this year God has kept me and mine, and I will give the sum which I lost last." A lad in school had won a scholarship prize of twelve rupees; he brought not the half of it—which would have been a generous gift—but the whole as a contribution to the Lord's treasury. Manifestly the Gospel is a real power there.

THE MEDICAL MISSIONARY SOCIETY OF Edinburgh is engaged in training and sending out physicians as foreign missionaries. Two clergymen from India have lately returned to Edinburgh, and are pursuing a

course of medical study, so impressed have they become with the conviction that as surgeons they will have much better opportunities of spreading Gospel truth among the heathen.

"THE SERVICE OF THE TEMPLE, at Madura, is performed by 736 persons, of whom 250 are Brahmins, and forty are dancing women. The temple possesses an annual income of 223,500 rupees; the annual expense of its worship is 51,500 rupees; a single festival attracts, sometimes, not less than 100,000 people. At one of these, the marriage ceremonies of the god and goddess are performed with much pomp. At another, the idols, covered with diamonds, rubies and other precious stones, are carried on elephants, amid the shouts of the people, with noisy music and dancing, and the glare of torch lights, to a tank about two miles from the temple, where they take a sail, while illuminations and fireworks give an air of enchantment to the whole scene. At still another festival, the images are drawn around the principal streets of the city on a huge car, under a canopy of rich colored cloths, and resplendent with gold and silver. The gorgeous splendor of the car, the shouts of those who draw it, and the obscene songs, sung in praise of the gods, fascinate the people, and bind them strongly to their ancient worship."

A CONVERT FROM ROME.—At the French Protestant church, corner of Seventh and Spruce-streets, Philadelphia, there was a very interesting meeting lately. A young man who had been a Roman Catholic made a profession of faith in this church. He said that, after a long study in the Bible, under the care of the Rev. H. Mauny, he was convinced, by the grace of God, that the true way for any man was to follow Christ, and consequently that he came before the congregation to ask to be admitted as a member of the Eglise de Christ. Thanking God for his calling to the true faith, he gave also some explanation of the errors of Rome, and concluded by saying that, with the help of God, he would be a faithful servant of the church. May this one convert a thousand!

ANNIVERSARY.

THE Anniversary Exercises of the American and Foreign Christian Union will be held in Steinway Hall, on Thursday Evening, May 14th. Rev. Dr. Joseph Duryee, of Brooklyn, Rev. Dr. Taylor, of Toronto, Canada, Rev. Dr. Pelatte, of France, and Rev. Dr. Lachlin Taylor have promised to speak for us.

Our Annual Sermon will be preached on Sabbath Evening, May 18th, by Rev. Dr. Hare, of the M. E. Church. With such speakers may we not expect a large and interested audience?

We are happy to state that all the benevolent Societies are endeavoring to give new life to the May meetings.

NOTICES.

THE CHRISTIAN AT WORK.—The title gives a good idea of the object of this new sheet. "It assumes that there is no place for drones in God's household"—that every Christian, no matter what his denomination, has a work to do for his Saviour. It will strive to aid Sunday-school teachers and scholars, young men in Christian Associations, workers in the Temperance cause, persons employed in City Missions—in fact, it will be a word and work for all earnest Christians. Will not such a paper be a help to one who desires to do his duty? The Editor, the Rev. Dr. J. B. Waterbury, has long been known and loved in the Church, and brings to the work the experience derived from many years labor in his Master's vineyard. We quote the following:—

"Those who projected this paper have consecrated it to the single purpose of doing good.—Outside of its publishing expenses—which will be managed with strict economy—no one can make it a source of pecuniary gain. So soon as it becomes self-sustaining, its size and price will be regulated by its actual cost.

Realizing that time is short, we desire to make it at once a power. We want to put it free of charge into the hands of every Christian Pastor and Sabbath-school Superintendent, every Theological Student, and to all Christian Associations and Societies throughout our country.

By this we expect not only to accomplish immediate results, but reach a large circulation in the future. This will cost several thousand dollars, and in appealing to the Christian public for aid, we make it in the name of our common Master, and for the glory of His cause. For every \$100 donated we will send till January, 1869, 300 copies of our paper to Pastors, Superintendents, &c. or send them direct to the donor, as he may wish, and so in proportion for larger or smaller sums.

All business communications should be addressed to H. W. ADAMS, 26 Bible House, N. Y. Drafts or checks should be made payable to the order of Richard Amerman, Treas. Single subscription, 50 cents a year. Contributions to its columns should be addressed to J. B. WATERBURY, D.D., No. 26 Bible House, N. Y.

THE NOVELTY MICROSCOPE.—This pretty little instrument, with which we are much pleased, was sent us the other day. It is adapted permanently to a great variety of purposes: to examining, in focus, closely confined living insects, feet up or down; also, engravings, seeds, flowers, minerals, cloth (with apparatus for counting the threads to the quarter-inch), provisions, drugs, wool, the skin, etc. Power 10 diameters, or 100 times. Can be carried in the pocket.—Mailed for \$2 15. Wholesale terms liberal. Address JOHN HALL, Bergen, Hudson co., N. J.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, DURING THE MONTH OF MARCH, 1868.

MAINE.

Washington. Calvin Starrett, to make
Sam'l W. Pearson & M. 30 00

NEW HAMPSHIRE.

New Boston. Mrs. Mary Dodge 10 00
Temple. Warren Keyes \$5, Nathan
Wheeler \$5 10 00
20 00

VERMONT.

St. Johnsbury. North Cong'l Church
per F. Fairbanks 18 64

E. Hardwick. Miss A. Stevens 1 00
19 64

MASSACHUSETTS.

Springfield. L. Warriner 5 00
Williamstown. Prof John Tatlock 2 00
Springfield. Olivet Church, which
makes Mrs. F. D. Hubbard a
L M 25 95
" South Church 39 25
So. Hadley Falls. 1st Church, H. W.
Taylor L M 65 00
Chicopee. First Church 22 00

Monson. Cong'l Church, Rev. C. B. Sumner L. M.	37 00
Chilcopee. 3d Cong'l Church, Mrs. Susan Drake L. M.	31 10
Lee. Cong'l Church	80 00
Sharon. Cong'l Church and Soc'y	16 16
Forboro. " " "	30 42
Clinton. " " "	51 42
Roxbury. Elliot Church and Cong.	163 07
E. Medway. Cong Ch and Soc. Mrs. A. A. Harding, L. M.	30 75
Groton. Union Orthodox Cong'l Ch. and Society	25 81
Leominster. Cong Church and Soc.	
Capt L. Wood L. M.	32 50
Boston. Miss L. Thompson	20 00
" Park St. Church and Cong'n.	276 88
" Mount Vernon Ch. and Cong'n in part, of which \$50 for L. M. of Mrs. Freeman Allen	691 69
" Essex St. Church and Cong in part.	436 50
" Mrs. S. Ames	10 00
Littleton. Cong. Church	7 25
West Roxbury. E. C. Millett	3 00
	2,092 74

RHODE ISLAND.

Bristol. Cong Church and Soc'y, of which \$30 to make Mrs. Robert Rogers a L. M.	43 53
Providence. Through S. P. F.	35 00
	78 53

CONNECTICUT.

Stamford. 1st Pres. Ch. by Wells R. Rich, Treasurer	115 15
" George Elder	10 00
Greenwich. Jonas Mead	1 00
" 2nd Cong. Church, per L. P. Hubbard	96 58
Farmington. 1st Cong. Church, Wm. Gay, Treasurer, to make H. D. Hawley L. M.	50 00
" Harriet Thompson to make Julius Gay a L. M.	30 00
Soufield. 1st Cong Church and Soc'y, Rev. W. Barton	15 00
Hartford. L. C. Kitch	5 00
" Park Church	70 35
Watertown. Cong. Church, \$30 of which by Eil Curtis to make himself a L. M. the remainder for L. M. of Dea. A. P. Baldwin	70 58
Wilton. Cong. Ch. \$3 completes Dea Charles Marvin's L. M., the remainder makes Dea. B. Gilbert L. M.	33 45
Torrington. Miss Phebe Beach	5 00
Canton Centre. Cong. Church, Rev. C. N. Lyman L. M.	30 02
Southington. Cong. Ch. and Soc'y	23 50
Stratford. Col. G. Loomis U. S. A.	5 00
	560 63

NEW YORK.

N. Y. City. Spring St. Pres. Church, J. Endicott, Tr., Matthias Clark and Ju's E. Hadden L. M.'s	76 00
" Woman's Union Miss'y Soc'y for Colportage in Mexico under Miss Rankin	100 00
" Do. for Education in Miss Rankin's School, (Gold)	30 00
" A Friend in the Collegiate Ch. through Dr. De Witt	5 00
" 7th Pres Church, J. H. White, Tr.	40 00
" 2d St. M. E. Ch. Cornelius Waldron L. M.	47 75
" Jane St. M. E. Ch., Rev. T. M. Curry L. M.	30 00
" 6th St. Bapt' Ch., Rev. Mr. Angel, part L. M.	22 50
" 8th Avenue U. Ref'd Ch., Rev. Isaac S. Hartley L. M.	34 25
" Lexington Av. M. E. Ch.	17 10
" Collections, Donations, etc. in the Am. Chapel in Paris, France	29,996 50
" Collections, Donations, etc., in Florence, Italy	337 61

" Collections, Donations, etc., in South America	7,575 95
" Collections, Donations, etc., in Milan, Italy	2,970 00
N. Y. City. W. N. Seymour L. M.	30 00
" W. E. Dodge, Jr., to constitute his son, Morris Jesup Dodge L. D.	100 00
" F. Sturges	10 00
" Mrs. Cornelia P. Turnbull to constitute Katherine E. Turnbull a L. M.	50 00
" Morris K. Jessup, to constitute Morris Jesup Bissell a L. D.	100 00
" W. S. Gilman, to constitute Rev. T. O. Murray, D. D., a L. D.	100 00
" John D. Clute L. M.	30 00
" Mrs. A. C. Brown, for Miss Rankin's Work	25 00
Brooklyn. Johnson St. M. E. Ch., Mrs. Rev. J. E. Searle L. M.	49 24
Oswego. Miss L. M. Colden	5 00
Cazenovia. Nina V. R. Vail, (\$5 for Tracts, Is it Honest)	10 00
Brooklyn. Walter M. Alkman, to constitute Wm. P. Cook L. M.	30 00
Binghamton. Bapt. Ch., Mrs. L. B. Keyser L. M.	40 00
Rochester. A Champion for Italy	600 00
Peekskill. Union Meeting \$34, Albert Wells, \$10, Wm. Nelson \$10, Mrs. M. C. Hussey \$10, Jas. L. Paulding \$5, C. McCutchan \$3.	72 00
Lansburg. Pres. Church	141 00
" J. Fox for L. M.	20 00
Troy. 2d Pres. Ch., to support a Bible Reader in Mexico, E. A. Peek \$50, H. B. Rankin \$50, by E. W. Boughton \$50, Franklin Field \$25, Rev. Mr. Irvin \$10, H. Church \$10, E. W. Boughton \$10, S. E. McClure \$10, J. Lape \$5, E. B. Wallace \$5, C. W. Dusenbury \$5, W. H. Galup \$5, E. R. Collins \$5, F. A. Lape \$5, C. M. Dyer \$5, G. Willard \$5, I. K. Pine \$5, A. Williams \$5, P. B. Moore \$5, Miss Mary Hall \$5, Mrs. Dr. Teashute \$3, L. N. Smith \$3.	300 00
" Individuals \$19	14 15
" South Ch., Rev. Mr. Tallock	1 50
" Park Church	25 75
Hoosick Falls	5 00
Troy. A. Nash	75 00
Albany. Middle Ref'd Church, Dr. Elmendorf	9 39
" Third Ref'd Church	61 75
Fulton. A few friends through Mrs. Geo. Salmon, for Italy	42,077 44

NEW JERSEY.

Orange. Sabbath-school Miss'y Soc. of Brick Ch., for Child's Paper in Greece	200 00
" 1st Pres. Ch. by G. Lindley, Tr.	165 00
Hoboken. Pres. Church	45 33
Jersey City. U. P. Church in part of Rev. R. A. Hill	5 60
Deckertown. S. Cook and wife for South America	5 00
Hoboken. Sabbath-school of Pres. Ch. per E. P. Gardner	10 00
Newark. Horace Alling, to make himself L. M.	30 00
Six Miles Run. Reformed Church	38 83
Bolling Springs. Mrs. J. H. Blauvelt	2 00
	491 76

PENNSYLVANIA.

Pittsburg. 1st U. P. Church, John Herron, L. M.	30 00
" 6th U. P. Ch. bal. John McConnell L. M.	1 00
Carbondale. Pres. Church	69 10
West Chester. Union Meeting	31 79
Lititz. Messrs. Felt, Weitzel, Frocauff, Wolle \$5 each	20 00

Litiz. Sisters' Home and Pupils of	
Linden Hall.....	6 60
" Others.....	6 85
Manheim. Ref. Church, Rev. T. O.	
Stern, L. M.....	30 00
" Union Meeting, in part.....	5 10
Philadelphia. Tho's Potter \$50, E.	
P. Borden & Rob't Cornelius	
\$25 ea., H. P. Lombart, O. H.	
Grant, James S. Earl \$10 each;	
Hovey, Wilson, Bush, Karp,	
VanSyckel, Stevenson, Abbey,	
Cornelius, McMullen, Abbey,	
Junkin, Embley, West, Hall,	
Trimble, Toland, Atwood \$5 ea.;	
Others \$7.....	222 00
" Monthly concert in Spring Gar-	
den Pres. Church.....	24 65
" Sarah J. Griffith.....	2 00
Harrisburg.....	2 00

MISSOURI.

St. Louis. S. M. Edgell \$120, N. D.	
Rogers \$50, Messrs. Copp, Hall,	
Dodd, Fisk, Knight & Co., \$30	
ea.; for support of Bible woman	
in Mr. Moorehead's field.....	300 00
" Mrs. and Miss Collier to support	
a missionary in Mr. Clark's field.....	100 00
" United Pres. Church, for Italy.....	41 50
" Mrs. O. Fuller \$30, G. P. Plant \$30	
Messrs. Yeager, Brotheron,	
Roe \$25 ea.; Garnet, Drake \$20	
ea.; T. S. McCune, Mrs. A.	
Johnson \$15 ea.; Copelin, Davis,	
Whal, Downing, Mermod, Jac-	
card, Sell, Gale, Baker, Wells,	
Keith, Beardslee, Gazzam, Kel-	
logg, Hitch, Cook, Hubbell,	
Greeley, Merrell, Nickelson,	
Sumner, Comstock, Sumner,	
Whitmore, Merrell, Hamell,	
Nicholson, Mrs. Gamble, Webb,	
\$10 ea.; Stobie, Aroher, Knight,	
Clark, Larque, Scott, Campbell,	
Patterson, Stringer & Co., Wells	
Bro's, Catlin, Graham, Fuller,	
Ranson, Blossom, Goodman,	
McCarty, Morrison, Dodd, Foote,	
Whittaker, Whittlesey, Gard-	
ner, Whitmore, Conant, Lath-	
rop, Thompson, Holmes, Han-	
dy, Catlin, Field, Harlin & Co.,	
Lake, Garretson, Godfrey, Pratt,	
Jackson, Holmes, Jaccard, Pee-	
bles, Buckland, Montgomery,	
Pomery, Dunham, Bonner, Morris-	
son, Leslie, Leslie, Mrs. Murphy,	
Moore, Stickney, Bryan, Belcher,	
Gregg \$5 ea.; Bella & Mary	
Johnson \$10 in full of L M for	
Miss Mary A. Johnson.....	785 00
" For the poor, Minister's Con- vention \$29, Mayor Thomas \$25 90,	
J. W. Bawner \$10, Miss Chap-	
man \$5 50, Mrs. Collier & Hud-	
son & Miss Collier \$5 ea.; Ger-	
man friends \$6, Mrs. S. T. Glo-	
ver \$3, Mrs. W. King \$1.....	95 40
" Messrs. Neal, Parmelee, Gray,	
Bonham, Mrs. Tower \$3 ea.; D.	
T. Wright \$250, Davis, Spencer,	
Finley, Woodruff, Matthews,	
Mrs. Laffin, Filley \$2; Horton,	
Teasdale, Martin, Snow, Jacobs,	
Grendon, Jennings, Bryan, Ha-	
mill, Dickinson, Kellar, Park,	
Nelson, Walbridge, Mrs. Bar-	
clay, Tandy, Monks, Blair, Man-	
nny, Weaver, Stagg, Waters \$1	
ea.; A. Pohl \$50.....	54 00
" For Industrial Schools. Mrs.	
Ferguson \$2 75, S. O. Davis &	
Co. \$2 50, Mr. Cotting 50c., L.	
M. Steeth 2 shirts.....	5 75

ILLINOIS.

Chicago. 2d Pres. Church, for L Ms	
and L Ms.....	159 85

472 10

Springfield. Rev. A. De Mattos.....	1 00
Barry. Rueben Shipman.....	5 00

165 85

INDIANA.

Crawfordsville. Rev. Caleb Mills, for	
Mexico, and add'l for L M of his	
son.....	10 00
Green Castle. 1st Pres. Church, R.	
W. Jones L M.....	30 00
" Union Meth. Meeting, bal. for	
Rev. Jos. Tingley's L M.....	25 24
Terre Haute. 1st Cong. Ch., Rev.	
E. Frank Howe L M.....	34 94
" J. Cook & Son \$10, R. B. Condit	
\$5, A. Haney \$2, Mrs. Haney \$2	
O. J. Ripley \$1.....	20 00

120 28

OHIO.

Granville. Sabbath-school of Cong.	
Ch., for Greek, S. S. Paper.....	13 00
Walnut Hill. Mrs. Wright.....	2 00
Cincinnati. A Friend \$5, Mrs. Hun-	
tington & Aston \$1 ea.; Mr. &	
Mrs. Purlier 50c. ea. for Indus-	
trial School.....	8 00
" A Friend, 100 copies Christian	
Press, 200 Sab. Sc. Papers, Miss	
B., package religious papers;	
Young M. C. Aeon, 40 cards	
" Come to Jesus;" 2d Pres. Ch.,	
91 Sch'l papers; Bible Soc'y, 1	
Testament & Psalms; Mr. Pur-	
lier, 7 doz. Handkerchiefs; all for	
distribution.....	
Newark. Trin. Pro. Epia. Church.....	9 45
Granville. St. Luke's Prot. Epia. Ch.	
Sidney. 1st Pres. Ch. in full of L M	
for Mrs. Mary F. McCaslin.....	20 00

70 00

MICHIGAN.

Ypsilanti. Rev. C. E. Hewitt.....	1 50
Detroit. State St. Pres. Ch. in part,	
G. S. Frost, Mrs. S. P. Brady	
\$10 ea.; Dr. Stewart, Farrell,	
Farrand, Shelley, Cooper \$5 ea.;	
S. P. Duffield, I. Worcester \$2	
ea.; for L M of S. P. Duffield.....	42 00
" Scotch Pres. Church.....	11 00
" U. Pres. Ch., Hughes, Kier,	
Wallace \$1 ea.; B. Bell 50c.....	3 50
" Westminster Pres. Ch., Gen'l	
W. F. Reynolds \$10, Flanigan,	
Hinchman, Williams, Whitney	
\$5 ea.; Others 12 75; for L M	
of Rev. W. K. McLaren.....	42 75
" 2d Cong. Sab. Sch'l in full of	
L M for C. S. Cushing.....	10 00
" Lafayette St. M. E. Church.....	14 47
" Central M. E. Church, in full of	
L Ms for David Preston & John	
N. Fowler, and in part for John	
Owen.....	76 39
" Jefferson Av. Pres. Ch., Berry	
Bros. & B. Wight \$10 ea.; F.	
Whitmore, H. A. Wight, A.	
A. Dwight, E. Taylor \$5 ea.;	
R. O. Wheeler \$7, J. H. & W.	
K. Mulr, J. McMillen \$3 ea.;	
J. M. Jones \$2, Jac. Hartness &	
J. L. Whiting \$1 ea.; for L Ms	
of Eliza Taylor and R. O.	
Wheeler.....	60 00

268 61

IOWA.

Des Moines. Plymouth Cong. Ch.,	
by Stacy Johns, Tr.....	13 20
Marion. Cong. Ch., Rev. J. A. Ross.....	4 85
Lyons. Con. Ch., by T. M. Ross.....	8 00

26 05

CALIFORNIA.

Central City Colorado. Rev. W. Craw-	
ford.....	5 00
Mendocino. A Friend.....	9 00

14 00

Total, \$47,889 37

THE

CHRISTIAN WORLD.

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No. 6

NINETEENTH ANNUAL REPORT

OF THE

AMERICAN AND FOREIGN CHRISTIAN UNION.

THE past year has been one of changes and of marked progress. In our weakness God has been our strength. The early history of this Society was peculiar. All along its course the direct finger of God's providence can be traced. Its field has always been large. It has sowed beside many waters, in the United States, Canada, Hayti, Chili, Brazil, Ireland, France, Belgium, Sweden, Russia, Spain, Austria, Portugal, and Italy. At the outset, it was constrained to act through organizations on the ground. As a consequence, it had no visible results—having no missionaries of its own appointment in the Foreign Field. It was like the goodly ship of olden time, spreading its canvas over the great ocean to distribute its treasures to smaller vessels that put out from island and continent, itself leaving no track amidst the mighty waters to mark its pathway. The time came when, in order to a successful continuance, something more was demanded, when, in the providence of God, as a Society we must do our own work. America had made its mark in all parts of the heathen world. Our missionaries took no second rank in India, China, Africa, Turkey, and the Islands of the Sea. Why, then, should not men trained to civil and religious liberty in our colleges and seminaries unfurl the standard of the Cross in these parts of Europe and South America, where Papal superstition and tyranny were dominant? No lengthened argument was necessary. The measure was adopted. Messrs. Hall, Clarke and Moorehead were sent to Italy, and Messrs. Gilbert and McKim to South America. They went, not knowing what course Providence would mark out,—determined, however, to publish in some way the riches of salvation through a crucified Saviour.

SOUTH AMERICA.

In South America, Santiago and Lima were chosen as stations. Religious toleration had not been decreed in either place, and three years ago still found our brethren preaching in their own houses to a few English-speaking residents, and, to support themselves in part, teaching small schools. The Gospel was thus preached as a witness, and the Christian life of God's servants had its influence upon the community at large. Another step now seemed necessary :

The Society felt that if Papal countries were to be enlightened, it must be through the spoken tongue. In an article prepared by the Secretary on the subject, How shall we Labor for the Conversion of the World? it was shown that the plan of preaching the Gospel to the masses in their own language was the plan of the Bible for the conversion of the world. This was enforced by the considerations—that the plan accorded with common sense; that it was Christ-like in its operations; that it breathed in harmony with the general law of reformations; that it was practicable, and recommended itself by its influence on the missionary and his helpers. The example of successful missions was given, and all known objections answered. The paper was sent to our representatives in South America and Europe, and every missionary cordially endorsed the plan, and, so soon as practicable, put it into operation. Our brethren in South America at once gave up English preaching, and set themselves to a vigorous study of the vernacular. How marked God's approbation! But a year has elapsed since Mr. Gilbert preached the first sermon in the Spanish language. A congregation of seventy souls has gathered around him, a church has been organized on union principles, a subscription started, and more than \$2000 in gold already paid for ground on which to erect a church edifice. We now learn that Mr. Gilbert goes forth to organize a new enterprise, leaving the work so successfully commenced to a younger brother in the field. From Mr. Gilbert's thrilling account of his recent preaching tour to Talca, (given in the Christian World for May) we learn that, notwithstanding the violent opposition of the Papal party, his success was so great and the people interested so much, that our brethren determined to occupy it as one of our mission stations, and have requested Mr. Gilbert to abide there permanently.

REV. MR. MCKIM, of LIMA, has had a more difficult field, and yet one that he deems hopeful and promising. Peru has not kept march with her sister Republic, for by a very small majority the old Anti-toleration Law was re-enacted during the last winter.

Mr. McKim tells us that a Bible-class has been formed of thirteen members, all of them young Peruvians, who afford him much comfort, as they are pledged to stand by each other in case of difficulty. "In this great city," he writes, "there are many who love the truth as it is in Jesus too well to expect anything from the Roman See or its devoted partizans."

About eighteen months ago two missionaries were added to our force in South America. These young men, while yet in the Theological Seminary in Princeton, dedicated their lives to the work, and at once applied themselves to acquiring the Spanish language. Though strong inducements were offered to keep them at home, nothing could turn them from their chosen field. Bro. Sayre, by the Society's permission, while studying the language, supplied Dr. Trumbull's pulpit in Valparaiso during the pastor's absence from his charge. He is now ready to commence his labors among the Spanish people of that city. We regret to hear that all his earthly goods were consumed by a recent fire in Valparaiso.

REV. A. M. MERWIN has already preached several times in Spanish, and taught for the greater part of the year a Spanish Sabbath-school. From other sources we learn that the sermons were uttered with a good degree of freedom,

and much to the gratification of the Spanish audience. Mr. Merwin henceforth will have charge of the church in Santiago. All our brethren ask most earnestly for books and tracts.

Dr. TRUMBULL, our long-trying friend and devoted pioneer missionary, has returned to his field with the health of his wife entirely restored. Long may he be spared to foster the work which he begun, and which his energy so successfully conducted for long years. In the name of his congregation in Valparaiso, Dr. T. generously pledges \$4,000 in gold, on condition that this Board will secure \$3,000 additional for the pressingly demanded edifice for the Spanish congregation in Santiago. This is in addition to nearly \$2,000 already donated by his people for the purchased lot.

REV. R. MONSALVATGE still holds his ground at Carthage. During the year his work has chiefly consisted in distributing and selling Bibles, books and tracts; visiting the hospitals and vessels in the harbor; conversing with many anxious to talk on religious subjects; conducting with his assistant, Mr. Yances, a day school, and, with his daughters, a flourishing Sabbath-school. He describes the place as in a state of utter demoralization, and asks, on account of his family, to be removed to some place where external deference at least is paid to virtue. This request will be granted as soon as practicable.

MEXICO.

Scarcely two years have passed since Miss RANKIN occupied Monterey; up to that time she had to operate upon the Mexican mind through her Seminary at Brownsville, Texas. The readers of the "Christian World" know the past heroic labors of this devoted servant of God. Her efforts since she went to Monterey have been even more extensive and successful. Nearly \$20,000 have been already spent upon her new field. This she has been able to do chiefly through the noble gifts and kindly promised further aid of Mr. Goodrich of Boston. A property has been purchased, in the judgment of a resident American merchant, the best in that city for Seminary and Church purposes. Four thousand dollars were also contributed, by friends in the United States, for the employment of evangelists, colporteurs, and Bible-women. Several have been engaged and are now laboring arduously, as can be seen in the extracts from Miss Rankin's letter to be found elsewhere in this Report.

GREECE.

The bitterest opponents of missions cannot deny the progress made in Greece. We shall never forget the letter that reached this office a little more than two years ago from the Rev. Geo. Constantine, our then lone missionary in that country. It gave a description of the first Protestant sermon preached in the Greek language under our auspices. Every sentence overflowed with joy and gratitude. He told us how he and his noble wife collected a few around them in the back room of their own house, carefully closed the doors and then went through the exercise of worship, except that they dared not attempt to sing for fear of attracting the police; how he preached, and at last, to their utter amazement, pronounced the benediction without being once interrupted. The letter closed with the expression of their determination, "come what will, the Gospel, God helping us, shall henceforth be regularly

proclaimed in Greece." That resolution has been faithfully carried out. Now, instead of *two*, we have *six* laborers there, and they find their hands full to overflowing.

The persecution in Crete threw into Athens thousands of poor sufferers, who were not only willing to receive the bread that perisheth, but that which nourisheth unto life eternal. Those who carried aid from the United States to these refugees soon chose our missionaries as their almoners. Industrial schools, for young and old, were organized in which the Bible was daily taught and garments made to clothe the suffering multitude. Dr. Kalopothakes and Mr. Constantine have now, apart from these Cretan refugees, congregations of fifty. The venerable Dr. King, of the American Board, lately returned to Athens, speaks twice, in recent letters, of the great efficiency of these brethren in the work of Christ. (See Reports.) During the year a church was formed at Demadesh, greatly through the instrumentality of Dr. Kalopothakes, and a native pastor installed. Four large Sabbath-schools are in full life and activity. Two papers, the "Star of the East," and a Sabbath-school sheet, commenced during the year, travel weekly through all parts of the country; disseminating light to many darkened-households. True, it has not, indeed, been all fair sailing with our missionaries. Storms and hurricanes have at times forced them to take in sail here and cut down a spar there. Mobs have broken their windows, and courts of law have witnessed how a man can stand alone amidst a multitude of foes, plead for justice, and triumph too, in the name of his Master. From here, also, comes the cry for books. Our brethren should not lack this essential weapon in their spiritual armory.

Greece has, indeed, witnessed during the past few years, great reformatory changes. She too has caught at last the spirit of toleration, and would march rank and file with Italy and Austria.

FRANCE.

Our friends in Paris have fairly astonished us. By the efficient, active, unceasing efforts of Dr. Eldridge and the brethren, a large sum of money has been raised, cancelling all the outstanding liabilities, and putting the Chapel upon a solid financial foundation.

Dr. Eldridge briefly enumerates what has been done during his administration, thus: 1st. Removal of the mortgage.—2d. Furniture of chaplains apartments paid for.—3d. Debt to a former chaplain liquidated.—4th. Chapel thoroughly repaired, and painted throughout.—5th. An organ, a book-case, a library of 500 volumes, and catalogue for the Sabbath-school secured and paid for.

During the year a Sabbath-school was organized, accounts of which have been published from time to time. This most gratifying report from Dr. Eldridge shows that his term of service in the chaplaincy, though brief, has been marked by great efficiency; and that the interests of this Society have been most effectively furthered through his assiduous labors.

As Dr. Eldridge has asked to be relieved, the Board have requested the Rev. Charles S. Robinson, D. D., of Brooklyn, who goes abroad for the benefit of one of his family, to assume charge of the Chapel temporarily, and visit at his

convenience the mission fields of this Society in Europe. They are happy to announce this appointment, and to commend Dr. Robinson to the sympathies and regard of our missionaries and many friends abroad.

Besides the appointment of Dr. Robinson, the Board has requested the Rev. Henry Kendall, D. D., the esteemed Secretary of the Committee of Home Missions of the Presbyterian Church, to visit our missionaries in Italy, confer with them in reference to the enlargement and general interests of our work, and make such recommendations as his long experience and his observations may suggest. The Board look for the most happy results from the inquiries of Drs. Kendall and Robinson, and their interviews with our missionary brethren.

ITALY.

Our work under the care of Messrs. Clark and Moorehead, as will be seen by their reports, has been replete with interest. Though it was feared that the defeat of Garibaldi might be hurtful to the cause of a pure religion, it is now believed the calamity will be sanctified to the spiritual welfare of the people. A general inquiry has been awakened, and a determined opposition to the Papacy. Between a nominal and true Christianity, there lies a gulf of infidelity into which the masses will rush with headlong precipitancy, unless the lovers of truth hasten to fill it up or bridge it over. Only, by means of the Gospel, open the eyes of this noble, intelligent people, and this will be accomplished. God waits to bless the labors of His servants. Never in the world's history has there been such a field, or such a promise of harvest.

The Board have long felt that our American force should be increased, as the number of Italians, even now employed, is so large that the oversight of their work taxes too heavily the strength and vigilance of our representatives. During the year nearly eighty Italian converts, some of them of high culture and devotion, have been associated with our missionaries in the work of making known the truth through many of the most important centres of the Peninsular. In the Theological Seminary at Milan, during the two years of its existence, twenty young men have been prepared to preach the Gospel to their countrymen. Such has been the urgent call from all parts of the land for evangelists, that Mr. Clark has been obliged to send some of his students to occupy stations even before the expiration of their time of study.

During the year, more than sixty young men have sought an entrance into this seminary with a view to becoming preachers of the Gospel. Italy needs them all; but Mr. Clark has only had the means to educate sixteen at a time. He has been forced to refuse the larger number of applicants.

In addition to his other arduous labors, Mr. Moorehead has spent a portion of each day in preparing books and tracts, some of which have been printed and distributed throughout the land.

By the generosity of Mr. Goodrich, of Boston, a good work has been carried on in Hungary. Several most efficient men have been employed whose interesting reports have been published from time to time in the World. Austria, in her new born freedom, presents a most interesting field. The people are ready to receive, let us prepare ourselves to give.

Bible-classes and Sabbath-schools have been regularly conducted in connection with the larger portion of our mission stations.

By the liberal aid of the American Bible Society, our missionaries have been able to circulate a large number of Bibles and Testaments through Central and Southern Italy. As will be seen, we have no longer any chapels in Italy where the Gospel is preached in English. We have not had the means to preach it in Italian in many places where we have been entreated to do so. The Rev. Mr. Moorehead has, by the appointment of the Board, occupied Florence as his head-quarters. This will enable him to receive the visits of the many American travelers, and interest all lovers of missions, in our work in that portion of Italy.

HOME WORK.

This has been carried on chiefly under the direction of our District Secretaries. The Rev. Mr. Sadd and wife have faithfully continued their labors among the Romanists in Louisville. When they commenced their mission, they found it impossible to obtain young men to teach the Sabbath-schools and Bible-classes they then inaugurated. Now, though the schools are many more, so large a number of young men offer their services that employment cannot be found for all.

The Bible-women have met with signal success wherever they have been employed. Hundreds of little ones have been rescued from vice, ignorance and degradation. Suffering families have been relieved, and consolation poured into many a wounded heart.

The Rev. Mr. and Mrs. Park are still at Brownsville, Texas, carrying on their self-denying, self-supporting labors. During the year, a tornado unroofed the buildings erected by Miss Rankin. Our brother and sister were saved as by miracle, the timbers falling upon them during the night. By the kindness of Hon. and Mrs. Wm. E. Dodge, of this city, and others, the house has been repaired. The church still remains in a dilapidated state for want of means. Taking advantage of this, the Roman Catholics have quadrupled their efforts. Mr. Park wrote, however, that for one Mexican child the Romanists take away, the school receives two.

Rev. Henry C. Riley has continued to labor among the Spanish-speaking people of this city, and has been abundantly blessed of God. A Church has been formed and a large number of communicants now surround the table of their Lord. The congregation begins to count by hundreds. [Further particulars of our Home Work will be given elsewhere.]

CHRISTIAN WORLD.

Our Magazine continues to find favor with the Christian public. It has increased in circulation under the present management 3,000 copies; during the year alone, 1,500 new subscribers have been obtained. We have received numerous testimonials to its special value above all others, for monthly concert purposes. We should be glad if we were able to send it to every pastor in the land.

Several thousand copies of several numbers of a Sabbath-school paper in the Spanish language have been printed under the superintendence of Rev. Mr.

Riley, and sent to various parts of South America. We learn that not only the young, but the old, clamor for those beautifully edited sheets. Hundreds of thousands would not remain long in the hands of the missionaries.

ROMANIZING EFFORTS AT HOME.

Defeated in almost every land where they have for centuries had complete sway, the Romanists have combined their forces for one great effort upon the United States. They boast that within a few years they will outnumber all other religious bodies and obtain control of our government. In opposing their efforts, so wide-spread and persistent, the Board recognizes its duty to do every thing in its power to unite, if possible, in this work all Protestant denominations. In prosecuting this design, the Rev. Hiram Mattison, D. D., has been appointed to represent us among the Methodist Churches, and especially to visit the various Methodist Conferences throughout the land. His success, thus far, has been signal and cheering; most of these bodies that he has visited have cordially endorsed our plans and recommended our work to the General Conference at Chicago. Believing that such a great and earnest body as the Methodist Church has but to know our plans and purposes, to unite with us in a general campaign of love and light against selfishness and ignorance, we await its action with strong expectation of cordial approval and co-operation.

It is with pleasure that we bear testimony to the arduous labors of some of the older members of our Board, who devoted days, and even weeks in devising and adapting measures that have been sanctioned and successfully carried out this year, both on the Home and Foreign fields. Thanks are due them for the activity and life we now enjoy. We refer, for the information of our new members, to some of these measures. The Executive Committee, which had for many years up to 1867, transacted the business of the Society in its several departments, was discontinued, and it was provided that thereafter the Board should be convened for business once a month, at least, and oftener when necessary. Four principal Committees were constituted, each in its own sphere to prepare and digest measures for the action of the Board. A code of By-Laws was drawn up for the guidance of the Board, and points of instructions for its Foreign Missionaries. These define the plans and purposes of the Society, its object in sending its missionaries abroad, their work and the manner of its accomplishment, together with their obligations to the Institution. All that has been devised in reference to the Home Field has not yet been accomplished, but is in a fair way of being soon tested.

OUR NEW PRESIDENT.

The Rev. Thomas DeWitt, D. D., our beloved President ever since the organization of the Society, felt himself obliged by the infirmities of age to tender to the Board, during the past year, his resignation. Much as his services were valued, the Board did not think it right to urge upon our venerable father the duty that had become too great a task. They, therefore, accepted his tendered resignation, and drafted a minute expressive of their high appreciation of his long continued services.

The Board feel happy in announcing to their friends that the Chair vacated

by Dr. DeWitt, has been filled by the choice of Wm. A. Booth, Esq., whose position in the Church, and long familiarity with various benevolent operations, have peculiarly qualified him for presiding over the interests of this Society, never more important, or invested with higher claims on the Christian community than it is to-day.

After careful search and earnest prayer, the Board have also been able to fill the vacant Secretaryship by the appointment of the Rev. J. Glentworth Butler, D. D., of Philadelphia. And glad are we to state that he has accepted the position and entered upon the duties of his office.

FINANCES.

As our Board decided that its fiscal year should close on the 31st of March, we report the funds received up to that date. Our income during these eleven months is nearly double what it was during twelve months of 1864.* The advance is most marked, especially as the past has been a year of great financial embarrassment throughout the whole country. The increase over the amount contributed in the *preceding twelve months* is more than \$25,000; to obtain which no unusual measures have been employed. Our trust has been in the promise of One who has said to His disciples, I will be with you always. It has been pleasant, in the midst of perplexing and overabundant labors, to recognize the plain indications of the Divine presence and approval. Blessing God for what has been accomplished through this Institution, we commend our work anew to Him and rely on His prospering care for a complete solution of all the questions involved, and speedy success in the accomplishment of all the great measures undertaken.

ITALY.

REV. WILLIAM CLARK.

AN eminent Christian scholar and statesman, who for the last twenty years has been thoroughly conversant with the history of Italy, in conversation with me not long since remarked, "True, sometimes in looking at the condition of this country it seems that there is no progress,—yet, comparing Italy to-day with what she was ten or twelve years ago, there is no country or government in Europe that has made such rapid progress; and though the political has been more apparent, the religious has been more real and profound."

This sentiment is in perfect accordance with my own convictions, formed from an intimate acquaintance with this country for eight or ten years past. The friends of the Gospel, in judging of the religious reform in Italy, and perceiving its slow progress, frequently do not make sufficient allowance for the peculiar obstacles with which it has had to contend, not only in the varied and heterogeneous nature of the agency employed, but also in the circumstances of the country and people.

Italy, it must ever be remembered, is one among the nations of the old world, one piece, in a measure, compactly set into the mosaic of European nations, and hence not free and independent to act according to the will and spirit of her people, but interlaced with other sluggish or reactionary powers; and, therefore, re-

* For the amount received, see Treasurer's Report.

pressed and embarrassed, and impeded in her action. This circumstance has had very much to do with the life and progress of the Italian nation during the past few years.

Difficulties in the way of Unity.—Another fact of equal importance is, that she has had within herself very peculiar and very great difficulties to overcome. For centuries her territory had been divided into a large number of small and separate States, and these, oftentimes, jealous of and hostile to one another. Suddenly to coalesce these long severed States into one Constitutional Kingdom, to break down the local barriers of feudality and clanship, and substitute the spirit of a common and brotherly citizenship, for the petty jealousies and rivalries of isolated communities—in a word, effectually to secure Italian unity and independence, not only in fact, but in the intense desire and most ardent longing of the people, all this has been an achievement of vast difficulty, and yet, in the spirit of the people, and almost in fact, successfully accomplished. Grave difficulties, in adjusting the discordant systems of legislation found in the different States of Italy, in harmonizing their judicial codes, and correcting or extirpating the political and social abuses which a long reign of mismanagement had fostered, in contending with financial embarrassment—all these difficulties have naturally and necessarily elicited the attention, thought, and anxiety of the best, most intelligent men have been given.

No favor from Government.—It must also be borne in mind that this country, in its religious reform, has had no favor from Government, temporal power, or illustrious Princes. There has been no King effecting a religious reformation as in the time of Henry VIII. in England, or temporal Princes as in the Reformation in Germany in the sixteenth century. Who can tell what would have been the result if King Victor Emanuel had separated himself entirely from the Papal Church, when he has so many provocations, and taken the position of Henry the VIII. of England, or even shown himself favorable to the Evangelical faith?—What prominence would have been given to the religious reform it is impossible to tell. I think it would have been great, yet the spiritual character and life in the hearts of the people would not have been at all improved.

Religion of the State.—Again, the Constitution of the Government, in its first article, declares the Catholic religion the Religion of the State; hence what religious progress there has been in Italy, has been made, not only in spite of the Pope, and the terrible persistency and despotism of the Romish priesthood, but has had to encounter the prestige of the State religion. The State recognizes no other than the Catholic as the true religion. The Evangelical religion has no favor from statesmen or politicians, or from the law and constitution; and not only this, but is often regarded as an intruder and disturber of the public peace. This first article, declaring the Catholic religion the religion of the State, has embarrassed and fettered Italian legislation, and operated powerfully in preventing the people, and especially men of influence, from separating from the Catholic Church, and declaring themselves of the Evangelical faith even when their convictions have been favorable to such a step; whereas, had all religions been equal in the eyes of the law, many would have belonged to the various Evangelical congregations scattered throughout the country.

General Ignorance.—The deplorable ignorance of the people has operated also powerfully in retarding the progress of a true religious reform. The past of Italy, since the sixteenth century, is dark beyond description. In the North there was some intelligence, but in the Central and Southern provinces of the country, the majority of the inhabitants were left to grow up in brutish ignorance, not knowing even how to read or write. There were no schools in the country, or if rarely one could be found, it was taught by a priest, who himself scarcely knew more than the people. But from 1858 there has been great progress. Yet in 1862 the Government statistics give a sad picture of the prevailing ignorance of the country. At that time, in Lombardy and the Northern provinces, of every thousand males 539 were more or less able to read, leaving 461 who could not—of females, 426 could read, and 574 could not. In the Central provinces, of every thousand males 359 could read, and 641 could not—of every thousand females 250 could read, and 750 could not. Thus a little over one-fourth of the whole population in these provinces could read. In the Southern provinces and in Sicily, of every thousand males, 164 could read, and 836 could not—of every thousand females, 62 could read, and 938 could not. Thus of the population of the Neapolitan provinces and Sicily, only about ten in every hundred were able to read.

Efforts to Educate.—The Italian Government, however, and various municipalities, have, within a few years past, made very great and laudable efforts to promote general education ; and the many reports published from year to year afford most cheering indications of rapid progress in the educational movement.—It is also very significant and encouraging that there is clearly a growing appreciation, on the part of the Italians, of the advantages of education, and a rapid increase of the number of those who avail themselves of it.

Religion not Obligatory.—The Italian Government also deserves much praise, that, while it is doing so much to promote general education, yet in the matter of religion it will not interfere ; and, while moral instruction is given with a view to enlighten the conscience, the religion of the State is not made obligatory.

Female Education.—With regard to female education, in former years young ladies, who received the best education, obtained it in nunneries or other Catholic seminaries ; but these nunneries have very many of them been closed, and nunnery education is becoming more and more unpopular. Other and better institutions are demanded. For instance, at present in Milan, where there are about five hundred young ladies still in institutions conducted by ‘Sisters of Charity,’ the public press is crying out against this “barbarism of the past,” as it is termed, and demanding more liberal and better schools. These nunneries and Catholic institutions have been in former times mere *places*, where girls might safely *remain* rather than study, till their parents disposed of them in marriage. Female education was in a deplorable state, with no high or worthy thought or aim ; but now, with the restoration of national life and religious awakening, the females are also rising to a better life, and desiring a higher and a most thorough education. Many Italian ladies of the higher classes are feeling this want deeply, and desiring that more may be done for the elevation of their sex. I regard hardly any work more important for Italy at present, than that of introducing moral and religious elements into, and greatly improving the intellectual discipline of, the prevailing

system of education. Schools or seminaries for young ladies of the higher classes should be established in this country ; the plan is feasible, and the time peculiarly favorable. It was my purpose and desire, in coming to Italy, to labor partly to raise higher the standard of female education, and train female Evangelical teachers ; but for want of means and efficient co-operation, not much has been accomplished.

Progress in Religious Toleration.—Hindrances there have been to the Italian reformation many and powerful, but yet progress has been wonderful. A few years ago the vast weight of the Papal power bore down, with its oppressing and deadening influence, upon all this beautiful land. Not a Bible could be sold, not a voice could be heard preaching Christ, on any part of the Italian soil ; the punishment for such an offence was imprisonment or death. The few friends of the Redeemer, sometimes in caves, sometimes in the woods, were accustomed, with fear and trembling, to meet together to pray. Now everywhere, but in Rome, this incubus of death has been removed, and not only this, but the Italian people have boldly grappled with their foe, and have beaten down so many of her strong defences that the country, a few years ago behind all others, has advanced with gigantic strides, so that *now she stands the freest among the nations of Europe.*—There is at present no city, or town, or village throughout her wide extent of territory, where the Gospel of a crucified Redeemer may not be preached in its purity and simplicity, and a church gathered of true and living disciples. From the extreme of an ecclesiastical despotism, Italy has come into the full and complete enjoyment of religious liberty, and this wonderful transition has been attended with all the characteristics of a genuine religious reform. If we cannot speak of a remarkable and a very decided movement among the Italian people in general towards the positive and vital doctrines of the Gospel, it is incontestable that they have made immense progress towards a more just appreciation of its principles. If there has not been found in Italy, as yet, that prevalence of a Christ-like life that we desire, there has certainly been witnessed a great reform in free, independent, Christianized opinions. And though there are as yet in the country, comparatively but few spiritual reformers, there are many eminent Christian men, philosophers, and politicians even, who take the word of God for the charter of man's faith and duty, and who regard the Gospel of Jesus Christ as the all-sufficient and ultimate standard of truth in religion, whereby the Church can be effectually reformed, Society essentially improved, and the conscience of each individual man enlightened, purified, and strengthened.

Conduct of France.—Politically, the past year has been one of agitation, sore disappointment, and deep humiliation to this country, and therefore unfavorable, in this regard, to the progress of a true spiritual Christianity. The completion of Italian unity, in the final possession of Rome as a permanent capital, was, with the people, a few months since, an idea almost certain and soon to be realized.—True, before the re-occupation of Rome by the French troops, there were significant signs that France was averse to this consummation. The September Convention, which had provided, as Italy understood it, for the final settlement of the Romish question, and the removal of the French garrison from Rome finally and forever, had been virtually violated by the formation of a body of Papal troops

Encouragement to work.—Thus, taking a general view of this vast field, we find everything to encourage us, and if the Church would come forward and earnestly take possession of it, working it *thoroughly*, as a promising and important mission-field, Italy might become an evangelical land, and a part of the kingdom of our Redeemer.

What is needed.—What is absolutely needed for the accomplishment of such a great and glorious work, is

1st. *Increase of Evangelists.*—A large increase of Italian Evangelistic agency. In every important town and city there should be a well qualified Evangelist, to instruct and encourage those who are already friends of the truth, to converse with them personally, meet with them for prayer and reading the Scriptures, and thus lay the foundation of a permanent work, and form the nucleus of a permanently growing evangelical congregation. Many new stations of evangelization might at once be opened with promise of success had we the men and means.

2nd. *Preaching Christ with directness and simplicity.*—There is needed a system of evangelization, simple, positive, active, personal and uniform, preaching Christ and Him crucified, and in general without controversy. In the present stage of the religious reform in Italy, more can be accomplished by earnest, zealous and truly pious evangelists, who have received a short course of training especially for the work, than by great controversialists and politico-religious reformers. Itinerant evangelists are also needed, for in every town and village there are some friends of the truth. And all this agency, consistent and uniform. As yet there have been found but few native Italians in a position to act as effective evangelists. They have not been trained for the work, and hence many who are employed disappoint us. There has been no school for training evangelists, to which Italian young men would resort.

3d. *Theological School.*—There should be established on a permanent and liberal basis, an institution for training native Italian evangelists. The experience gained during the past two years of the school in Milan, proves that such an important institution would be a most effective auxiliary in the work of Italian evangelization. For ten years to come there should be ever in a state of preparation for this work, from twenty to thirty pious and intelligent young Italians, and there needs no reasoning to prove that, could this be done, the most glorious results would follow for the spiritual good of this country.

A few notices will now be given of some of the stations and places where evangelists, teachers, colporters and Bible-women have labored. We shall begin on the borders of France westward, and pass over the whole extent of Northern Italy as far as Trieste, and afterwards in speaking of Hungary, pursue our way farther eastward till we come to the remote boundary of that interesting country almost on the shores of the Black Sea.

The Waldensian Valleys.—From the report of our evangelist it would seem that even here there is an important work to be accomplished. Our evangelist writes from San Giovanni as follows: "I have been more or less occupied in other communes, both Catholic and Protestant, and have held meetings in five different places. In 1866 and '7 I had a service for three months in An-

grogna, and frequently visited several families in Bricherasio, who had received the truth. This last winter I have had meetings in one of these places every week, and am entreated by the brethren to continue them. I have had service occasionally in the commune of Villar-Pellice, and last week was invited to visit Pramolle, farther up in the mountains. In all these places the work of evangelization has been carried on to some extent, either by public meetings, or visiting families, and generally in both ways. It gives me pleasure also to report that two other evangelists are employed in the valleys, sustained by a society in Geneva. Though I have no relation with them, yet our work is one and the same. Thus we are three laborers, without taking into account the work of the Plymouthists, who I believe have two or three laborers. But the field is large, with a population of 40,000 Catholics and Protestants, and the wants are great. The work of evangelization is vastly important, both among Catholics and Protestants."

San Mauro.—The evangelist, Signor Secondo Musso, soon after returning from the United States, where he had conducted an Italian colony, thus speaks of this place: "San Mauro is about one hour distant from Turin, and opposite Superga, where are the tombs of the Sardinian kings and of the members of the royal family. The population is about 2,000. There are also many families scattered along the beautiful hill of Superga. I first came to this place as teacher in 1850, and at that time I commenced a work of evangelization. In 1852 I married the daughter of the mayor of the town, and soon after, my wife ceased to take part in the ceremonies of the Catholic Church, and three of her brothers followed her example. In 1853 I was accused of Protestant propagandism, and the director of public instruction suspended me from my labors as teacher. I then opened a private school, and this soon became a meeting of private evangelization. In 1854 and '5 other accusations were brought against me for teaching things contrary to the religion of the State. In 1855 the Waldensians with whom I was then in relation proposed to me to go and form a congregation in some other town, as this place could be supplied from Turin. At that time there were fourteen communicants, a small day school of twelve, and a large and flourishing evening school. I went to the city of Asti. Returning now to this place, I find eight of the members of the church whom I left ten years ago. Not one of all who formerly embraced the truth had proved unfaithful. All had remained firm, and on my return, cordially welcomed me and greatly rejoiced that I had come to preach to them again the Gospel of Christ. Our first Sabbath meeting was one of weeping and rejoicing, thanking God for His great goodness; many present having been my pupils fifteen years before. Our meetings are held in my house, they are well attended, and had we a suitable place for worship I am confident I should have a good congregation. There are many other places in the vicinity which should be visited where are friends of the truth."

Favale.—The teacher, Signor Stefano Cereghini, gives the following interesting particulars of the origin of the evangelical work in that place. He says: "The good providence of God made me acquainted with the truth in 1851. I at once made it known to my parents and relatives, and for eighteen months I continued to pray that the Lord would open their eyes and their hearts. H

answered my prayer, and my brothers and sisters and several of my relatives, about twenty-five in all, became hopefully converted. The priests were terribly enraged, and from the pulpit, the altar, and the confessional, they vomited fire and brimstone to destroy the poor Cereghini, who in simplicity read the Sacred Scriptures in their own houses. The 13th of November, 1852, was a sad day to us, when ten officers of the government surrounded the house of the the so-called Protestants, and arrested three brothers and two sisters and conducted them to the town of Chiavari, where they were imprisoned, separately in miserable cells, and where they remained four months suffering pains, physical and spiritual, hardly to be described. Finally, after three days' trial in court before thousands of persons, they were set at liberty. The priests had circulated the report that Stefano Cereghini would be burnt alive in the public square of the town. The brother Joseph had, during his imprisonment, been chained by his foot, and this was the cause of a disease which terminated not long after in his death. Another brother, Agostine, having had his hands and feet frozen in prison at the time of his trial, by his sufferings he excited the compassion of his judges. I myself, after having passed three years of study in the schools in the Waldensian valleys, returned to Favale, where I have since labored for twelve years as teacher of the evangelical school. My brothers have been colporters in all parts of Italy, and were the first to carry the Bible into Sicily, Sardinia and Corsica, and, from 1857 to 1860 to introduce it into the Neapolitan provinces. The friends of the Gospel here in Favale continue steadfast in the faith. In Roccatagliata the brethren desire a person instructed in the Gospel to teach and preach Christ to them. In Chiavari also, there are those who read the Word of God, and an evangelist could well be employed laboring in that city, and I am certain, with the prospect of soon having a good congregation of worshippers. So it could be said of Cicagna, Torriglia, San Stephano and Aveti. Surely the harvest is great but the laborers are few."

Vercelli, Casale, Livorno.—These three stations are under care of one evangelist who resides in Vercelli. There has been an evangelical church in each of these places for several years, and there are Sabbath-schools connected with the congregations. In Casale and Livorno the brethren are poor, but very zealous and faithful Christians. In Vercelli priestly influence is strong, as one of the largest Papal seminaries of Northern Italy is found in this city. The Evangelist of these churches, we sent, for two months, to Udine; and while he was absent his place was supplied by our theological students, who were able, not only to give satisfaction to the brethren of these different localities, but excited also a deep interest among them in the prosperity of the school at Milan.

Bassignanna.—The evangelist here, in his report just received, thus speaks of his labors, and the blessing of God attending them: "This church is, through the favor and Spirit of God, in a state of great prosperity, the brethren are active, bold for the defence of the truth, and full of faith, and not only of faith, but of brotherly love and good works. As an illustration of the latter, on account of the severity of the past winter, and the difficulty of obtaining work, some of our poor brethren actually suffered from hunger. In consequence of this, the deacons

of the church made a collection, and three large sacks of corn were purchased and distributed among these poor families.

Our evening meetings are always full, and on the Sabbath, in the breaking of bread, we are never less than seventy. Last Sabbath three women were newly received into the church, having for many months attended our service, and given good evidence of conversion. In December I received a challenge from the principal priest of the town to a letter discussion; I accepted, and the correspondence continued till six letters were written on each side, when it terminated by the priest declining to write more, and making the threat that he would kill me if I published the letters. I at once sent them off for publication, after having read them to our brethren.

Persecution.—In a village two hours distant, are found several brethren who have suffered much for the truth. They have frequently been stoned, and their houses also by their persecutors. Last Friday, accompanied by three of the brethren of Bassignanna, I visited this village, called Gassara. In the evening we had a crowded meeting for evangelization, and great was the eagerness to hear the truth; we protracted it till near midnight. After its close, returning to our place of rest, we were suddenly saluted by a shower of stones, without being able to perceive from whence they came. Thanks to a good Providence, however, we were none of us hurt. The following day we met our brethren again, expounded to them the Word, prayed with them, and then left, commending them to the care and protection of our Heavenly Father. Leaving Gassara we visited another town called Sale, containing about 9,000 inhabitants. There finding a man friendly to the truth, we accompanied him to his home. He kindly offered his house for a meeting and in the evening it was crowded to excess with attentive listeners to the truth. All these towns are open to the Gospel, and if it were possible to have an itinerant evangelist, who might visit them and speak with the people both personally or privately and publicly, great good would result. There in Bassignanna, during the entire winter, I had meetings for evangelization every evening, and during the day a school of more than twenty pupils. For some three months, also in the evening before the time of service, I had a large evening school for an hour, which was attended by many Catholics. Our Sabbath-school is also flourishing, and in all respects we are blest of God."

Milan.—The religious reform throughout Northern Italy owes much to the influence of the very wonderful evangelical movement in this large central city. Probably in no part of Italy can be found a population more in sympathy with a real evangelical reform than in the region of which Milan is the centre. Love of freedom, civil and religious, has ever characterized the people of Lombardy. In the fourth century, even under the celebrated Ambrose, a man distinguished for his holy life and courageous spirit, the Lombards fought a great battle for the purity of their faith against the Empress Justina; and as a reward for their fidelity and zeal, they enjoyed ages of independence and freedom. The Church of Milan for many, many centuries waged incessant war with Rome, and continued independent long after all the rest of the Catholic world acknowledged the Pope of Rome the Head of the Church. It was not till the 11th century that Rome was able to establish her authority at Milan, and then only after a great effusion of blood. Gospel light and liberty were here enjoyed, and

even when Rome nominally secured the Church of Milan, it was only by important concessions; and these differences continue marked even to the present. Rome has never been able with all her vast power and intrigue, to compel this Church to a perfect conformity. There are privileges granted to the inhabitants of this city at present that no other Catholics in the world can boast of, one of which is that of protracting their carnival three or four days longer than is permitted in any other part of the Papal world. There are also important differences in the liturgy of the Church of Milan from that of Rome, and it may well be said that Milan retained the Gospel, its liturgy and the independence of its Church government, down to a period comparatively recent.

The character of the population is peculiarly favorable to religious and civil liberty. During the recent period of Italian national life, independence and progress, Milan has frequently been termed the strongest bulwark of Italian liberty. Here the national life finds its choicest elements of intelligence, vigor, a healthy, moral sentiment, and irresistible progress. It is not strange, therefore, that the evangelical movement has found sympathy with the people. Not strange that the evangelical churches contain many hundreds of true disciples, and not strange that in these churches there are found many pious young men who are ardently desirous to be qualified as preachers. Milan therefore, is naturally the place best adapted for the location of an institution for training evangelists and preachers of the Gospel for Italy. In no other part of the land is there such an abundance of material, or of such superior quality for this purpose. It was in consequence of this abundance of suitable material existing in the Church in Milan, and the many urgent calls for preachers, that, through the aid of a generous friend and Christian, the present class was first formed. It was considered a temporary provision to meet actual existing wants. As yet, it has acquired no permanency as a full and complete organization. But no one at all acquainted with the present state of Italy can hesitate a moment in saying that a permanent institution of this character is indispensable for the progress of the work of evangelization.

Bible-Women.—From the fact that there is in this city now a theological class of eighteen pupils and four professors, it can easily be inferred that a large amount of evangelical agency is here employed. A kind of agency also is here found different from what exists in any city in Italy. It is that of Bible-women; the reports of these excellent women, made every month, have frequently been published and made known to American Christians. This agency that has accomplished such results among the sick, poor and ignorant, under the efficient superintendence of Mrs. Ranyard, in London, has proved no less fruitful in blessings, to the extent employed, in Milan. Our Bible-women being known throughout the city as accomplished nurses, have incessant calls to visit the Catholic sick; and in reviewing with them a few days since, their labors during the past few years, I was astonished at the number of cases they reported of persons who had died in the triumphs of the Gospel, who were previously Catholics but had come to a knowledge of the truth through their instrumentality. These women have been truly preachers of the Gospel from house to house, and principally among those who never came to the places of public worship. The large hospitals in the city afford also an interesting

field for their labors. They are accustomed to have little meetings for prayer and reading the Scriptures among the poor and ignorant, and many are the interesting and touching scenes in their experience. A long report might easily be made of the beautiful labors of these godly women.

Italy, a poor place for Infidelity.—Much is said of the prevalence of infidelity in Italy as an obstacle and hindrance to its evangelization. There is certainly infidelity existing in this country, as the natural consequence of abandoning the Papacy, when no better religion is made known; but this country is not like France, and the Italian people are not naturally inclined to infidelity as are the French. In North Italy, infidelity and pantheism find poor soil. In Milan many have been the attempts at organization among a few freethinkers, but almost without any success. I do not regard infidelity a powerful hindrance to evangelization in this country. The Italian people do not want it. They are not naturally inclined to it. They want an enlightened and true religion according to the simple and true Gospel of Christ. And it is my firm and sincere conviction *that there are no obstacles of every kind existing in Italy that could withstand or oppose a vigorous, earnest, and persevering work of evangelization.*

Caravaggio.—The brethren of this town have ever been distinguished for their intelligence, ardent love of liberty, and strong faith, and for their country as well as for the Gospel, have made the greatest possible sacrifices. As long ago as 1848, they became, in a manner, acquainted with the truth, and even under Austrian rule were permitted from time to time to hold meetings for discussing questions of liberty and religion. At the time they openly declared themselves the friends of the Gospel, they were subject to very great trials and persecutions. Seventy-two persons, at one and the same time, resolved to renounce the Papal Church and subscribed their names to a pledge to this effect. A few days after came the time when tenants must either obtain leave to continue in their houses or quit them. The landlords of these persons hearing beforehand what they intended doing, called or sent for them individually and threatened them if they turned heretics, they would every one of them be turned out of their houses into the street. They were not, however, to be frightened. On the day appointed they all gave their names, and three days after were all turned into the street, old and young, sick and infirm. They wandered about, sometimes entering into the houses of friends, (though most were afraid to receive them,) at other times continuing nights as well as days in the streets, and emigrating, in some cases, to other villages. At length, after about three weeks, the people of the place began to pity them. Some cried, "shame on these hard-hearted landlords," others went to the landlords themselves and plead for them. At length these men felt ashamed of themselves at their conduct, and finally permitted these poor families to return again to their houses, and not only this, but to assemble for worship without interruption. Others in the village soon joined them.

In 1859 they suffered so much from persecution and by being deprived of work, were reduced to such distress, they presented a petition to the government that they might receive some assistance from the funds of the sacred places, some of which in Caravaggio are very celebrated, and have

large revenues. No notice, however, was ever taken of their petition. They also drew up a second, signed by more than a hundred persons, for a church in which they might have the Gospel preached to them. To this also they received no reply. They have always been very poor, so much so that in winter they actually suffer for want of food. The female teacher of the evangelical school said to me, not long since, that she had often gone herself and bought bread for her pupils when they were actually suffering from hunger. They came to school in the morning having had nothing to eat, and were so famished with hunger they could not study.

This place was for some time supplied with preaching by Prof. Pecenini of our theological class in Milan, but the brethren were so desirous to have an evangelist live among them, we at length sent one of our students, Signor Giovanni B. Zucchi, to occupy this station. From his report, (which is too long here to be inserted,) it appears he has been greatly prospered in his labors. One interesting feature of his work was holding a large evening school among the Catholics of the town. Some fifty or more attended, and those of all ages. At its commencement one old man, seventy-five years of age, came who knew not a letter. He said his old age would not excuse him for not learning; he wished very much to be able to tell the words that God had spoken with his own eyes, and so diligent was he that the evangelist reports, at the close of the term of the school this old man was able to read his verse in the Testament with the others. There is a Sabbath-school also connected with this church and congregation.

Chiavenna.—A populous and flourishing city, situated to the extreme north of Italy, north of the Lake of Como, and on the way leading into the Swiss Protestant valley of Bregaglia, and from thence into the Engadina and the Tyrol. For years there have been in this city many friends of the truth who have desired a permanent evangelist. It has been impossible to supply this place, however, for the want of men and means. Though a city important and interesting from its past history, we have only been able to send an itinerant evangelist from time to time to visit it. In the 16th century, the Reformation made its way from Switzerland into Italy through this city, and for a time there were two Protestant churches in this place, but the inquisition destroyed them. But at present, the soil is favorable for evangelization, and the place should at once be occupied.

The Valtellina.—In this valley, just south of Chiavenna, and leading from the Lake of Como to the Tyrol, the common people are better educated than in any other part of Italy, and there is a very great readiness to accept the truth. Here are found the descendants of those who, in the seventeenth century, were massacred for the love of the Gospel. Until the fifteenth century, the Valtellina had always been Catholic in religion, and Guelph in politics. In 1519 F. Bernardino came into the valley to sell the Holy Indulgences of Pope Leo X. Ulrich Zwingle disproved him at Zurich. Principles of the Reformation, that extended in a short time all over Switzerland, as the work of Luther, came down through Chiavenna into the Valtellina, and here they were embraced by many. But Rome was all powerful in Italy, and she instigated a massacre which almost effectly crushed them. The Evangelicals, after having long been

persecuted by Charles Borromeo, the Archbishop of Milan, (and whose skeleton many American Christian travelers have seen probably in the beautiful Cathedral of this city,) his nephew, Frederic Borromeo, resolved to extirpate them. July 9th, 1619, he sent men into the valley to execute this work. The town of Tirano had its entrances all barricaded secretly in the night, and in the morning the bells rang an alarm. The reformed Catholics ran out of their houses to know the cause of the alarm, the assailants fell upon them and massacred them, men, women and children. From the city of Sondrio, the capital of the valley, the governor, with about sixty persons, succeeded in escaping; the other Evangelicals were massacred. In other towns all who had embraced the principles of the reformation were also killed. According to Catholic accounts, about a thousand were thus slaughtered in one day in this beautiful valley—probably, however, the number was much larger.

This horrible massacre was lauded by priests, friars, princes and Popes. Paul X., the then reigning Pontiff, had already promised 80,000 gold scudi to any one who should succeed in eliminating every heretical infection from Valtellina, and Gregory XX., his worthy successor, called the counsel which unites the Catholics in so noble an enterprise, *magnanimo*. All the cities, towns and villages of this valley are now open to the Gospel.

Bellagio, Porlezza, Menaggio and Lecco.—These are all towns and villages on the Lake of Como which have been frequently visited by our itinerant evangelists and colporters, and in all of which may be found persons enlightened in the truths of the Gospel, and who have experienced their saving power.

Bergamo.—This important city is not yet supplied with an evangelist, though one has been desired for many years. The number of those enlightened and friendly to the truth is large, and among them some of the most prominent families in the city. I have been repeatedly requested to provide this place with a permanent preacher, but the man could not be found. Some time since, the Wesleyans commenced a work here, but on account of the inexperience, or imprudence of the evangelist employed, it was abandoned. I would here remark that there have been many instances in the work in Italy, where a place has been occupied for a short time and then abandoned. These instances are to be found, perhaps, among all the evangelizing agencies at work in this country, but there is no doubt but that such a practice has injured and retarded the religious reform; and, in my judgment, it might be considered one of the prominent hindrances to Italian evangelization.

Eddo.—This small town is situated in a beautiful region bordering on the Tyrol. It has been repeatedly visited by our colporters and evangelists. A little church was here gathered some time since, the results of the labors of our evangelists. These brethren continue steadfast in the faith, and endeavor to make the Gospel known to others. Light has gone from this point into the Austrian Tyrol, where a new and interesting field is opening for evangelical labor.

Verona.—We now enter the Venetian Provinces, a vast field thrown open recently to the influence of the Gospel, and if we may judge from the fruits of labors performed, and the knowledge we have gained of the disposition of the people, we have a sure guarantee for the success of evangelical effort through-

out all this region. But here the *great want of men, earnest, well-trained laborers* is, perhaps, more painfully felt than in any other part of Italy. From these provinces we have three young men of promise in our theological class, but they must have training and study for the work; and time must elapse, and besides, instead of three, there should be at least ten young evangelists for the cities and important towns of this part of Italy. With such a force the entire country might be evangelized.

In Verona there is found a most excellent disposition on the part of the people to receive the truth, and a willingness to co-operate in effort and sacrifice to sustain the ordinances of the Gospel. Though we have been able to bestow but little evangelistic labor upon this important city, yet we have here a church, Sabbath-school, and a regular congregation of about eighty. And what is peculiarly striking in this place is, that those so much interested in the truth, in great part, belong to the more elevated class of society. In the numerous small towns and villages around Verona, and bordering northward on the Tyrol, the work of colportage has been faithfully performed.

Vicenza.—Some evangelistic labor has been performed in this city during the past year, but no place of public worship opened. The many valleys northward running up into the Tyrol have been visited, and many Bibles and religious books sold.

Bologna.—The excellent brethren belonging to the church and congregation of this city have had some severe trials on account of the somewhat erratic and spiritualistic ideas of their evangelist. A spirit of division has entered in and greatly disturbed the peculiarly spiritual character, the prosperity and harmony previously found prevailing. By far the greater majority, however, of the brethren have been perfectly united, and constant and faithful in their efforts to extend the truth and to grow in grace.

Padua.—This city has not been occupied by the "American & Foreign Christian Union," though visited by colporters. The agent of the English Wesleys, Rev. H. Piggoth, having given up his work entirely in Milan, removed to this city soon after the Venetian provinces became a part of Italy. He has a flourishing congregation, and has established a most excellent young ladies' boarding school. It reflects great praise upon the Society with which he is connected, that it has entered so vigorously and successfully upon the work of Italian female education. Such a work is indispensable for the spiritual regeneration of this country.

Venice.—No evangelizing agency has been employed as yet in this city but that of the Waldensian. By the eloquent preaching of Father Gavazzi, a great amount of popular sympathy was secured to the evangelical movement. For a time as many as 700 or 800 came to his services. Since he left, a very good congregation has been sustained. I have understood that the Free Italian Church has been requested to establish a service in this city, but to find the right man is difficult.

Treviso.—In that part of Italy extending from Venice along the northern shore of the Adriatic, called The Friuli, the religious awakening during the past year has been very marked and decided in its character. A year ago, in my report, I spoke of this region as one of great interest, and promising success.

At that time it was entirely unoccupied, but during the year a great amount of colporter and evangelistic effort has been accomplished, and the results have more than answered my anticipations. This region is of peculiar interest, since it brings the Italian evangelical reform into contact and sympathy with the feeble, but yet living Protestant churches of Klagenfurt, Villach, Laibach, Agram and Gratz; and is also the link connecting our Italian with our Hungarian work. There is great sympathy between these two countries, as the minister of public instruction, in Hungary, said to me not long since, "We are deeply interested in Italy, for her influence comes in to help us." And it may well be said that Italy has, during the past year, greatly influenced and assisted Austria in her wonderful progress in civil and religious liberty.

As thus viewed, this northeastern part of Italy becomes a field of great interest, extending from Treviso on the west, almost to Triest on the east. In the former city, though no evangelist has been sustained, it has been visited and colportage successfully carried on. The colporter residing in the city is continually writing that the people desire an evangelist. There is an excellent spirit among many of the better educated of the people, yet on account of the influence of a most intolerant bishop the more ignorant oppose the truth, and are his tools to execute whatever he desires. The colporter, however, has a meeting of a few friends of the truth every evening in his own house. From Treviso northward to the mountains, and eastward, there is an extensive region full of small towns and villages, where a great number of Bibles and religious books have been scattered.

Udine.—This city is the capital or principal city of the Friuli region, and has been the central point of interest in the religious awakening of the past year. So many notices of the work here and the many large towns adjacent have been given during the year by Rev. Mr. Moorehead and myself, I shall not in this report give any extended notice of it. The church and congregation in the city of Udine are at present under the care of Signor Girola, one of the best theological students in our Milan class. The post is a most important one, and it gives us great satisfaction to hear that he is continually more and more beloved by the people among whom he labors. This region has sent two young men to our class of evangelists, one from the city of Udine, and the other from Palmanuova, a large town in the vicinity.

Thus we have taken a rapid and imperfect view of this large Italian field. Many more cities and towns might have been noticed, where are interesting indications of a religious reform; but this view, imperfect as it is, is sufficiently vast and important to show how great and glorious is the work in progress, and that if any mission field in the world demands a vigorous system of evangelization and calls for the sympathy, power, and the energetic, warm, and Christian-hearted benevolence of the Christian Church, then this field is eminently worthy and deserving of the same. May God awaken and arouse the American Churches to come forward and help to conquer all this land for Christ.

MILAN, Italy, March 24th, 1868.

CENTRAL ITALY.

REV. W. G. MOOREHEAD.

SIGNIFICANT as have been the events which so profoundly agitated all Italy in the closing months of the past year, disheartening as the overthrow of popular hopes and aspirations has been to all well-wishers of Italian liberty and prosperity, yet they have not been without good results. Papal resistance to the completion of Italian unity, the scorn with which the Roman See has treated the natural rights of a great nation, have had the effect to widen the abyss between the Kingdom of Italy and Rome. But those who have thus been thrown back from Catholicism by its own leaders and priests, only serve to swell the ranks of the fearfully great army of infidels and atheists. Skepticism is the natural and invariable reaction from the stupidities and absurdities of Roman Catholicism.

Still, multitudes of famishing souls are earnestly seeking the bread of life. In every city, town and village of the Italian Peninsula, are some, few or many, who are longingly waiting for the true light to illumine their hearts. To carry the Gospel to such, was the American and Foreign Christian Union originally formed; to this end it labors to-day in Italy. Four new stations were occupied during the year. The stations, old and new, supported by the Society during the year, are Torano, Carrara, Miseglia, Spezia, Casano, Sarzana, Foiano, Prato, Portoferraio, Longone, Terni, Bari, and Lecce.

The laborers supported by your Board during the year were the following:

EVANGELISTS: S. Berualto, G. Gallegari, E. Volpi, E. Zati, G. Martiuelli, G. Rovillo, G. P. Luquet, B. Brachetto.

COLPORTEURS: E. Rocca, G. P. Gardiol, G. Barsant.

TEACHERS: B. Bernatto, Mrs. Rutigni, Mr. and Mrs. Suquet, C. Petrella, Miss Bonis.

STUDENTS: Domenico Beisso, Adele Galazzo.

In the old stations, by which I mean those which have been in existence for two or three years or more, all has progressed as usual; and the churches and schools are generally in a prosperous condition.

An Evangelical Association for mutual aid among its members, was formed at Torano more than a year ago. For a long time it was unknown and unnoticed in the community. Lately, however, it has become a real power in the work of evangelization. A branch society was recently formed in Carrara, and in the surrounding villages the desire is expressed for the formation of branch societies. The Society in Torano now numbers nearly one hundred members. Two of the deacons of the church are among its chief directors. The object of this association is that of mutual aid and instruction. Both in Torano and Carrara have been gathered little Evangelical Libraries, consisting of books fitted to instruct in religious truth and to remove existing prejudices. As the society is under the immediate direction of Christian men, by whom also it was originated, its influence for good is becoming great and far-reaching. All the members, though the large majority are Catholics in name, favor the cause of the Gospel, and many of them send their children to our schools. The school at Torano, on this account, has greatly increased in numbers, and many chil-

dren have been transferred from the priest's school to ours. In fact the priest has threatened to leave the place, if the people be not more attentive to their *holy Catholic duties*. But the people are opening their eyes, and no more listen to, or obey the voice of the priest. As they say in Torano, they "let him bark and howl." These evangelical societies greatly desire the small sums of twenty or thirty dollars to replenish their libraries, and most heartily do I commend this need to a practical consideration.

PRATO.—This station is distant from Florence about half an hour's ride.—(Christian World, Feb. 1868.) I visited there in company with the evangelist two weeks ago. The meeting was held in the evening; and although a rainy, disagreeable night, the room was full. The general attendance ranges from fifty to seventy persons, the latter being the entire capacity of the room. The numbers who attend, their earnest attention to the things spoken, the social class to which they belong, all concur to inspire us with ardent hopes for the future. The Lord make his Word quick and powerful to the conviction and conversion of many in Prato.

TERNI.—An evangelist and colporteur were sent to this important city early in November of last year. A little nucleus of twelve or fifteen was quietly formed ere the meetings were made public. This private work continued from the arrival of the evangelist in Terni until two weeks ago, when public preaching was commenced in an attractive locality. You will remember, perhaps, that Terni belonged to the Pontifical States up to 1860, that last fall, during the Roman insurrection, it was to a great extent the centre of the movement. Believing that those events must have made a deep impression on the inhabitants, and separated them more widely than ever from the Church of Rome, it was determined to send an evangelist there. And thus far we have not been disappointed.

Having been advised by the evangelist that public evangelization was to be commenced, I went to Terni to witness and judge for myself. Public service was held for the first time on Sabbath the 8th of March, when I preached to the few whom the evangelist had succeeded in getting around him. Services were announced for the evening also, when the audience was twice as large as that of the morning. I announced preaching for Monday evening, when we had an audience of more than fifty, exceedingly attentive and intelligent hearers. At the close of the service, as I had largely treated of the pretended supremacy of the Roman Catholic Church in matters of faith, doctrine, discipline, and practice, I said that we who follow the Gospel of the Son of God acknowledge no other Head or Master than the Lord Jesus Christ; that in consequence neither I nor any evangelical Christian pretended to infallibility, or proclaimed *ex-cathedra* our faith and principles. Hence if there was any one present who wished to ask any questions on the subject presented, or combat the principles advanced, he was at liberty to do so. A young man immediately rose and said: "You believe in the existence of Jesus Christ, do you not?" "Assuredly I do." "I do not." I replied, that as the Divinity of the Lord Jesus had not been spoken of that evening, I did not feel disposed to reply—especially as I was greatly fatigued. But if he would return the following day

I would talk with him on the subject. He came at noon the next day with fifteen of his friends. We discussed the Divinity of the Saviour, the immortality of the soul, and other collateral subjects until he appeared perfectly convinced. Some persons said to me afterward: "There must be truth in this Gospel you speak of, for you have converted that young man, and he now believes!" "No," said I, "he is not converted; he may have received some notions of the truth; but he is not converted. Let him read, and do you read also, the Bible. *There* you will find true knowledge and life."

"Well," said a venerable looking old man in the course of our conversation, "how differently you people talk from the priests!" "How is that?" said I. "Why, if you were a priest, instead of reasoning with us and talking to us of the Scriptures, you would have said: 'out of my house and presence, you heretics—I will excommunicate you!'"

On Tuesday evening I preached again to more than one hundred, who seemed intensely interested. But these are the first days of the work in Terni, and hence, as usual, there is much excitement. Since then a letter from the evangelist says that the meeting of Thursday evening was attended by over one hundred and fifty persons. Thus the Gospel of God's dear Son is being preached almost within sight of the Patrimony of St. Peter, and not very far distant from the Vatican.

BARI.—Mr. Rovillo has labored quietly and devotedly in this city since last June. He succeeded in gathering a few into his house, to whom he preached two or three times a week. During this winter, however, as the fishermen of Dalmatia come annually to the Italian side of the Adriatic sea to dispose of their merchandize, and as Mr. Rovillo speaks fluently the Illyrian language, he has been enabled to preach the Gospel regularly to these Dalmatians. We cannot but rejoice at this; for the Dalmatians, returning to their homes on the other side of the Adriatic, may, by God's blessing, carry something of the truth of the Gospel and of life in Christ to their brethren of the Slavonic race.

Quite recently, I am thankful to say, the Committee of Nice has located a faithful evangelist at Bari, who has begun public preaching in that city. Mr. Rovillo is laboring in unison with him, and we trust that the Lord will bless their labors.

LECCE.—The opening of public evangelization in this important place took place in the last week of December. For more than a month the attendance was large, and the interest manifested great. But since then, there has been a falling off in the attendance, mainly because the evangelist has not the gift for pioneer work. Though a man of superior attainments in Biblical knowledge, and a good writer, he is not fitted to initiate a work in a new field. As he himself says, he is called to edify and build up rather than to plant. But faithful and earnest as he is, he will be of very great assistance in that interesting field. He is now printing a book of one hundred pages for Lecce and the Neapolitan districts. Arrangements are being made to place another and tried man in Lecce, to labor in connection with the one referred to.

The book sales and colportage, in connection with the library at Spezia, have gone on as usual. The whole amount of sales is about 600 francs from May

of last year, when the library of Spezia was established, until the end of February of this year. No. of copies of the Scriptures sold and distributed, 118 Bibles—207 Testaments. Portions of the Scripture distributed, 800 copies.—No. Evangelical Almanacs sold, 1,600 copies.

May the Christians of America justly appreciate the urgent needs of Italy, and the vital importance of active, energetic effort on behalf of this great field the Lord has opened to them.

ATHENS—GREECE.

REV. M. KALOPOTHAKES.

1. "*The Star of the East*."—This is, as you are aware, a religious weekly newspaper. It was started ten years ago, with a feeling of much anxiety, and under very unfavorable circumstances. Still, by God's blessing and the timely assistance of my American friends, it has been enabled to outlive all these trials and difficulties, and render important services to the cause of the truth as it is in Christ; for it has not only diffused evangelical truth throughout Greece and Turkey, but defended it, when attacked, and explained it when misrepresented. It has exposed error, and defended the missionaries of the Gospel whenever attacked by its enemies. It has carried through successfully several discussions with some of the papers of Greece and Turkey, on various important religious and theological questions, and has thus far succeeded, in spite of all opposition, in firmly establishing its reputation as an evangelical instrument among the Greeks. In faith it was undertaken—in faith it has been carried on, and there is no reason why it should not look for the future to the same source of grace and support. I should do injustice to my own feelings and to the truth, did I omit to mention here, that Dr. King has been the best friend of the *STAR* all along, standing by and strongly recommending it to all as a most important auxiliary to evangelical work among the Greeks.

Preaching.—The result of last year's trials and experience has been good. A year ago, the first public announcement of evangelical preaching gave occasion to various attacks and disturbances upon me and my house, and the work in general, and the annoyance continued for a long time. Perseverance, however, and the justice of the cause, triumphed at last over all these difficulties, and the meeting is firmly established. The attendance throughout the year was good, notwithstanding the out of the way place in which my house is situated, the inconvenience of the hour, and the inclemency of the winter. We received into our communion a young man from Macedonia, the history of whose conversion is a very interesting one. He is now employed as colporteur.

The Sabbath-School Department.—The attacks made upon the Sabbath-school held in my own house, were detrimental to its progress; and although it still continues, the greater part of those who attend are Cretans, the Athenian children being much the smallest half: the whole number ranges from 40 to 70. Providence, however, opened the way in another direction, and soon the hands of all have been full with work; and the thing which but a little while before was so offensive to our Greek Orthodox friends, came to be regarded as very good. The following facts are connected with the school under my own superintendence.

It was established in the beginning of June last, with 150 children of both sexes, most of whom were unable to read and write. In a short time the number increased very rapidly, so that it was found necessary to remove it to a more spacious building—the former residence of a French Duchess (who by the way imagined that after her death she was to live in company with her dogs, of which she was very fond, on the Island of Crete ; very little dreaming that instead of that her two large parlors were to be occupied by Cretan children !) Soon, however, these two commodious rooms were found insufficient to accommodate all that applied for admittance, and several of them went to other schools. There are now 612 names put down in the catalogue. This school has been taught by three female teachers, all of whom have regular diplomas from the Government. On the week days, beside reading and writing, the boys and girls are taught a little history, geography and arithmetic and grammar, the girls devoting the afternoons to sewing. Sunday afternoon is devoted to the Sabbath-school : about 200 children assemble to recite their verses, or hear the Gospel explained. They are divided into classes, and the school is carried on like any similar Sabbath-school in America, Mrs. K. conducting the singing, and having a class of about twenty of the older girls, while I teach the larger boys. There have been distributed among them 100 copies of the Pentateuch—150 copies of the New Testament—100 copies of hymns—500 copies of the Psalms, besides several other little books published by our Evangelical Publication Board. They have also taken forty copies of the Child's Paper.

Bible Work.—The copies of the Scriptures circulated through the Amer. Bible Society, for whom I have been acting, amounted last year to about 2000, embracing most of the books of both Old and New Testaments. The New Testament, however, has the largest circulation. Of these, 600 copies were distributed among the Cretan schools. The Bible work in Greece gains ground every year. The system of colportage has proved very serviceable. Some of the Bishops endeavored to put a stop to it ; but the Government counteracted their orders, and thus it is left with the people to have the Bible if they choose, and every year shews that they begin to appreciate its value.

The Lord has been favorable to all our efforts ; and although we deeply feel the absence of individual conversions and the consequent want of increase in numbers of the Evangelical community here, still there is great reason for rejoicing in view of what has been done during the past year, and we pray and hope that we may be visited with a greater blessing in future.



ATHENS.—GREECE.

REV. GEORGE CONSTANTINE.

My chief work has been preaching, and this Providence has allowed me to do every Sabbath during the year, except two. Services have been held, as heretofore, at my house. The attendance has averaged 35½ per Sabbath, that of women ten, of children eight. This is a greater average than before ; and besides the increase of attendance, we have had greater regularity, and the addition of one more family to the audience. At present seven families attend service regularly.

I have also had a Bible-class every Sabbath afternoon at the house of one of the natives, where we have met some persons not otherwise reached. The weekly Bible-class at my house has also been continued with increasing interest.

Attendance at the Sabbath-school has averaged twenty-four children, not including Cretan children, who come regularly. About one-half of the pupils have been in the school three years. As our forces are limited, we have insisted on and obtained regularity, hoping that, in time, some of these children may prove proper aids in the Sabbath-school work. Three of the children have finished the Gospel and Epistles of John and the Sermon on the Mount, and received, as a reward, a nice copy of the Bible promised them by Rev. Mr. Bliss, Agent of the American Bible Society.

In reviewing the year, we find much to encourage us, both from the increase and regularity of the audience and the liberty of action which we have enjoyed.

We have Dr. King with us, and we enjoy his society exceedingly. His heart is so full of desire for the good of this people that his presence is a blessing to the work and to us all.

SANTIAGO,—CHILI.

REV. N. P. GILBERT.

THE 10th of the present March will be one year since my resignation of the pastorate over the English congregation of this city. Up to this time my Spanish Bible-class, (kept up a year previous,) numbered not more than six, as the average. But with a larger room, and all my time for preparation, the Bible-class soon grew into a little congregation, so that the average attendance during the year has been over thirty. The Bible-class exercise has been transferred from Sunday to Monday, and on the Sabbath we have a regular service with a sermon. Besides this, since the arrival of Messrs. Merwin and Sayre, the Sunday morning school has been better attended and is steadily increasing. Last Sunday, fourteen were present.

Although Dr. Trumbull had published sermons, which had been widely read during the past year, preaching in Spanish has been initiated in Chili by your missionaries in this city. After I had been preaching a few months, Brothers Sayre and Merwin came here. They have already preached a few times, and a week ago we had a sermon from Dr. Trumbull, so that you may look upon preaching in the vernacular as fairly inaugurated in Chili.

A new station has been assumed; I refer to Talca, and I trust that we shall be able to report favorably from that point the next year. We are grateful that our work demanded larger accommodations, and that the Lord put it into the hearts of Christian friends in Chili to enable us to buy a suitable building for church and school. We have concluded to go forward in building, trusting that the few Christians in Chili, and the many in the United States will not be slow in assisting to pay off the debt that will be incurred. The Lord has given all a good degree of health, and prospered us in our work.

REV. A. M. MERWIN.

My report of the last year is necessarily brief. From March until September, 1867, I labored in Valparaiso, preaching, together with Bro. Sayre, to the English congregation of Dr. Trumbull, and studying the Spanish language. In September, we came to Santiago to reside, and the month following took charge of the Chileno Sunday-school, (which numbers now fourteen pupils,) and have since conducted the school in connection with Mr. Sayre. I have assisted Mr. Gilbert in his evening services, and preached four sermons in Spanish; besides conducting the Bible-class several times. I hope to report greater progress next year.

MONTERREY,—MEXICO.

MISS RANKIN.

We have taken possession of the new Seminary. I feel truly thankful that we now have a building we can control for carrying forward the work of Mexican Evangelization. Its influence never seemed more apparent than at the present time. The proper education of the rising generation of Mexicans is an object worthy all the expense and labor of establishing this institution in Mexico. With the Bible for the daily text-book, we may indulge the hope that decided impulse toward a moral renovation of Mexican character will be the result of the instruction imparted within the consecrated walls of this edifice. Our daily prayer is that the blessing of the Triune God may rest upon it, and that the children and youth here taught may become subjects of renewing grace; and thus be prepared to exert a hallowed influence over their own country. I humbly trust this Seminary is the Lord's own "right hand planting," and that He will guard and protect its interests to their intended and legitimate results, viz., the extension of a pure Christianity in Mexico. For this end I ask the continued prayers of all God's true people.

I have another cause of thankfulness: the "wilderness and solitary place" are being made glad by the heralds of the Gospel, who are now being sent out to proclaim its truths. I am sure you would be gratified to see the intense interest manifested by the Bible-Readers who have been recently sent out to their work. With due self-distrust, and humility, they seem fully sensible of their utter inability to accomplish any good of themselves. Their dependence is in their Divine Master, who they confidently believe sends them forth. As these Gospel messengers go forth, two and two, I am forcibly reminded of the scene recorded in the tenth chapter of Luke, wherein our Saviour "appointed other seventy also, and sent them two and two before his face into every place, *whither he himself would come*," saying, "The harvest truly is great, but the laborers are few." His latter declaration is emphatically true in Mexico at the present time. Although I feel truly thankful for the number, (seven,) already in the field, yet I am fully confident a far greater number might profitably be employed as they can be obtained. I am sure a blessing will follow efforts put forth now, as the reports brought in by these men fully testify. I will send you, from time to time, the reports of these missionaries

of Christ, which I think will fully satisfy you that their labors are not in vain in the Lord. I trust the ladies who have so nobly undertaken the work of sustaining these "Heralds of the Cross" in Mexico, will not fail nor be discouraged until they have established the truth in this dark land.

We have every indication that the way is fully prepared for the dissemination of Bible Christianity in Mexico. Every means should be speedily brought into operation as the people, to a very great extent, have become disgusted with their own religion. The barriers interposed by the Romish Church to the circulation of the Bible, have been removed, and religious liberty has been firmly established. The power of the priesthood is broken. The Roman Catholic Catechism is prohibited in the schools, as its teachings are believed to be opposed to a liberal government. The priests are not allowed the liberties enjoyed in the United States. They are obliged to dress in citizen's clothes on the street. Not long since a priest was fined \$100, for infringing in this respect. It is believed that the priesthood have been the cause of all troubles; hence, they are punished if transcending the bounds of law. Not long since, the bishop of the Catholic church was about to visit Zacetacus, and some of the people wished to make public demonstration upon his arrival, and requested of the Alcaldia, (the Judge,) permission to erect some arches, through which he might make a triumphal entrance. The Alcaldia referred the applicants to the governor of Zacetacus, who replied that no such permission should be granted, adding, "there had already been enough *man-worship* in Mexico," and "that it was time for the people to begin to worship God." Public religious processions are positively forbidden. A short time ago, a procession of some two hundred devotees were marching quite a distance to some sacred place which they had been in the habit of visiting for religious purposes. They were met by the military authorities, turned back with their hands tied behind them, and fined two dollars apiece for violating public authority. We can understand from these and other instances that public sentiment in regard to the Romish religion is greatly changed from what it was a few years ago. The strongholds of that apostate church are broken down, and we can now go among the people with the light of God's truth. The "leaves which are for the healing of the nations," are especially needed at this time. The Tract Society's publications are in great demand among the people. The printed truth scattered broadcast over the country in the wake of the Bible is now imperatively needed. God has wonderfully raised up the agencies on the field for scattering the seeds of Divine truth. Six or eight men, besides those already employed, are greatly desirous of going forth, were there means for their support. The spirit of the early Christians and Apostles seems to be possessed by these converted Mexicans. Their first impulse seems to be to preach the Gospel to their countrymen. The women, also, are examples of piety and devotion to their Master's cause, doing all in their power to extend the truth as it is in Jesus.

Dr. *Treasurer in account with the AMERICAN AND FOREIGN CHRISTIAN UNION, for Eleven months ending the Thirty-first day of March, 1868.* Cr.

1867.	To Balance from 1867,.....	3,105 97	1867.	By amount paid for Paper—Printing the Christian World, and for Books and Tracts gratuitously distributed,	4,244 18
	To amount received for Subscriptions to "Christian World," and for Publications sold,.....	1,429 30		By amount paid for Salaries of Secretaries, Traveling Expenses, etc., etc.,.....	5,345 66
	To amount received by Legacies,.....	1,730 85		" " to our Italian, Hungarian, French, and other European Missions,.....	61,851 94
	To amount received on House Account,.....	10,000 00		" " for our Home, Mexican, and South American Missions,.....	60,429 52
	To amount received from Church Collections, Donations, for General objects of the Society,.....	122,260 32		" " for Rent, Furnishing Office, Office expenses, Clerk hire, etc.,.....	2,321 89
				By Balance,.....	4,000 00
					333 25
					<u>\$138,526 44</u>

Examined and found correct by the Finance Committee.—WM. W. STONE, *Chairman*.

T. S. YOUNG, *Treasurer*.

THE

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NINETEENTH ANNIVERSARY

OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

THE Anniversary Sermon was preached on Sabbath evening, May 10th, 1868, in St. Paul's M. E. church, in Fourth Avenue, corner of Twenty-second street, by the Rev. Geo. S. Hare, D.D. The preliminary services were the same as usual. The text chosen was from John iii. 36. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

We defer the presentation of an outline of Dr. Hare's thorough and interesting discourse, in the hope that he may be able to furnish us with a fuller transcript of its substance. We felt, in listening to it, that the truths and facts especially dwelt upon were most timely, as well as wisely urged, and that the view-point from which they were presented was one suited equally to the intelligent, thoughtful Protestant and Romanist.

The congregation was large and gave the speaker interested attention to the close.

ANNUAL MEETING OF THE SOCIETY.

THE Nineteenth Annual Meeting was held on Thursday evening, May 14th, in Steinway Hall. Wm. A. BOOTH, Esq., the President of the Society, in the Chair. Prayer was offered by Rev. J. P. Thompson, D. D. The Treasurer, T. S. Young, Esq., made the finan-

cial statement for eleven months of the year. The Rev. J. Scudder, Corresponding Secretary, read an abstract of the Annual Report of the Board of Directors, giving a brief summary of the work of the Society on the Home and Foreign fields.

Rev. Leon Pihatte of France was then introduced, and spoke in substance as follows : Eighteen years had elapsed since his last visit to this country. In these years many changes had taken place here—changes numerical, moral, social and religious ; but the chief, and highest, and most important change of all was the abolition of slavery. His present visit to this country was for the same purpose as his former visit, to solicit aid for the evangelization of France, and he had every reason to believe that the liberal Christian people of this liberal Christian country would respond now to the call for material aid to scatter broadcast the teachings and truths of the Bible among the people of France, as cordially as on the occasion of his first visit. There was great need of evangelization in that land, greater and more imperative need than there had ever been before. The people were in a condition of great moral darkness. The same liberty of speech, writing and printing which was enjoyed a few years ago, was not allowed the people now. All know the cause of the suppression of this liberty, that it was due to Popery. The influence of the Roman Catholic faith upon the government, and upon the people, and the present political despotism resulting from it, were facts incontrovertible, and were patent to the least observant minds. The stability of the French empire was not based on the confidence of the people in their sovereign head and ruler, in their belief in his integrity to the masses, in the high and impartial wisdom of his governmental polity, or in his executive skill and capacity to rule, and adjust, and harmonize the many conflicting elements of the excitable and versatile people of France. Neither was its firmness and perpetuity dependent on his large army, to make which still larger and more effective, he was now resorting to conscription ; or on his vast naval fleet which filled the waters of Cherbourg and other ports with their massive and substantial iron clad steamers, whose powerful armament of monster guns are not only the highest development of skill in ordnance, but the marvel and wonder of the world. The whole fabric of the government was built on a Papal basis, Popery was its pillars, and the Pope of Rome was to all intents and purposes its designer, architect, yes, builder. How were they to get rid of this Popish influence, of this despotism of the priesthood, of this sovereignty of the Pope ? These were the questions that, in the present state of affairs in that country, suggested themselves to every thinking, Christian mind with hundred fold more potency and urgency than ever they did before. There was only one way to counteract this Popish influence, to uproot this despotism of the priesthood, viz., to snatch the sceptre of power from the hand of the Pope. And how ? by bringing to bear on the minds of the people counter religious influences ; by preaching through all the length and breadth of the country the Gospel of Jesus Christ, by a bountiful dissemination of Bibles, religious books and tracts, by building Protestant churches, and establishing over them earnest, faithful, godlike, orthodox pastors ; in short, by a thorough evangel-

ization of the masses. By a recent law passed in France, he was afraid even now, and that too here in this far country, where the largest liberty of speech was allowed, to speak out all his thoughts on this subject. On his return to France he could, if any one should take notice of his present speech as reported in the papers here, and see fit to complain against him, be arrested, be dragged into court, fined and cast into prison. It was in contemplation when he left France, to pass a law interdicting in all public meetings discussions of all subjects pertaining to religion, to social questions, and to politics. For all he knew this law had already been passed, and if it had not now become a record on the statute books, there was every likelihood that it soon would be. He thanked God that there was a higher power than human courts; that thought could not be enslaved, that the consciences of men could not be controlled by statutory enactments, that the divine truths of the Bible could not be held in check, and that the true religion, the religion of the Sacred Scriptures as taught by Jesus Christ and His disciples and followers from that time till now, as against all false religions, and all false teachers, and all false doctrines, would gain the final and glorious victory. It was not their duty as Christians to meddle with politics or the social questions of France, but it was their duty to put religion on a right basis, and to put forth every effort in their power to disseminate religious truths among the people and to bring them within the fold of Christ. There was no better time to do this than now. It was a great field of labor, a field yellow and ripe for the harvest, and only wanting laborers to reap its golden wealth and gather in the rich sheaves for the great harvest of the judgment day. From every city and village and hamlet, and from every hill and valley could be heard the Macedonian cry, "Come over and help us." The prayers of the faithful, the liberal donations from the Lord's stewards to send Bibles and good ministers, and to help build churches, and to establish schools, and God's blessing, which was sure to follow, were all that was required to achieve a religious victory of unparalleled grandeur and completeness.

The Rev. Dr. JESSUP was the next speaker.—

He entered the missionary field in Turkey expecting to meet with difficulties, and he was not disappointed. Great obstacles lie in the path of the missionary in that country. Neither the Mohamedan, Greek or Latin churches have any sympathy with the Christian church. Each has its mode of worship, and its baptisms and other ceremonies, and each believes itself the true church, its worship the true worship, and its God the true God. He described the distinctive features of the different churches, and the special character of the difficulties to which he had alluded, and thence proceeded to prove how these difficulties could best be overcome. It was slow and hard work, but with all the drawbacks there was much to cheer, and the prospects were brightening each year. It was necessary to combat the faith and superstitions of centuries, to assault prejudices that had grown with the growth of centuries, and to strike at the root of old customs and old beliefs. But the leaven of the true Gospel was slowly and surely working in those far away regions of the Orient, the good seed scattered on that distant stony ground through the benevolent

Christian efforts of the American churches was beginning to take root, and the future, not far away he hoped, gave promise of a rich and abundant harvest. It remained with the philanthropic, earnest Christian people of this country to carry on this good and glorious work. Will they carry on the work already begun? He believed they would, and his colaborers also believed it, and it was this belief that gave him and his associates in the missionary field courage, hope and faith. The Roman Catholics, though a strong body here, were not, he was happy to say, the unit they were elsewhere. He instanced as a proof of this, the freedom to marry allowed the Roman Catholic priests in Turkey, as contrasted with the restrictions in this regard enforced elsewhere. There were priests who were sons of priests and grandsons of priests, and in fact, whose progenitors had been priests from time almost immemorial. The Popes of Rome had shown too much sense to issue any bulls against priests marrying, and in fact he believed that if the present Pope should settle there, he would find himself obliged to succumb to the custom of marriage before he could enforce any respect for or obedience to his mandates. This lack of unity in this single respect in the Roman Catholic Church, trifling and inconsiderable as it may seem at the first thought to many, was in his view a powerful lever in the cause of Christian evangelization in that country. It proclaimed the possibility of greater dissensions in this Church, it proclaims that the Pope is not infallible. He next proceeded to speak particularly of the Jesuits, whom he pronounced one of the chief obstacles to the spread of Christianity in Asia.—For a Jesuit to abandon his faith was to abandon almost hope of life. Recanters were persecuted with a severity almost equaling the rigors of the Spanish Inquisition. Not long before he left Turkey, a priest recanted, and was thrown into prison, heavily ironed, put on bread and water fare and treated with every indignity. Such persecutions were opening the eyes of the more thinking and knowing ones to the hollowness and falsity of a faith whose principal weapons to ensure steadfastness of belief were coercion and persecution, and at the same time were opening wider the pathway for the advent of true Christianity, a Christianity whose governing precepts are love and good will to men. The result was frequent conversions, notwithstanding the danger of alienation from the old false faith. Some of these converts evinced the heroism of the early Christians, and showed that they were actuated by the right spirit and purpose. He gave an instance of a priest who had made up his mind that his was not the right kind of religion, and who had resolved after a good deal of study and reflection that the only religion which could satisfy the cravings of his soul was the religion taught in the Bible. "I have come to you to learn the religion of the Bible," said this priest, who came running into my garden one day in his clerical costume and in a state of great excitement. "I will teach it to you," was the answer he received. Two weeks that priest staid in the speaker's house. The simple truths of the Bible were soon unfolded to him, and his heart and soul seemed in proper frame to drink in their meaning.—When he became a true convert, the desire to enter as a laborer in the Lord's vineyard came strongly upon him. Yet he was not insensible to the dangers that beset him. "What shall I do?" he asked. "If I go into the street they

will kill me, and I am doing no good here." "At all events they dare not touch you here," said the speaker to him: "this is missionary ground, this is American ground, and no one dare lift a hand against you while you are here." But this did not satisfy him, and he finally determined on seeing the Pasha, and he did so. The Pasha, with a largeness of liberality, as regards religious belief and conduct hardly to have been anticipated, promised him his protection with the understanding that in abjuring his old faith he must abjure his old clerical robes. His monkish dress and his clerical cap are now in the missionary museum of Boston. He hoped that this specialty of missionary curiosities would so rapidly increase that there would soon be no room for any others.—Of course the bulk of the people of Turkey, and all Asia in fact, have very little idea of what true Christianity is, and can only judge what it is by its fruits as revealed to their senses. He illustrated this by an incident. "I want to worship with you," said a man coming up to him. "Do you know whom we worship?" he asked him. "No," answered the stranger, "and I don't care if it is the devil you worship, for I know you are good, and all the Christians about you are good, and I love you and them." This man was sincere, but all are not. He recollected one man in particular, who showed great anxiety to become a Christian, and came to their missionary head-quarters. Afterwards he learned that he was a deserter from the army, and took this course under the supposition that he would be safe at these head-quarters to save himself from the penalty of desertion. In this connection Dr. Jessup spoke at some length on the propensity for lying, which he declared to be eminently characteristic of the natives of the East Indies. He spoke also of other vices, and of the general moral degradation pervading the masses of the people. In conclusion he dwelt upon the large field presenting itself there for missionary effort, and the vast work still to be done for the evangelization of that people by the Christian public at large through this Society. This work was to be accomplished, not by controversy, but by love.

The REV. HENRY C. RILEY from Santiago, Chili, was then introduced to the audience.—

He maintained that sympathy and love should be felt for the soul of the Romanist while hating the chains with which Satan has loaded him; but it should be a love that not only manifests itself in words and good wishes, but also in self-sacrificing acts and deeds of affection. The reformers in Mexico affirm that they have received from Christians of the United States very little besides good wishes in their earnest struggle to plant Gospel churches and to preach "the Truth as it is in Jesus" in that republic. In that beautiful but benighted land by our side there is not one ordained missionary from any of all the evangelical denominations in the United States. The Mexican reformers have twice, through their representatives, appealed to Christians in this country to "Come over and help us."

The opportunities for Christian work in Mexico are peculiarly promising. Mr. R. gave an outline of the reforming work already done. In the year 1856 the subject of freedom of worship was there warmly discussed. In 1857 an article was inserted in the constitution, declaring Church and State indepen-

dent of each other. In 1859 reform laws were enacted, nationalizing Church property and establishing civil marriages. During this year meetings were held by persons who had renounced the Roman Church. In 1861 the liberals being in power, a reforming presbyter took charge of the church in the capital called the "Santisima." In 1862 the number of reforming presbyters amounted to about forty; some of these have suffered the martyr's death in the defense of the Gospel. In 1865 a presbyter named Aguilar, a man of very fine mind, started an evangelical service in the Capital, and died suddenly a very few days after doing so. It is generally believed that he was poisoned. Another reforming presbyter was shot at the instigation of the Roman party, exclaiming almost the moment before he died: "*May Jesus reign.*" In 1867 a native society, called the "Evangelical Directory," was organized with the Bible for its standard and with the encouragement and direction of the Mexican reform for its object. This society is in correspondence with many of the leading men of Mexico. Since 1867 a number of Bibles and tracts obtained for the reformers from American societies by Mr. Riley have been circulated in Mexico, creating a panic among the Roman clergy. The liberal press are enthusiastically in favor of the reform.

It is the opinion of the Mexican reformers that if an evangelical church, with a suitable building, were established in the Capital, over a thousand persons would attend. They think that the establishment of such a church would take away from the Roman party about a hundred Roman presbyters who are now vacillating. They also calculate that within three or four years, should the Mexican evangelical church be firmly established, the circulation of Bibles and tracts, persevered in as recently done, and the suggestions of the "Evangelical Directory" acted upon, over half a million of men will have joined the reforming party.

Mr. R. also spoke about the encouragements for Christian effort in South America, and stated that in his experience he had found many Spanish Americans far more ready to receive the Gospel than Americans were to send it to them. In answer to the objection that Spanish Americans do not deserve the Gospel, Mr. R. asked *Who deserves the Gospel?* and if Mexicans and other Spanish Americans now ask us who have it to send the Gospel to them, in case we fail, where will the blame lie, with us, or with them?

Mr. R. affirmed that what was wanted in the Christian church, was a deeper, nobler, more self-sacrificing love to the Saviour, a love that should obey simply because Jesus commands. He spoke about the American and Foreign Christian Union, as a Society that stood forward to meet Romanism as little David did the giant of old, "in the name of the Lord," and hoped the American churches would stand by it nobly.

Rev. J. T. Duryea, D. D., of Brooklyn, then addressed the audience; few who heard him will soon forget his burning words.—

His remarks were confined to Italy, in which he has been a recent traveler. The lateness of the hour at which he rose would prevent him saying very much, saying half he would like to say, or the hundredth part of what might be said of Italy. Around no country on the face of the globe does there cluster such

grand memories. Here lived, and flourished, and died the imperial Cæsars ; here was cradled poetry and the fine arts ; here is *Fluvius Tiberinus*, the golden river of the poets ; here may still be seen the ruins of the ancient villas and palaces, and galleries, and colossal temples of the proud Augustan period ; here, still preserving the noble outlines of their primeval magnificence, are the Halls of the Vatican, the Coliseum, the little old church of the Cappucini ; and here still rises in massive grandeur the dome of St. Peter's and the castle of St. Angelo. This of Rome, "the city that so long reigned absolute, the mistress of the world ; the mighty vision that the prophets saw and trembled." But imperial Rome is not what she has been. The grandeur is in her history and in her ruins. Artists who wish to copy the bassi relievi of antique sarcophagi, or perfect their taste and skill in study of the golden gloom of Rembrandt, the rich impartings of Von Eyck, or the grand touch of Michael Angelo, find it a fitting place of sojourn ; and so sculptors essaying to perpetuate in marble the forms of living flesh or their ideal fancies. Aside from being the present home of artists, Rome is only specially memorable as being still the head-quarters of the Pope, the grand head centre of Romanism. For centuries this city has been the great diverging and converging point of Romanism. All know its lessons and all know the result. Its lessons have been anti-Christian, proscriptive and inquisitorial, to war against the Christianity of the Bible and salvation through the atonement of Jesus Christ, and remission of sins through His redeeming blood. Its results have been anti-progressive, to keep its votaries in ignorance and darkness, to keep them bound down with the iron chains of despotism, to keep them enthralled by the shackles of superstitious awe and reverence for unmeaning forms and frivolities of worship, to keep enshrouded by perpetual clouds and shadows the immortal souls of its deluded victims. The æsthetics of Romanism were the highest embodiment of false philosophy. It needed no argument to show that it was anti-progressive. On the plains of the Roman Campagna, were to-day used the same kind of plough which Cincinnatus abandoned at the call of his country. What have centuries of servitude to Popish dominion done for the people of Italy ? They are an ignorant, thriftless, inert people. Lazaroni infest every street of every city, hedge every bye way of every village, and everywhere present their piteously pleading pallors for alms. They know the yoke that keeps them in subjection, they groan under its despotic power, and yet they have not the stamina, the resolution, the manhood to shake off the yoke. Christianity, and Christianity alone, the progressing, elevating, ennobling Christianity of the Bible can redeem Italy from its present enthrallment. It is this disenthralment that we would now effect through the American and Foreign Christian Union. At present, the Catholic religion is the State religion. Neither the laws nor the constitution of the State, neither statesmen nor politicians show any favor to evangelical religion, but on the contrary regard it as an aggressive and disturbing element, hostile to the public peace and safety. But despite these hindrances from the government and its representatives, despite the obstacles raised to prevent any who may feel so disposed of espousing the evangelical faith, despite all that the Pope and his emissaries have done and are doing to

keep dominant their faith and the people dominant to it, immense progress has been made in the way of genuine religious reform. It is permitted now to sell the Bible freely, the Gospel of Christ crucified can be preached any where, the glorious banner of Jesus Christ can be unfurled in every city and town and village. Thank God this religious toleration, so different from what it used to be, is being improved. At various places, boldly proclaiming the eternal, saving truths of the Bible, is the Christian minister—

“ Messenger of God,
The legate of the skies, his theme divine,
His office sacred, his credentials clear,—
By him the violated law speaks out
Its thunders, and in tones as sweet as angels
Use, the Gospel whispers peace.”

Not only are ministers of the Protestant faith proclaiming the teachings of Protestantism, but there were many who not only were giving attentive ear to these teachings, but were accepting the word of God for the charter of their faith and duty. The American & Foreign Christian Union Society had already accomplished a great and good work—the seeds of the Gospel were being scattered far and wide, Churches and Bible classes and Sunday-schools were being formed; but all this was but the beginning of the beginning of what was required to be done. Religious reform was showing itself every where as the result of these labors. It had assumed an earnestness and vitality such as never had been seen before. The demand for ministers was great, and particularly so in Northern Italy. It would not be long before Italian young men, now being prepared for the ministry, would be able to enter the ministerial field. Meantime it would not do to let pass unimproved the opportunities at present offered for the spread of the Gospel in this country. Now and for a long time to come the seizure of these opportunities would depend upon Christian churches elsewhere—upon a continuation of the present efforts at evangelization of this people now being made by the American & Foreign Christian Union. The work must not be allowed to slacken. Italy must be redeemed. The death blow to Romanism must be struck here at the very citadel of its power. The standard of the Cross must be planted in all its borders. In conclusion he translated a letter of greeting from the Waldensian Church in Naples to the Evangelical churches of this country, on behalf of Rev. Mr. Appia.

Responsive to the invitation of the President, Rev. Mr. Appia, who was present, made a few, the concluding remarks of the evening.—

Recent events in Italy had greatly strengthened the Christian church. Popish influences resisted Italian liberty, and thus had greatly widened the breach between the kingdom of Italy and Rome. All this was working for the benefit of true Christianity: the means so often inscrutable to finite minds, the great Ruler over the destinies of nations takes to accomplish his purposes. He had confidence in the coming redemption of Italy—redemption from Popery, and blindness and ignorance—a redemption that would be consummated with the redemption of millions of souls. What a glorious work was this to do! What a glorious reward awaited the crowning of their labors! He thanked the Christians of the United States for their contributions in aid of Christianity

in Italy. It was necessary to the progress of the good work, not only that these contributions should continue, but they should be increased. With forcible urging of such increase to the funds of the Society to enable it to carry on its present work, he drew his remarks to a close.

Rev. Dr. Cox pronounced the benediction.

[NOTE.—The substance of the series of Sermons of which the following is the second, is published, with some additions, and with some brief notices of a pretended answer to them, in "*The Catholic World*," as an article in *THE NORTHERN MONTHLY*, for June, 1868.]

MR. BACON'S SECOND SERMON.

Rom. xii. 17. "Provide things honest in the sight of all men."

THIS verse means all that it seems to, in requiring the believers to care that their relations with all men, whether saints or sinners, should be marked with scrupulous integrity. The command is an absolute one; standing, thereby, in contrast with that which follows it: "if it be possible, as much as lieth in you, live peaceably with all men." Our peaceful relations with our neighbors depend partly on them. But if our dealings towards them are unjust and dishonest, the fault is our own simply. There is no room for exception towards any one. We are to be honest to all.

But the text means even *more* than, at first sight, it seems to, by as much as this word *honest* used to mean more than it now does. It is derived from the root of *honor*, and, before it became debased and depreciated by the reckless usages of common speech, it meant what we mean by *honorable*, now-a-days, when we use the word most thoughtfully and emphatically. The word which Paul uses in this place (*kala*) means whatever is in the highest degree noble and beautiful in character; and this—not mere integrity or "law honesty"—is what the law of Christ demands of every man towards every other man. The code of Christian ethics is a "code of honor." Its motives and sanctions appeal to the noble and worthy things in human nature, never to the sordid and base. Its effect is to dignify; so that in proportion as one becomes truly and thoroughly a Christian, he becomes, in the best sense, a gentleman.

Accordingly, when the appeal is made to me in the name of *honesty*, to reconsider what is alleged to be an injurious judgment against others, it comes to me as if in the name of Christ: and remembering the high significance of the language in which the Apostles counsel us to the things which are *honorable* toward all, I find myself drawn to a higher duty than that to which the appeal of this tract is made—the duty of *generosity*, rather than mere honesty.

Let us freely admit how often this apostolic precept, even in its lowest sense, has been violated towards our neighbors of the Roman Church. The duty of considering the questions now submitted to us has required me to stand before shelves filled with volumes of anti-Papal literature, and to glance from

page to page of their contents. The character of much of that literature is a shame and scandal to the cause in which it is uttered. It is full of evil and uncharitable talk against Romanists and their clergy, and deformed with bad temper and bad logic and reckless assertion. It is hardly possible that the literature of the other side should be worse, and I cheerfully bear witness that some of it is far better. "It is an honorable thing to be taught by your antagonist;" and it would be "honest" and honorable if the scurrilous crew of anti-Popery-mongers who make a trade of the prejudices and passions of the American public, feeding them with vituperation and invective, could be taught something of dignity and courtesy, as well as of logic and learning, by studying the thoughtful arguments of the late Cardinal Wiseman, the exquisite pages of Father Newman's *Apologia*, and some of the papers in which the points at issue between Rome and America have been handled in the *Catholic World*.

For one, then, I feel myself nowise committed to the defence of any one of the charges against the Church of Rome, which are called in question in this tract. What advantage can it be to me to believe false accusations against that great religious party? Many uncandid, unfair, dishonest things have been alleged against it. We only wait for adequate evidence, to be convinced that these charges are among them. What is the evidence? Let us take up another of these questions, and hold it to the light.

"Is it honest to accuse Catholics of paying divine worship to images or pictures as the heathen do—when every Catholic indignantly repudiates any idea of the kind, and when the Council of Trent distinctly declares the doctrine of the Catholic Church in regard to them to be, 'that there is no divinity or virtue in them which should appear to claim the tribute of one's veneration;' but that 'all the honor which is paid to them shall be referred to the originals whom they are designed to represent?' (SESS. 25.)"

The answer to this question is to be found by asking two others: 1. What sort of honors do the heathen pay to images? 2. What sort of honors do Roman Catholics pay to them? When we have got answers to these two, we can compare them, and shall be able to say whether they are the same.

I. What sort of worship do the heathen pay to images? We are not at all at a loss to discover; for we have the works of their own most thoughtful men in the days when pagan idolatry was the established religion of the most cultivated nations; we have the language of the early fathers of the Christian Church, in the works which they wrote against the idolaters who contended with them; we have the answers of those who stood up against those fathers to defend the practice of image worship; and finally, we have the testimony of missionaries who in various heathen lands have studied the false religions of the people: let us see what these say. We shall find that with one voice the heathen "indignantly repudiate" the idea that they worship *the image*, and claim that "all the honor that is paid to the image, is referred to that which the image is designed to represent."

Hear first, what an old heathen orator, Dio Chrysostom, has to say in one of his orations:

"Let no one say, on account of the imperfection of all our representations

of God, that it were better to have even none, and rather barely look up at heaven. The wise may indeed adore the gods as being far from us, but there exists in all men an eager longing to adore the gods as nigh." The image, you will see, is only intended to aid the imagination of the worshiper.

The language of Porphyry, one of the bitterest of the heathen philosophers who opposed Christianity with the pen, is very striking :

"The image," says he, "is related to the divinity as the written book to the thoughts that are inscribed therein."

But a testimony more trustworthy and more entirely in point is that of one of the earliest defenders of the pure worship of God against the heathen—Arnobius—who gives it as the common language of the heathen, that they declare "not that brass and gold and silver, when fashioned into statues, are gods ; but that, through these images, the invisible gods are honored and worshiped."

You may add to these testimonies the constant testimony of those who in the streets of Hindoo cities have stood to preach the Gospel of Jesus Christ, and to argue with the heathen on the folly of worshipping a graven image, a god of wood or stone. The constant answer with which they are met is this—"We don't worship the image, but only the god whom it represents." We have every reason to suppose that the idolaters whom Isaiah covered with his ridicule would have answered with the same excuse.

We know now how it is that the heathen profess to worship images. We shall not have far to go to find in their most authoritative documents, in what way the Roman church recommends the worship of them. The second Council of Nice decreed that "the honor paid to the image passes to its prototype ; and he who adores the image, adores in it the person of him whom it represents." The Council of Trent re-affirms this decree of the Council of Nice in the language cited in the Tract. And that eminent and standard theologian of the Roman church whom I quoted a week ago, Dr. Dens, in accordance with a multitude of illustrious teachers of the Roman theology, unfolds the necessary implication of these decrees, in language which I translate exactly from his Latin : "With the identical adoration with which we adore the original, we ought to adore the image ; and so the image of Christ and of God is to be adored with (*Latria*) supreme religious worship."

It looks very much, does it not ?—as if we had reached an answer to our question, "Is it honest to accuse Catholics of paying divine worship to images or pictures, *as the heathen do?*" We find them both paying to the images the same sort of outward reverence. On asking why, we hear them both "indignantly repudiating any idea of the kind," and explaining themselves in almost identically the same terms ; claiming that, in paying divine honors to an idol, they are worshipping that of which it is the *eidolon* or image. Does it not look as if it might be "honest" to infer, from the same acts, the same "indignant repudiations," and the same identical explanations of their conduct, that they were about the same business ?

It is a striking illustration of the identity of the position of heathen and of Christian Rome, that it has been found that that eloquent apologist of Romanism, Bishop Bossuet, in defending the practice of his church concerning image-

worship, falls unconsciously into the same forms of language that had been used by Julian the Apostate in defence of the heathen idolatry.

But do not let us be hasty in concluding on so grave and dreadful a charge against our neighbors and fellow-citizens, who bear with us the name of disciples of the blessed Saviour. Is there not some wide distinction that may yet be discovered, that shall sever them from being classed in the worship of images with the heathen whom God abhors? May it not be that, in the case of the heathen, these explanations that are offered by their wise and thoughtful men do not represent the facts in the popular religion, but that the people, beginning with the use of the image to guide the imagination and fix the wandering thoughts, are debased by-and-by to the actual worship of the block of wood or stone, as if there were some power or virtue in that to hear their prayer, and help and save them? Doubtless this is so. It is the degraded end to which, in baser minds, idolatry runs swiftly down, when men venerate the fetish—the charm—the image—as it were itself a god. This horrible degradation and insult upon human nature is a reason, legible to every man, for that solemn warning given by God in the second commandment, against the first beginnings of idolatry in aiding the imagination in acts of worship by making unto oneself any graven image, or any likeness of anything in heaven, or earth, or sea, and bowing down before it. This is the first forbidden step in the path that issues out upon that hell of heathen corruption described by Paul, in the first chapter to the Romans; and everywhere among the idolatrous tribes you find this frightful result to have been reached.

But how, in this respect, do the people of modern Italy differ from those of ancient and heathen Italy? Do the practices of the people there correspond to the doctrines of the theologians, or have they, as of old time, “bettered the instruction?” Do they pay no special veneration, as if there were some special virtue in the image itself, to those images that are reputed to bleed or sweat, or to the pictures that wink? If it was only as a guide of the thoughts towards the person represented that the image or picture served, then one image would serve as well as another, except that those in which the skill and genius of the artist had most excelled to represent in touching and vivid portraiture the object of the worship, might be preferred above ruder and coarser works. But as I have passed from church to church in those lands in which the Roman system has had unlimited opportunity to work itself out into practice, and have “beheld the devotions” of the people, I have seen certain statues frequented by a multitude of worshipers, and visited by pilgrims from afar who had come to bow down before them, and hung with myriads of votive offerings,—waxen effigies of arms and legs and other members that had been healed in consequence of prayers to that particular image. And one fact, which I did not then appreciate the bearing of, was constantly observed by myself and my companion,—that these objects of special worship and veneration were *never* works of superior art, but commonly rude, and sometimes even grotesque. The exquisite works of the Italian chisel and pencil might be found under the same pillared and fretted roofs, but they attracted no pilgrims except the artist with his easel, or the foreign traveler with his guide-book or *cicerone*. The superb works of Raphael and Domenichino are hung up for a

show in the Vatican palace, and no one thinks of using them as aids to worship. The inexpressibly beautiful and touching statue by Bernini, of the Virgin holding upon her knees the body of the dead Jesus, is in the crypt of St. Peter's, and admiring critics go down to study it by torchlight. But the image which is *adored* is a grimy bronze idol above it in the nave of St. Peter's, which is so venerated as the statue of that apostle, that the toes of the extended foot have been actually kissed away by the adorations of the faithful.

Irreverent antiquaries have declared—I do not know with what probability—that this unlovely-looking image was once the statue of Jupiter, worshiped in a heathen temple; the keys having been substituted for the thunderbolt. If this be so, how great a change have those bronze eyeballs looked upon! And yet, how little! Just such prostration, such supplications—hardly such devouring kisses—he must have witnessed of old as now. And if we may be permitted to imagine, what may indeed easily have occurred, that while he stood grimy with Pagan, as now with Christian, incense, on a pedestal in the heathen temple, the apostle Paul, guarded by his sentinel soldier, had come by, beholding the devotions of the people, and met there the philosopher Seneca, and spoken to him of the folly of idol-worship, the brazen ears might then have listened to the identical excuse which they may hear to-day from any ecclesiastic of the cathedral, whenever a minister of Paul's Gospel ventures in that presence to remonstrate on the madness of the people: "It is not the statue that we worship, but the saint." The heathen philosopher and the Roman doctor will alike excuse the act by drawing a nice distinction between "absolute worship" and "relative worship." But the people, now as then, are bewitched with the idolatry of the molten image, and the distinction is too fine for them to remember.

The question which has now been answered is close akin to the one which stands next before it in the tract:

"*IS IT HONEST to accuse Catholics of putting the Blessed Virgin or the Saints in the place of God or the Lord Jesus Christ*—when the Council of Trent declares that it is simply useful to ask their intercession in order to obtain favor from God, through his Son, Jesus Christ our Lord, who alone is our Saviour and Redeemer—when asking their prayers and influence with God, is exactly of the same nature as when Christians ask the pious prayers of one another."

At the outset, let me remark that the question what Roman Catholics *do*, is not conclusively answered by quoting what "the Council of Trent *declares*." As to what they *do* we have direct opportunity of personal observation. If it afterwards appears that their doings are in any discrepancy with the standards of their Church, that is a matter for them to settle with their own authorities; but it is not a matter of the highest consequence to us. It is a matter of concern to American Christians to know what is currently taught and practised by our fellow-Christians of "the Roman obedience," and to compare it with the teachings of God's word. The question whether in these practices they have departed from the standards of three hundred years ago has an historical interest, but not, immediately, a practical one.

We are invited to several inquiries. First: Is it true that the prayers that are offered by Roman Catholics to departed Saints, and especially to that holy woman whom we with them in all generations unite to call the Blessed, are

only of such a nature as we might offer to a fellow-Christian here upon the earth in soliciting his prayers in our behalf? Secondly: Are these supplications only for favor and influence, or are they for the direct gift of blessing and salvation? Do they put Mary into the place of Christ, the one Mediator between God and man; making of the All-Merciful Saviour, who inviteth all to come unto Him, an inaccessible object of dread and terror, whom we dare not approach except through the mediation of Mary? Do they ascribe to her the glory due to Christ, the only name given under heaven among men whereby we may be saved? Do they profess faith in her alone for salvation? Do they put the saints in the place of the Holy Ghost, by supplicating from them directly the divine gift of holiness—and the renewal of the sinful heart?

I hold here a volume of 800 pages, almost every one of which contains an answer to these questions, so far as I honestly read it, in the affirmative. It is "The Glories of Mary," by St. Alphonsus Liguori, approved by John, Archbishop of New York. I scarcely know where to begin quoting, or to cease.

"O Mary, sweet refuge of miserable sinners, assist me with thy mercy. Keep far from me my infernal enemies, and *come thyself* to take my soul and present it to my eternal Judge." "All the mercies ever bestowed upon men have come through Mary." "Mary is called the gate of heaven, because no one can enter heaven if he does not pass through Mary who is the door of it." "As we have access to the eternal Father only through Jesus Christ, so we have access to Jesus Christ only through Mary."

"Mary is the peacemaker between sinners and God." "My Mother Mary, to thy hands I commit the cause of my Eternal Salvation. To thee I consign my soul; it was lost, but thou must save it." "Thou art the advocate, the mediatrix of reconciliation, the only hope and the most secure refuge of sinners." "I place in thee all my hopes of salvation." "She is the advocate of the world and the true mediatrix between God and man." "Blessed is he who clings with love and confidence to those two anchors of salvation, Jesus and Mary." "Deliver me from the burden of my sins; dispel the darkness of my mind; banish earthly affections from my heart." "O, Lady, change us from sinners to saints."

"Is it HONEST, to accuse Catholics of putting the Blessed Virgin or the saints in the place of God or of the Lord Jesus Christ?" You have the answer. You know the place which God claims for himself, the "honor which He will not give to another." You have heard from the very words of the Roman Catholics themselves the place to which they exalt the spirits of departed men and women. My friends, it is no satisfaction to us to be compelled to the conclusion which we cannot honestly avoid. We wait and long for some explanation which will permit us to avoid fastening upon this great Christian body so grave and dreadful an accusation. But the evidence that convicts them is inevitable and overwhelming.

There is no need that I should denounce these practices. That is done already by this Tract which declares them to be "horrible and detestable." Would that our fellow-citizens might either, by some new revelation of facts make good their innocence, or by an open renunciation show fruits meet for repentance.

THE FOREIGN FIELD.

MEXICO."

MISS RANKIN.

MONTEREY, May 15th, 1868.

ALTHOUGH I wrote a short time ago, yet I trust another communication from me and Mexico will not come amiss. Incidents of interest are transpiring among us which, I think, cannot fail to interest you. The Gospel has taken root in Mexico, and is producing fruits truly delightful. The Truth is making wonderful displays of its efficacy in all its glorious triumphs over superstition and error. Never in any land of Papal darkness has the Word of God shown itself to be "sharper than a two-edged sword," with more certainty than in Mexico—a country where the "mystery of iniquity" has so long prevailed, and that "Wicked" one has so boldly revealed himself—"even him whose coming has been after the working of Satan with all power and signs and lying wonders." Popery cannot exist in the light of God's Word, and as fast as the Truth advances, in the same ratio does the Papal religion hide its lost, diminishing head. People, who have so long groaned under the oppressive yoke of that false system, are eager to find a religion more tolerant in its demands.—Those who have embraced it acknowledge the freedom which the Truth has given them. I met, yesterday, with an old man of seventy years, who has recently been converted. I said to him, "You find this new way to be pleasant." He replied with the utmost animation, "O yes, there is no yoke but is easy, and no burden but is light." He came in from a small village, about forty miles from Monterey. He informed me that twelve persons, within a few months, had embraced the Gospel, and were rejoicing in it. Four of his own family, besides himself, were among the number. This work of grace was wrought through the instrumentality of a man who was converted about a year ago in Cadareta, and who has devoted himself to preaching the Gospel ever since. Who can doubt that this man is called of God to preach Christ

when such fruits are manifest? I have never witnessed a work more truly evangelical, or seen more correct examples of evangelists than we have here among the Mexican converts. Last Sabbath, there came into our Sabbath-school, two young men, who, evidently by their manner, came for the purpose of caviling and turning our religion into ridicule. The superintendent went to them, asked them to be seated, and sat down by their side. After some little hesitation, one of them asked what we called ourselves, Baptists, Episcopalians, Methodists or Presbyterians? The superintendent very pleasantly replied, we call ourselves Christians. The other, then inquired respecting his belief. He was answered by being shown the third chapter of John's Gospel, which he was requested to read. His countenance changed while reading those solemn declarations of our Saviour, and immediately, upon getting through, arose, saying, we will come again, and politely withdrew. What struck me most forcibly was the manner in which their impertinence was met. Their appearance indicated that they belonged to the first class of society. They were, no doubt, champions for the Roman Catholic religion. But, the simple truths of God's Word completely disarmed them, and I could now readily account for the wonderful success which crowns the labors of these converted Mexicans. They present the truth as it is in Jesus, and it does not fail in its legitimate results. They find no better arguments than our Saviour's own most blessed words, and upon them they rely. Our Bible-readers are traveling over these hills and mountains teaching by the way-side, in the ranches, villages and cities, wherever they find people to hear them; and it is rare that they find the people otherwise than anxious to hear something of the new religion of which they have already obtained an indistinct account. Some express the greatest surprise that the Protestants teach such good things, as they had been told to avoid Protestant teachings more than murder or any other terrible

crime. The spirit of controversy is scarcely found among them. Particular subjects upon which they had relied for the support of their religion they bring forward for explanation. For instance, a colporteur was asked to explain how the words of Christ could be understood so as not to have it appear that Peter was the rock upon which the church was built. The colporteur was enabled to explain to the satisfaction of the inquirers that Christ was the chief corner-stone, and that he referred to Himself and not to Peter, when He said, "upon this rock will I build my church." Six intelligent persons were present, all of whom expressed their gratification that this strong bulwark of the Papal religion was so easily removed. Two of our Bible-readers, being quite young, feared very much that they might meet with able opponents, who would advance arguments which they might not be able to refute. The morning before leaving, they seemed to linger as if fearful of starting out upon their work. I found they were laboring under those painful apprehensions, and referred them to the tenth chapter of Luke's Gospel, with which they were familiar, in which our Saviour sent out seventy of His disciples, two and two, into the cities and towns *where He Himself would come*. This last sentence I impressed upon them, as, I fully believed, the Saviour was sending them out as He did those seventy, and wherever they went, they might expect Him, also. They started—these two youthful converts with their bundle of books in their hands. They stopped at upwards of forty ranches, (a ranch is a farm where there is a family of from five to twelve persons,) visited four villages of considerable size, and in every place, and under all circumstances, were permitted to read and explain the Bible without the least opposition or hostile argument! In every instance, the people manifested the greatest desire for instruction.

Their return and report at the end of two weeks brought forcibly to my mind what is recorded of the seventy, "who returned again with joy, saying, Lord, even the devils are subject to us through Thy

name." "And, He said unto them, I beheld Satan as lightning fall from heaven." Was it not even so, in the case of these two messengers of the truth? Where was Satan, who is always so rampant in defence of the 'Holy Apostolic Church,' while these two youthful disciples of Jesus were preaching the true way of salvation? Ah, he well knew the power of One who was stronger than he, and showed his wisdom by keeping in the back ground.

Does not the fact of these Protestants meeting with no opposition show how loosely Popery sits upon these people? The Mexicans have been steeped in the Roman Catholic religion. Never could greater means be used for riveting this system upon the minds and hearts of a people than have been used in Mexico. No longer than a dozen years ago, Satan sat undisturbed upon his throne, with "gates of brass" and "bars of iron" encompassing the miserable subjects of his kingdom.

But lo! God's Word found its way into these dark regions, the light of which revealed to these priest-bound people that human law had not the right to enslave the conscience of God's accountable creatures. These long oppressed subjects of Papal dominion arose *en masse*, and, after some years of desperate struggle, obtained religious freedom. Satan's kingdom now totters, never again to be firmly re-established in Mexico. Efforts have been made to reinstate again the supremacy of the Romish religion. But foreign bayonets and imperial power proved inadequate, before the purpose of a determined people.

The principles of religious freedom have taken such a firm hold of the Mexican people, that no Papal shackles can again enslave them. As well may the elements be stayed by human efforts, as the progress of truth be resisted when it gets firmly fixed in the mind. "The Word of God cannot be bound," and will not be, until Mexico is brought to know its truths in all their saving and purifying influences. May the Lord hasten it in His own good time.

Let the above letter be read by all who pray "Thy kingdom come."

ITALY.

REV. MR. CLARK.

MILAN, April 2d, 1868.

It was my intention to send an extended report of Hungary, but I am absolutely forbidden by medical authority to write more at present. I regret I cannot give something of a just idea of the vast interest of that country. In seeing what God by his providence is doing in Hungary and the Austrian Empire, I stand amazed at the rapid and important changes effected by His wonder-working hand. Here is a vast field *entirely* open to Christian evangelical effort. The whole Empire is seized with the spirit of reform and progress. The Pope and his Concordat are disregarded, and the priests are compelled to relinquish their direction of the literary institutions and schools in the country. *Now* is the time the American and Foreign Christian Union is called upon to enter this great field with energy and perseverance. *Now* is the time for the American Bible Society to give the Bible to its millions. *Now* is the time also, for the Tract Societies to lend a helping hand, and, in this crisis of the world, not forget Hungary and Austria. I am happy I can send intelligence of two of our excellent helpers in that field; and also in a letter of the Rev. Mr. Koenig, which I am permitted to forward, you will see some beautiful evidences of God's interest in the people of that land.

The colporteur of the city of Pest has visited from house to house with eminent success, but Mr. Riedel has been in the distant Transylvania, where he has scattered many huge boxes of Bibles and religious books. O, for a church to work with efficiency, to give the Gospel to these nationalities, and send evangelists to preach Christ throughout the vast length and breadth of the Austrian Empire!

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Extract from letter of REV. R. KOENIG:

W^HEN I at liberty, I would gladly introduce you to a circle of hidden believers, both of high and of low degree, who are fruits of the Gospel being preached in this place, and having been savingly enlightened, are now members of Christ's invisible

church, though still (in part) nominal adherents to the Church of Rome.

Their number swells imperceptibly but steadily. One brings another to hear the good tidings of great joy; and although *all* are by no means in direct connection with us, yet many having, through reading the Scriptures and Christian books, recognized their duty to aid in advancing the cause of Christ in the world, stately subscribe to our missionary association, to the support of our church, to our hospital and clothing society.

Several maintain family-worship, observe the sanctity of the Lord's day, joined at home in our "week of prayer," and sent requesting a list of the special topics for each evening. In speaking of such who have now turned their feet unto Jehovah's testimonies, I feel I would gladly cheer praying believers in more favored lands, who with simple and naked faith in the vast promises of God, have long plead (perhaps specially during the week of prayer,) that the day might dawn and the shadows flee away from those countless thousands in spiritual bondage.

This week, Miss M. S. called—her errand was to hand me her collecting-book and a considerable sum of money for our missionary association. This young lady had never met with Protestants before, but her mother was strikingly taught and guided by the Spirit of God, and her eyes opened to behold the clear light shining in the Gospel of Jesus. A Bible was placed in her hands by *another* Roman Catholic lady, who, a short period before, was led to find the treasure hid in the field, and for joy thereof sold all she possessed. With this last mentioned lady I spent many an hour during two years in searching the records of eternal truth. These *three* formed a band of "engineers," joined by a fourth—now in glory—at whose death-bed I stood and wondering adored the mighty grace and power which had so set that captive free and made her soul to rejoice with joy unspeakable and full of glory. Miss M. S., above referred to, mentioned the growth in the divine life of a young Countess B., who from bearing the character of ultra world-

liness, selfishness, and lacking in every filial duty, has been led to the Cross, there to "look and live," and now at the feet of Jesus, she sits and hears His word. She bade a final adieu to the so-called pleasures of gaiety, and on the occasion of her marriage, requested as a marriage-gift from her mother, a large Protestant family Bible! She now reads the Scriptures daily to her six step-children, and with her husband also. To give Miss M. S.'s own words: "The Countess wrote my mother, lately, complaining of a time of dearth in her soul, that she could not enjoy her precious communion with God, nor could she trust in His love as implicitly; but (she continued) the Countess is one whom the Lord re-visits speedily with the light of His countenance: at times all darkness is removed in one hour and she can praise Him who is the health of her countenance." The same young lady, referring to her own aunt, remarked, "My aunt is of course a Roman Catholic, but oh! she is quite *one of us*, she has her Bible, her Gossner's Golden Treasury, and her book of Promises, and she read to us yesterday one of Spurgeon's Sermons!" I should here add that each member of that band of disciples have as their standard library, a Bible, Gossner's Golden Treasury and a book of Scripture Promises—to which I have added a volume of Spurgeon's Sermons in German)—and wherever the bond is knit to another, these books are subsequently presented.

GREECE.

DR. KALOPOTHAKES.

A Call From Macedonia.—In 1864, a young Greek in Cenoe, (Unia,) a sea-port of the Black Sea, received a number of books from a friend who visited that place. Among them was one entitled, "Apology of Jonas King." He asked this friend, "who Jonas King was?" and received the answer, "Read and you will learn: the only thing I can say to you now is, that the Protestant religion is the only true one, and that all the inhabitants of Athens are ready to receive it!" The friend departed. The young Greek perused the pages of the friendly gift,—his eyes were opened—he be-

lieved in the truth as it is in Jesus, and rejoiced with exceeding joy. So great was his happiness, that he thought he had found an inestimable treasure. The truth was burning within his breast, and he sought to communicate it to others. His father, an aged man of sixty—after repeated and unsuccessful efforts to bring his son back to the faith, was himself enlightened, converted, and united with his son in praising God for His unspeakable mercy in Christ Jesus, and in a short time was removed to higher regions of glory.

George, having lost his beloved father, sought to propagate his religious views among his other friends. God inclined the hearts of some of them to listen to his simple exhortations, and to embrace the truth presented through the Gospel. This excited the fanaticism of his fellow-citizens, and raised against him a fierce persecution. He was consequently cast into prison, but even there he would, like Paul of Tarsus, preach the Gospel. At that very time a quarrel arose between the Greek Bishop and some of his people, which terminated in the imprisonment and death of some, and the exile of others; fifteen women among the rest.

While in prison he became acquainted with these unfortunate victims of priestly wrath, and his soul was moved in their behalf. He said to himself, "this is the day that the Lord hath made," commenced to preach to them the Gospel of Jesus Christ, and God was pleased to open the hearts of three of them to receive the truth, and to rejoice in the hope thereof. The movement thus begun, continued after George was released from prison, till at last some 14 or 15 families joined themselves around the Gospel standard. A Protestant community was formed and officially recognized by the Porte, and thus all their troubles ended. They have now a school and cemetery of their own, and a member in the Municipal Council. Rev. Mr. Leonard, a missionary of the American Board, has interested himself in their behalf, and furnished them with a young man, as good as he could get under the circumstances, who preaches to them. But their desire for

solid food, for something higher is so great, that they have written to us imploring us to send them a preacher from Athens. Our hearts swell with emotion as we read the touching appeal for help from these dear brethren. But alas! we cannot do anything for them at present. Our hands are more than full, and we can only pray to the Lord of the harvest to raise up speedily laborers to reap fields which are white to harvest. This is another instance of the mysterious, yet effectual, working of the Spirit of God among the Greeks. We have reason to believe that the time is not distant when we shall see its influence manifested in our midst. Indeed, God's Spirit seems hovering around us since the opening of the new year.

Such has been the effect of a little book written and published in defence of the truth of the Gospel, among the very people by whose church its author was persecuted and anathematized.

Well may Dr. King rejoice in seeing some of the seed which he has sown for upward of 40 years sown in tears and sorrow—spring up and bear fruit,—and well may the friends of the Greeks be encouraged in their benevolent efforts.

MR. CONSTANTINE.

SUNDAY before last we had every available seat occupied at our service, and last Sunday, although it was Easter, we had as good an audience. Evidently prejudices are gradually vanishing and the truth is prevailing.

The "Child's Paper" is finding favor among the people to an extent that encourages us to go beyond our original plan and spend more upon it than was at first proposed.

An Interesting Incident:—A young woman who lived with Mrs. Kalopothakes was married to the young man who preaches at the Greek Evangelical Church of Demardesh. Both were Greeks, and the ceremony was performed in Greek, in an evangelical style, in the presence of several Greeks. The simplicity of the Protestant service and the happy way in which Dr. King performed it, impressed the people

very favorably. We are sorry to lose the bride, for she has been active in every good work, although young. But we feel that the little church at Demardesh has gained an excellent and faithful helper.

SANTIAGO, CHILI.

MR. GILBERT.

April, 1868.

The Church and School Building is in process of erection. The work commenced March 23. We shall be able to hold service and commence school in it about August. The church will seat 300, and the school-room accommodate 50.

Mr. Trait from Penn., will build it. He is the leading house builder in the city. Last week he received from New York a steam engine, and all the machinery necessary for a large, first-class establishment. The introduction of our machinery, and of our advanced arts and sciences, indirectly, but effectually, prepares the way for the reception of religious truth from us.

The Cost of building is \$12,000 (U. S. currency,) for site and building. Of this sum *two-thirds*, or \$8,000, has already been raised or pledged. More than \$6,000 in Valparaiso, through the efforts of the Rev. Dr. Trumbull. \$4,000 remain to be provided. This sum, Mr. Merwin and myself have pledged ourselves to pay to the builder within one year after the church is completed, that is, one year from August next. We look for this from the friends of Christ and of our mission in the United States. This is the way it strikes me out here. In the United States there are 25 millions Protestants, and some single Protestant denomination, as the Methodists, number over one million communicants.

As in imagination, I see the almost infinite number of magnificent *farms*, with their countless herds of cattle, their myriad flocks of sheep, their thousands of farm-houses, fit residences for kings—as I think of the untold wealth in stock, bank and government securities in the hands of *farmers*, who profess to love their Redeemer's cause more than all besides,—to you, Christian farmers, I stretch out my hands, and in Christ's name ask you to entrust us

with a helping-gift that we may present this little Church, the planting of the Lord, with a church and school edifice free from debt.

Christian Manufacturers and Merchants of the North American Continent, of you too, whom God has bountifully blessed, I ask aid in behalf of the first Protestant Spanish Church on the Pacific coast of South America.

Ministers of the Gospel, some of whom I count among my personal friends, can you not believe our report? Have we, in Chili, not done our share? Would you not be justified in asking your congregations, or at least some members of them, to aid us?

A good many widows' gifts too, whether larger or smaller, with earnest prayer, would do us a great deal of good. If, Christian ladies, we were asking for the sick and wounded of an American hospital, you would, as you have always done, proudly respond. Intellectually and spiritually, the Chilians of Santiago need the church and school as an hospital in which minds may be fed and souls be made whole through Christ.

Little children, I know that you will be very glad that we are to have a church and school! Such a blessing it will be to the children who come to us for instruction. If they do not come to us, they will be taught to pray to the Mother of Christ, and to other men or women who cannot hear or save them. Will you not try to help us a little?

Comments of the Priestly Press.—Their organ in this city, having discovered that we had commenced to build, felt moved to notice the event for the benefit of the "faithful." The article is headed, "The Protestant Crusade." Some extracts from this abusive article will interest you.

"We are assured that the Protestants are laying the foundations of a church in *Nataniel* street. There is no demand for this church, inasmuch as there are but few Protestants in the city, and they already have a chapel which scarcely any one attends. Then with what end do they build this church? No other than to have a convenient place for promoting their propaganda.

"We are justified in raising our warning against liberty of worship, that we may publicly prevent the teachers of doubt from laying nets for those of good faith, and for the ignorant.

"Those who do not practice any religion are always strongly in favor of religious liberty, and make a great noise about the rights of Protestants, as if we oppressed them. We would have them know that we would give them liberty of conscience if they would not abuse it by an unworthy and corrupt propaganda. The Protestant missionary does not appeal to reason and to the pure moral sentiments, but he only perverts those already perverted, flattering the instincts and passions, pouring out gold with full hands. We will not repeat what we have before said upon the illegality and culpable daring with which the paid agents of Protestantism gain their salary and discharge their mission.

"Already we have been accustomed to see violated with impunity the constitution, and violently attacked the religious belief of the people by the apostle of lying, supported, defended and protected by a mercenary and wicked press. If the existence of Protestant churches is undeniable, if the propaganda is carried on, and is to be carried on publicly, what shall we gain by guarding silence? We believe that the Romanists should be acquainted with the crusade which is initiated against their belief.

"The crusade not only has the Capital as its field of action, but its work is extended to the provinces. Every one knows the scenes which the insolent provocations of the Protestant ministers occasioned in Talca, and, what is more grave and significant without doubt, is the decided support which these hurtful foreigners received from the radical circle in Talca, and from the periodical which serves as their organ.

"This close alliance between the followers of Luther and enemies of the Church with the demagogue opposers of civil authority is easily explained. Both obey the same impulse and follow the same end. They obey the spirit of pride and seek the destruction of civil authority; governed

only by their depraved instincts and base passions."

The writer proceeds to state that Protestant missionaries do not go to the heathen as Catholic missionaries do; that Catholicism though old is still vigorous, but that Protestantism though young already gives evidences of a speedy dissolution. And finally, he consoles his readers with the assurance that failing of accomplishing anything in Chili, we will leave in disgust.

MR. MERWIN.

THE little incidents which come to our knowledge from day to day, encourage us to believe that the pure seed of the Gospel does not always fall upon barren ground in this country. On a spur of the Andes, below the region of perpetual snow, we found an old woman, living in a miserable hovel, preparing a scanty meal for some workmen occupied near the dwelling.

With her permission, I read aloud that beautiful tract, "What is it to believe in Jesus?" As the reading proceeded, she ceased from work, and seated on the ground with her hands clasped round one knee she gave fixed attention. It was, she said, very clear and true and good. Though unable to read herself, she wished to have the tract left with her. One of her acquaintance, the only one who could read, would visit her in a few days and thus give her an opportunity of hearing these Gospel truths once more. With the hospitality which characterizes the Chili people, rich and poor, she placed before us a watermelon, brought from the valley, and urged us to call again as soon as possible. Returning home, we saw something which looked very much like adoration of the clergy. As two respectable well-dressed females were taking leave of a priest, one of them took his hand and bowing slowly, almost *knelt* before her spiritual guide. It is due to him, however, to say that he, by an upward pressure of the hand, kept her from actually kneeling.

Passing down into the rich valley of Santiago, we noticed at some distance from the road, a fine, large building with exten-

sive grounds attached. We asked a laboring man to whom this property belonged? and learned that it was owned by the Dominicans. "Very rich?" we observed.—"Yes, indeed," was the reply. "Do they help the poor much?" "Ah! sir," replied he with an emphatic gesture, "Never! not a copper's worth."

Funds from home to aid in the erection of the Chilian Protestant church here, would help the poor amazingly, for unto them is the Gospel preached, and among them is the Reformation spreading, silently, but with power.

MR. SAYRE.—TALCA.

On my arrival here in March, I rented a house in the central part of the city, and although it has long since been declared by the authorities unsafe as a place of habitation, I trust it may prove the house of God and the gate of heaven to many. I have furnished the large room with cheap matting and chairs, in which we have had six regular meetings, with an average attendance of fifty persons. The generality of these are from the artizan class, the majority being young men.

With one exception, there has been perfect order and good attention. Besides the interest manifest in these regular meetings, there are many who call at the hotel to converse with me about the Bible and the religion of the Protestants. In this I am greatly aided by Señor Lerrechedu, a blind man from Santiago, who kindly consented to accompany me here for a month, and aid the work as he had opportunity. It is only a short time since this city was considered the most discouraging field in all Chili. To-day, no other presents a more encouraging prospect. The good seed dropped by Mr. Wetherby, a worthy colporteur of the British Bible Society, and by other servants of our common Master, is now bringing forth fruit. There are many here convinced of the errors of the Romish Church, who are anxious for the settlement of a Protestant minister in their midst; and while few seem to understand what true Christianity is, there is great cause

for gratitude and every encouragement to labor and hope for a glorious ingathering of souls into the fold of our Redeemer. Of course, there is opposition, the priests incite their followers to unbecoming acts and words, but the truth will prevail.

With the consent and advice of the brethren I have decided to remain in this city. As soon as it can be done with advantage, I shall organize a Bible-class for adults, and a Sunday-school. A gentleman from an adjoining district has just called for religious reading; I supplied him with a small quantity, both for himself and for distribution among his friends. Such cases are frequent, and whenever I think it safe I try to make colporteurs of them.

MISCELLANEOUS.

A WORD WITH OUR FRIENDS.—We are happy to say to our friends that there were recently added to the already efficient Board of Directors several gentlemen, including the Rev. Drs. Prime, Chambers and Hatfield, and Rev. Leonard W. Bacon, whose strong sympathy with and intelligent apprehension of the Society's work will effectively aid the counsels and strengthen the hands of those who are engaged in this great work of Foreign missions.

It is not improper to add that the gentlemen of the Board have determined to expand their work in every proper direction. They have already pledged the Society to support several laborers in France. And it is probable, that, beside their highly prosperous Mission at Monterey in Mexico, they will, in the early Fall, inaugurate a full and effective Mission in the city of Mexico, under the charge of a gentleman thoroughly qualified for a work of such delicacy. This latter undertaking they feel to be imperatively demanded by the condition of Mexico, and to be called for by their entire constituency; and they mean to meet their full responsibility in the effort for the Evangelization of that Neighbor-land. Nor do they doubt that the Churches will sustain the agencies and the men employed.

Plans also have been devised and will ere long be put in execution, to bring the work of the Society more fully and positively before the whole Christian community, to elicit a larger attention to and apprehension of the position, designs, methods and agencies of the Roman Catholic Church with reference to the increase of its power, political and religious, in our own land.

REV. CHARLES S. ROBINSON, D.D., arrived in Paris early in May and, with a cordial welcome from the congregation, entered at once upon his duties in charge of the Chapel.

In accordance with the original arrangement and by express instructions of the Board, Dr. R. has discontinued the Liturgical service on the Sabbath morning. To this change, we understand, the entire congregation cordially assented.

PRESBYTERIAN GENERAL ASSEMBLY.—The General Assembly of the Presbyterian Church (N. S.), at their recent meeting in Harrisburg, unanimously adopted the following Preamble and Resolutions:

“Whereas, the effort to extend the knowledge of the pure Gospel in Roman Catholic countries is justly to be regarded as a vitally important branch of the cause of Foreign Missions, therefore

Resolved, 1. That this Assembly earnestly commends to its Presbyteries the work of the American and Foreign Christian Union, and urges that effort be made to secure for this agency its appropriate share in the contributions of the Churches.

Resolved, 2. That the collections for this object be included in the Sessional Reports to Presbyteries in combination with the amount contributed to the American Board of Foreign Missions.

WE ask attention to the following communication from MR. ANDERSON LINDSAY, a Scotch gentleman, who has been engaged with a commercial house in the city of Mexico for more than four years. On his way homeward to Scotland, here in New-York he writes, on the impulse of an earnest Christian spirit, seeking to impart facts that may help to quicken the zeal of God's people in behalf of that long and sorely afflicted people. The impressions are those of an intelligent, clear-sighted man, and come to us, in the providence of God, at the time when this Society is seriously considering its duty to the Mexican people. Mr. Lindsay says:

“It has occurred to me, that a short statement of what came under my own observation in connection with the work of evangelization in Mexico might be a means of assisting the few already in the field.

The British and Foreign Bible Society have an agent there, a Mr. J. W. Butler, with whom I formed an intimate acquaintance. He has a room in the city, where the Scriptures only are sold, but as the sales seldom average more than \$40 per month, he is obliged to travel over the country in the dry season with the books, and dispose of them as he best can. He also employs colporters, who are paid \$1 a day, and traveling expenses, which are small. Mr. B. is also doing what he can to establish agencies for the sale of the Scriptures in the various States, his intention being ultimately to settle down in the Capital, making that the centre of his operations, for corresponding with his agents, and supplying their orders.

The circulation, in 1866, amounted to

about 14,000 copies of Bibles, Testaments, and portions. In 1867, on account of the civil struggle in the country, when the depot was closed for some months, and business in the city entirely suspended, less than 4,000 copies were disposed of. The circulation this year will probably exceed that of 1866. The cost of such a work is heavy, and quite exceptional, compared with other countries. Not only have the books to be transported from Vera Cruz to the Capital, a distance of 280 miles, but generally to other parts of the country. In addition, there is the cost of the books, salaries, rent of depot, agents' commissions, colporters, wages, &c. In 1866, the expense of the Mexican agency to the London Society was more than £1,100 sterling. Yet the Directors of the Society, so far from wishing to curtail their operations, have expressed their determination to extend the work.

Mr. Butler has in his employment a Mexican named Sostenez Juarez, a simple, earn

est, fearless man, whose eyes have long been open to the delusions of the Romish Church, and who does all that in him lies to open those of his countrymen. With the co-operation of a few friends, he has formed what he designates the "Evangelical Reform Society," the members of which are composed of carpenters, shoemakers, and other artisans. Their meetings are held on the Sunday forenoons and Thursday evenings, with an attendance ranging from 50 to 100, and sometimes more. Señor Juarez generally presides. He reads prayers and a short sermon written by himself. Several chapters of the Bible are also read, each person present reading a verse, and any one is at liberty to offer remarks.

I have attended these meetings, and always felt gratified at the interest taken in them by all present. There is a good work going on, which will bear fruit at no distant date, which is indeed already. There are also other smaller gatherings in the city, concerning which I can say nothing definite, and I understand that they are quite common in the surrounding villages where depots for the sale of the Scriptures are established. Gratifying as this is, there is yet much to do. Let me state in a few words what I consider indispensable, and what will prove an incalculable boon to Mexico with God's blessing. In the first place it is absolutely necessary, if the present movement is to come to any thing, that an American Society, having a vigorous organization, should co-operate with the Mexicans themselves in establishing a native agency, and also a native press, for the diffusion of an enlightened religious literature, in the shape of tracts and books.

Without this assistance it is impossible to look for any great results. The meetings to which I have referred are maintained by well-meaning, and I think spiritually-minded men, but entirely without resources, men obliged to work for their daily support.

Could they be placed above want, they would be only too glad to engage in the work of forming neighboring meetings and colportage. And I may express the judgment here that one Mexican would do more good in this way than a dozen foreigners.

It would be necessary too, I think, that a gentleman, thoroughly qualified for the work, should be sent out to co-operate with them and supervise their labor. Mr. Butler is doing good service in circulating the Bible, but that is not enough. A wide distribution of religious tracts and books is indispensable to prepare the minds of the people and open the way even for the Bible. Mr. B. has often assured me that he could dispose freely of the former, when he could not sell a copy of the latter. When I was leaving, Señor Juarez embraced me tenderly, and asked me to do what I could to supply him with tracts, and if possible to prevail on some Society to send them assistance.

To form a native agency, to scatter broadcast a religious literature, to gather small congregations, and possibly to hire one or more places of meeting in the Capital is the work required to be done in Mexico now. I do not exaggerate when I say, that there never was so opportune a time as the present for preaching the truth in Mexico.

The real cause of the chronic spirit of revolution which has convulsed that beautiful but unfortunate country for the last fifty years has been a struggle for power between the Church and the Liberal party. The former is at last crushed, never, I believe, to rise again. Its vast property, which was valued at two hundred millions of dollars, has all been confiscated to the State. The convents and many of the churches sold, and converted into private dwellings, the priests and other dignitaries of the church are looked upon as ordinary mortals,—perhaps not quite so good as ordinary.

In spite of the immoral lives which many of the priests lead, they still exercise a great influence among the women, and especially the poor Indians. They see well that the power which ignorance and superstition have conferred upon them is fast slipping through their hands; and it is not to be wondered at, if they make strenuous efforts, and use unscrupulous means, to retain it. The Indians have told Mr. Butler often that it was useless purchasing his books, as the Padre no sooner saw them than he took and burned them.

Further than threatening those who do not choose to think and act for themselves, the priests can do little more, as the following incident will show. While Mr. Butler was recently selling the Scriptures in the portal of a town near Puebla, a Padre brought a chair, sat down opposite the stall, and threatened every one who attempted to purchase. Mr. B. complained to the Judge of the place, who ordered the priest to be brought before him. He examined the Bible, said the book was a good one, and bought a copy. He then sent the priest back to his church, telling him he might thunder away there as long as he pleased, but he could not be allowed to interfere with the sale of the book. Vowing vengeance, he returned to his church, and had a notice put up on the outside of the door, warning the faithful to avoid Butler's stall; but the Judge hearing of this, ordered it to be taken down.

I could mention many encouraging incidents of a similar nature, tending to shew that there is an honest desire on the part of the authorities, from the President down, to uphold religious toleration, and a settled determination to curtail and crush the power of the Romish Church.

The first day the present Government came into power, the priests were ordered to lay aside their long hats and gowns, and to dress like ordinary citizens, a command which has been rigidly enforced. The "Host" with the Bell, and the procession of boys carrying lighted candles, has also been done away with, and many of the images of the Virgin set up on the streets, with the view of extracting money from the poor deluded Indians, have been torn down and destroyed.

Suffer me to say again, that if any thing is to be done for Mexico the present is the time. What they want is assistance and organization, with a native agency, and an enlightened religious literature. The mass of the people are ready and anxious for the change, but they are afraid to take the initiative, and wait to be led.

In connection with above article, see "A word to our Friends," page 248.

"OUR ROMAN CATHOLIC BRETHREN."

The articles under this heading in the Atlantic for April and May have attracted the attention of a few of our religious journals. The *Presbyterian* of Philadelphia has discussed them fully and well, and we should like to see its articles condensed and put into tract form for wide circulation. We give to our readers, as a just expression of their own sentiments, the chief part of an excellent editorial in the *New York Observer*.

Mr. Parton's articles in the "Atlantic Monthly" on "Our Roman Catholic Brethren" are extremely readable, and doubtless have been widely read. While we take no exception to candor and kindness, we nevertheless deprecate most earnestly the influence of aught that may blind the American people to what is dangerous and destructive in the system, the principles and the polity of the Church of Rome.

No pleasant consideration of parochial faithfulness, no cheerful pictures of sympathy with childhood, no snowy hoods encircling the placid sweetness of patient devotion to the sick and suffering, are enough to make an intelligent and vigilant people forget that these are only beautiful vines growing around a tree that has a mass of corruption at its heart.

The principles, the practices, the tendencies of Romanism, are the same in all climes and ages. History, that cannot be blotted out, has preserved this record. Whatever may be the errors, or defects, or crimes of other religionists, we have the terribly consistent and unalterably vindictive policy of the Church of Rome written in letters of blood through successive generations. No charity that is not a perversion of the gift will permit an unprejudiced American to ignore the lessons of the present and the past, in regard to what is threatened by the prosperity of Romanism on this continent. Whatever be its successes, its attractions, its virtuous endeavors, there are evils inseparably connected with it as a system that makes it a national danger which, if

not met and counteracted, may yet make it here, as elsewhere, a national curse. It may not bring disunion and brigandage, as in Italy; ignorance and mediævalism, as in Spain; infidelity and demoralization, as in France: but, in its full development and culmination, it will certainly throw a pall of oppression and corruption on the mind and heart and life of a free and happy people. We believe this to be a fact, not merely as the advocates of what we consider a purer faith, but we believe it in common with hundreds and thousands of the most enlightened and independent thinkers of the age. This is not the conclusion of a hostile organization, but the genuine opinion of men who seek for the freedom of the race and the highest interests of humanity. It does not make us uncharitable or unreasonable in regard to any who attach themselves to an interest that seems to us in the main pernicious. But we would be false to all that is hopeful and progressive in the future of our nation, were we to be lulled into any indifference to the advance of Rome by amiable views of others' sincerity and worth.

We have no atom of personal hostility or blind prejudice in our views and treatment of Roman Catholicism. We think of it as a system, just as thousands of others do who have no early education or personal associations to mould or intensify their convictions. If, therefore, we take any exception to an article like Mr. Parton's, we do not take it in regard to aught that is said, but only in regard to what is omitted.—Were the article thoroughly true and just, it could not be silent as to what are the social, political, and spiritual influences everywhere inseparable from this imperial, mysterious, effective system of celibacy, sensuous worship, secrecy and supposed infallible headship and direction. Of course, we do not mean that this ought to be included in every brief view of the subject from the literary standpoint. We only mean that the reader should always bear this part of the subject in mind, that no pleasing features of the landscape make him thoughtless of the fearful precipices and the hopeless depths. Charity for all

will not close our eyes to any danger or corruption, but will support the sleeplessness of that eternal vigilance which is the price of liberty.

ANNIVERSARY AT BOSTON.—The Anniversary was held on Tuesday, May 26th, at Tremont Temple. Rev. Dr. KIRK presided and opened the exercises with prayer.

The Rev. E. S. Atwood, of Salem, made an admirable address. He said that the great issues that have occupied the world for centuries seem destined to be fought out in the Armageddon of America. Some of these questions are virtually settled.—Slavery has received its death-blow by its destruction here. Democracy is proved a success. But there is one question more formidable than any yet decided. A wily and unscrupulous enemy to all freedom has its agents every where, who are faithful to the death in a bad cause. The Romish Church presents the rare phenomena of a system dying at the root, and still vigorous in the extremities of the branches. In the United States expenditures of this church are on a scale that no other sect cares, or dares, to imitate. The Papacy has taken possession of New-York city, by 50,000 majority, and in one ward of Boston its majority is 1000. The city of New-York has voted \$120,000 to Papal institutions the past year. We used to laugh at the possibility of secession till the first-gun boomed across Charleston harbor, and even then expected a brief and unequal struggle. We have made some costly mistakes, and we may make more serious ones by undervaluing the danger from the Papacy. We must regain the ground lost.

Mr. Atwood was followed by Mr. Antonio Arrighi, who is preparing at the Boston Theological Seminary for the Gospel ministry, hoping to labor for his native country, Italy. His imperfect English was as intelligible as the words of our best speakers, while having that charm which slight peculiarities usually lend to the words of educated foreigners.

He considered Italy, with all its professions of Christianity, a heathen land. From the Eternal City, alone of all the cities of the world, the Gospel is excluded.

Italy has now the best ruler she ever has had. He has turned useless convents into schools, and is opening the way for the Gospel. Garibaldi is a true believer, and is doing more for the evangelization of Italy than any missionary. Mr. Arrighi was a drummer boy in his army in 1849, he came to America as a drummer boy, and hopes to return to his beautiful land a drummer boy in the army of Jesus.—*Cong.*

FROM Dr. Bellows' interesting and instructive Letter on the Roman Question, we take the following suggestive excerpts:

PROGRESS ATTENDING UNITY.—Other nations have conquered their divisions and destructive separations by bloody sacrifices, but Italy is one from the Alps to the sea, by the will and gift of Louis Napoleon. But so blessed is unity and the freedom that comes with the upspringing of national consciousness, that Italy has advanced more rapidly than any other nation during the last twenty years. She was so far behind-hand then that her great progress since does not bring her anywhere abreast of the nations that have breathed freely for a hundred years past. But I can say, from personal observation, that since 1848, when I was here before, the change is something wonderful. Florence has taken on a quite modern air. Her streets are being widened and improved, and a hundred measures for the public convenience are beginning to be agitated. But Florence is not alone. The railroads, which existed hardly at all in 1848, now form a quite extensive and thorough system throughout the peninsula. Many hundred schools have been opened, and the education of the common people is everywhere exciting interest. It is still miserably true that seventeen out of twenty-four millions of Italians do not read and write. And this ought alone to explain the immense difficulties of creating anything like an enlightened public opinion, or making an intelligent freedom. The press here, active, enlightened and patriotic as its editors are, is limited in its influence by the illiterate character of the people. It is a wonder that it survives at all, for it is said that not one newspaper in Florence is supported by subscribers. The press is really a gift of the patriotic citizens of Italy to their country, and were not Italy thus rich in patriots, its hopes would be far smaller, for its people as a whole are degraded by ignorance and superstition to a fearful degree.

The Church in Europe.—The hold which the Roman Church has on Europe is not duly estimated. It is still immense, and

only measured by the vast ignorance and habits of dependence which mark a hundred million of its people. It possesses an enormous prestige, in spite of its abuses, and its very theory of sacraments independent of personal sanctity in their duly consecrated administrators, prevents the corruption or weakness and ignorance of its priesthood from forming any substantial argument against its authority. Shaped by the tastes and accommodated to the weaknesses of the Southern character, it associates itself with all the pleasures of the people, and has a holiday flavor in its most sacred rites and serious hours. Considered as a means of elevating, socially, politically, or morally, the people of Italy, the Catholic Church appears to me to be not only not a help, but the chief hindrance to progress. It is an artful substitute for any thing that a human soul ought to desire. It preaches poverty, and contentment with mean and oppressive circumstances; it praises ignorance and surrender of the means of independence and self-respect; it allies itself instinctively with Rulers and aristocratic forces; it encourages, by the most skillful appliances, credulity and unquestioning acquiescence in its own opinions; it crushes self-assertion and individuality, and is the acknowledged enemy of modern liberty and civilization. The earnest men in Italy feel this so sorely, that they hate the very name of Religion from its associations with Roman Catholic priestcraft, and oppression.

Its Power.—From whom.—The Cardinals residents at Rome are little more than politicians in red-stockings, whose chief occupation is outwitting the instincts and aspirations for light and liberty, of the Italian people. In short, there is a conclave of acute, accomplished men of the world, sitting always in Rome, who have the advantage of being thought not men of the world, who devote their entire energies and combined wit and wisdom to balking and resisting every movement of the Italian people to rise above themselves and the superstitions that oppress them, and to drink of the new life and liberty of the nineteenth century. It is not the petty territory of the church that the Italian government is hankering for, but for the suppression of a nest of political intrigue and artful obstacles to all forward and improving measures for the nation's resurrection. Rome is necessary to Italy, because it plots against the nation from its very centre, and with powers that reach under Italy and move France, Spain, England and even the United States.

Its Power.—From whence.—There is still, however, an enormous power in this Roman church, independent of the general doubts

and suspicions which agitate its own bosom. I suppose its most acrid critics are persons still in its nominal or real communion; certainly it is hard to find an intelligent man (not a priest or recent convert) in the Roman Catholic Church, who does not speak sneeringly, despairingly or railingly against it. Judging by the state of public sentiment as expressed by the thinking or talking men and women in Catholic Europe, you would declare the Roman Catholic Church an ocular illusion, or at best, a vast ecclesiastical mansion, in ruins, but too big to crumble out of sight, after having been long deserted by its whole inhabitants. But it is forgotten how large a part of Catholic Europe does not think nor even read and write; how far these vast masses are removed from those who do, even when in personal proximity with them; nor how much considered the passions and prejudices of this great mass of ignorance is and must be, by the rulers. Then, it must be remembered how all the political, social and domestic customs of Catholic countries have become, in the course of ages, interwoven with and shaped by the Catholic religion, and how dwarfed and confined and misdirected by its superstitions. The Roman Catholic faith is in the blood of the Italian people, however much it may be denied by their rising intelligence or intellectual convictions. It animates their hearts, dwells in their tastes, their associations and their passions. The most unbelieving of them

can hardly keep the hinges of their knees from bending as they pass an altar, nor their fingers out of the font of holy water, nor from the trick of crossing themselves as they hear certain words that from childhood have been used to be followed by this manipulation. Nor must we forget how long a mechanical life continues to animate organizations which are dead in each and every member of them, but still live on, soulless corporations by the mere habit of momentum of a prolonged and once intensely active existence. There is, too, a prodigious power in drill, independent of the strength of the individuals who enter into the mass that is marshalled. Like a mob without much personal passion, but with a common passion that is not a multiple of personal passions, but a kind of contagious heat to which masses are subject (like the spontaneous combustion in the cold fibres of a bag of cotton.) so the Catholic masses have a common faith and common esprit-du-corps, and a capacity for being led and marshalled, which does not spring from personal convictions, but from the force of old names and symbols and associations, and the dead weight of ages and numbers. It will take a great while to get the heat out of the body of the dead Church of Rome! Its huge bulk still warms millions of hearts, and its children nestle to it like an infant to a dead mother's breast, not missing the milk so long as there is animal heat left in the corpse.

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Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, DURING THE MONTHS OF MARCH AND APRIL, 1868.

MAINE.

Mercer. Eliza Fogg..... 1 00
 Cumberland Centre. Rev. E. S. Jordan..... 10 00
 ----- 11 00

NEW HAMPSHIRE.

W. Lebanon. Cong. Ch. & Soc..... 17 50
 Derry. 1st Church & Soc'y..... 20 00
 Exeter. 1st Cong Church & Soc'y..... 23 00
 Wilton. Cong. Church & Soc'y..... 15 00
 Henniker. " " "..... 20 50
 ----- 130 00

VERMONT.

Castleton. J. Perkins, M. D., for the Protestant Chapel in Santiago, and for L M of Mrs. M. A. Z. Gilbert... 30 00
 Barnet. Cong. Ch. & Soc. Rev. L. S. Watts, L M..... 30 00
 ----- 60 00

MASSACHUSETTS.

Lawrence. Lawrence St. Church, Jos. L. Partridge, Tr..... 90 44
 So. Natick. Rev. B. F. Clarke..... 5 00
 W. Hampton. Cong. Church..... 17 58
 Boston. Essex St. Ch. & Cong'n, add. 10 00
 Winchester. Cong. Church & Soc'y. 82 15
 Boston. J. C. Dimick for L M..... 30 00

Boston. Perry Trust Fund.....	250 00
" Park St. Church, add.....	10 00
North Wilmington. L. F. Manning, for L. M.....	5 00
Oakham. Cong. Church & Soc'y.....	28 07
So. Boston. Phillips Church & Soc'y 174 64	
Amalea Plains. Central Cong. Ch. & Soc'y.....	60 00
Waltham. Cong. Ch. & Soc'y, A. J. Hoyt, L. M.....	82 00
Boston. Am. Tract Soc'y, Grant of Spanish Publications.....	100 00
Cambridgeport. E. D. Goodrich, for Hungary.....	1,000 00
Townsend. Ortho. Cong. Ch. of Christ 4 11	
Royalston. Emily B. Ripley.....	5 00
Monson. A. W. Porter, Esq.....	280 00
Whately. Cong'l Ch. by Rev. J. W. Lane.....	2 00
Amherst. Faculty and Students of College, which constitutes W. D. Mosman, L. D.....	187 50
Beverly. Washington St. Church, A. Stevens, Tr.....	17 80
Boston. Mt. Vernon Church and Con- gregation, add.....	100 00
E. Braintree. Young Ladies' School for L. M of Miss R. A. Faxon.....	50 00
Reading. Old So. Church & Cong'n 22 00	
Brighton. Cong'l Church and Soc'y.....	27 84
Millbury. 2d Cong'l ".....	31 30
Beverly. Dane St. Church & Cong'n. 50 18	
Charlestown. Winthrop Ch. & Con- gregation \$30 of which makes Miss Mary E. Reed, L. M.....	172 47
Boston. Old So. Church and Cong'n in part.....	214 00
Cambridgeport. E. D. Goodrich, for Miss Rankin's Seminary building, Monterey, Mexico, two notes.....	2,500 00
Andover. Miss Eliza Pearson.....	1 00
Cambridgeport. Ladies of Prospect St. Church, to educate a Mexican youth in Miss R's Seminary.....	50 00
Honolaulani. Cong'l Church, Dr. J. Niles and Miss Sophia Perry, L. M's 60 11	
Barrington. Cong'l Church, Rev. E. Scudder & Mrs M. Rosseter L. M's 60 00	
Williamstown. Rev. J. Tatlock.....	3 00
Northboro. Cong'l Church.....	18 00
Westboro. " " of which \$15 by a friend in part of L. M. for A. J. Rolster.....	70 63
	80 49

5,772 21

RHODE ISLAND.

Providence. Mrs. H. P. Hopkins.....	10 00
" High St. Church and Cong'n.....	80 00
" John C. Brown \$25, Geo. H. Corliss \$30.....	55 00
Barrington. Cong'l Church and Soc'y, Mrs. D. A. Waldron, D. A. Wal- dron & Mrs. T. W. Bicknell L. M's 85 70	

230 78

CONNECTICUT.

North Branford. Jas. F. Linsley.....	10 00
Watertown. Cong'l Church, add.....	6 00
Fairfield. 1st Cong'l Church, Mrs. C. M. Beers and Dea. Jos. M. Moore- house, L. M's.....	77 06
Southport. Cong'l Church, Benj. A. Bulkley and Miss M. G. Perry, L. M's.....	59 48
Willimantic. Cong'n Sabbath-school. 10 00	
Reading. Cong'l Church.....	26 00
Georgetown. " " 11 52	
Somers. " " and Soc'y.....	39 72
Newington. " " 24 78	
New Haven. 1st Church.....	270 00
Stratford. Cong'l Church.....	52 75
Greenfield Hill. Cong'l Church, Rev. R. P. Hibbard, L. M.....	35 00
Madison. Cong'l Church, Rev. J. A. Gallup, L. M.....	45 00
Wethersfield. Cong'l Church.....	48 40
West Haven. Cong'l Ch., Dea's S. L. Smith & W. H. Talmage, L. M's 60 53	

New Haven. College Church.....	38 00
" Centre Church, add.....	1 00

815 22

NEW YORK.

Meriden. T. E. Townsend.....	10 00
Avon. O. Comstock, to constitute H. G. Sheldon & L. M.....	30 00
Oppenheim. Henry P. Crane.....	1 00
N. Y. City. N. Chandler.....	25 00
" Geo. D. Phelps, Esq., for Italy.....	100 00
" Miss'y Soc'y 14th St. Pres. Fab- bath-school for Hungary.....	150 00
" "P." for Mr. Bonifas' School.....	100 00
" U. R. Church, 68th St., Rev. E. Van Akin, part L. M.....	25 00
" W. W. Stone, Esq.....	50 00
" J. B. Crosby, Esq., to constitute M. D. Kalopothakes, a L. M.....	30 00
" Jas. R. Taylor, Esq., for L. M.....	30 00
" W. Paton, Esq., for L. D.....	100 00
" Crowell Adams, Esq., to consti- tute Rev. T. S. Hastings, D. D., a L. D.....	100 00
" Dr. Crosby's Church, which con- stitutes L. P. Cummings & Dr. Harlow L. D's.....	220 05
" 14th St. Pres. Ch., which consti- tutes Rev. H. M. Booth, J. H. Peters and Rev. E. W. Hitch- cock, L. D's.....	349 23
" Ref'd Church 23d St., Rev. H. D. Gause.....	183 02
" Broadway Tabernacle, by W. W. Fessenden, Tr.....	139 75
" Gen'l S. Casey.....	5 00
" Mrs. Stephen Griggs half yearly subscription.....	25 00
" T. S. Young, Esq.....	100 00
" B. H. Vanaukin, Jr.....	10 00
" A. S. Peabody.....	16 00
" H. S. Terbell, to constitute Rev. T. M. Gray, L. M.....	50 00
" Henrietta B. Haines, for L. M.....	30 00
" Wm. Walker.....	30 00
" Dr. Wynkoop \$5, Rich'd Booth \$5, Port Richmond. Quarterly Coll'n in Reformed Church.....	15 00
Astoria. E. J. Woolsey, Esq.....	100 00
Geneva. Mrs. Rev. Dr. Squire.....	5 00
Amsterdam. 1st Pres. Church, Rev. M. S. Goodale, D. D., and J. W. Sturtevant, L. M's.....	70 75
Cherry Valley. A Friend.....	1 00
Po'keepsie. Union Meeting.....	22 75
Walton. Cong'l Church in part of L. M's for A. E. Berry and E. St. John.....	44 00
" U. Pres. Church.....	4 68
E. Bloomfield. Cong'l Church, Rev. Dr. C. O. Murphy \$5, Others \$33 63, to constitute Dea. Cone a L. M.....	38 63
Lyons. Pres. Church, Benj'n Whit- lock L. M.....	37 72
Homer. Cong'l Church, Mrs. E. Root to make Dr. J. C. Holbrook, L. D \$100; J. W. Schermerhorn on L. M for his son \$20, J. H. Hickok \$5, Others \$45 30, makes Mrs. E. Root a L. M.....	170 30
Cortland. Pres. Church.....	5 87
Astoria. F. H. Wolcott, Esq., to con- stitute Rev. Benj. F. Stead, L. M 50 00	
Jordan. George Barnes.....	18 00
Albany. M. T. V.....	5 00
Henrietta. 1st Cong'l Church, Mo. Coll'n by Rev. Geo. R. Merrill. 7 00	
Po'keepsie. Mrs. M. J. Myers.....	25 00
New Hackensack. Ref'd Ch., Rev. H. Ward.....	15 00
Gouverneur. 1st Pres. Church, by G. P. Talit.....	19 50
Hamilton. A. N. Arnold, for "Star of the East".....	7 00
Brooklyn. Fannie M. Aikman, L. M. by her husband.....	30 00
Flushing. Mrs. Jordan.....	2 60

Carlisle. James Boughton.....	6 00
Flushing. Cong'l Church, R. B. Parsons.....	20 49
Syracuse. 1st Ward Pres. Ch., John Hartshorn and Dr. H. D. Dida, L M's.....	37 18
" T. R. Porter.....	10 00
Geneva. Ref'd Ch., Rev. S. J. Rogers and Erros Kent, L M's.....	65 52
Livonia. Pres. Ch., W. Dixon L M.....	32 16
Bergen. " " in full of L M for Rev. E. H. Van Auken.....	20 78
Scottville. Pres Church, Dr. F. Edson, L M.....	24 19
— S. B. Schieffelin \$50, Mrs. E. Young's Daughters \$136, donations in Florence, Italy, for Mr. Moorehead's work.....	51 36
	2,875 40

NEW JERSEY.

Englewood. 1st Pres. Ch., Dr. Hadley.....	100 00
Dauville. Pres. Church, by Rev. E. Simanton.....	8 00
Jersey City. U. P. Church, add.....	1 00
Camden. 1st Bap't Church in part of L M for Rev. F. B. Rose.....	18 20
" Tabernacle Bap't Ch. in part of L M for Rev. P. L. Davies.....	14 51
" Mrs. H. Howell \$4, Elias Howell \$3, Mrs. Shepard \$2.....	9 00
Blackwoodtown. O. S. Pres. Ch. Rev. F. R. Brace and Mrs. J. Livermore L M's.....	32 00
Newark. 2d Pres. S. S. Infant Class in full of L M for Mary E. Mather.....	15 00
" Jas. D. Vermilyea, Bq.....	30 00
Elizabeth. 3d Pres. Church, in part for L M.....	25 00
Mendham. 1st Pres. Church.....	49 06
Flemington. Pres. Church, J. S. Emery, Alex. Wurts and Peter Nevins L M's.....	116 00
New Germantown. A. B. Noll.....	1 00
Mendham. 2nd Pres. Church.....	27 25
Jersey City. Judge J. T. Randolph.....	10 00
Orange. Mrs. S. H. Fowler.....	5 00
Newark. 2nd Pres. Church.....	120 00
Elizabeth. Missy's Ass'n of 3d Pres. Sabbath-sch'l, to constitute Rev. R. Aikman L M.....	30 00
" 3d Pres. Sabbath-school in full of L M for Mrs. Mary G. Aikman.....	5 00
New Brunswick. Mrs. Dr. Howe.....	25 00
Bound Brook. Pres. Church, Rev. E. K. Rodgers, D D, a L D.....	108 00
Williamstown. Pres. Church, Rev. O. E. Ford, L M.....	27 00
Newark. Central Pres. Church, Rev. William C. Scofield, Aaron O. Price, and W. O. Hadley, L M's.....	100 00
— A Friend in Jersey.....	15 00

886 02

PENNSYLVANIA.

Chester. 1st Bap't Ch. in part of L M for Rev. A. F. Shanafelt.....	18 00
" John Cochran \$10, A. C. Echfelt \$5, Jas. Shedwick \$5, Others \$2.....	22 00
Philadelphia. Mariners' Baptist Ch., Front Street.....	8 18
" Mrs. Taylor \$2, Miss Holland \$25, Hon. Jas. Allison \$10, S. Colwell \$50, Paxton, Scott, Perkins, Pettitt, Wilson, Ross \$5 ea.; Wylie \$2; Others \$5.....	124 00
Abington. O. S. Pres. Church.....	42 00
Meckinsburg. Mrs. Luak, M. Dunlap, \$5 each.....	10 00
Waynesburg. Female Tract Soc'y towards L M.....	15 00
Doylestown. O. S. Pres. Church, Rev. Dr. Andrews L M.....	30 00
" M. E. Church in part.....	18 15
Altoona. Lloyd & Williams \$10 each; Campbell, Neff, Logan, House, Bowman, Kerr, Baker, McAuley, Disert & Jagard \$5 each; Others \$24 50.....	89 50

Milesburg. McCoy & Linn.....	10 00
Tyrone. D. Caldwell.....	5 00
Cress Roads. O. S. Pres. Ch. (Little Mary).....	24 80
Manheim. Union Meeting, add.....	4 50
Erie. A family offering for Mrs. Constantine.....	20 00
Philadelphia. Mo. Concert, Pine St. Church.....	25 72
" Whitehead, Martin, Lehman \$5 each; Garrett \$10.....	25 00
" 5th U. Pres. Church.....	5 00
" Collected by Miss M. Gano.....	58 00
" Mo. Concert in Dr. Shepherd's Church.....	20 50
Hazleton. "A few friends to the cause" which makes Mrs. A. M. Pardee L M.....	30 00
West Chester. Church of the Holy Trinity Sunday-school.....	19 59
Doylestown. Ladies of Pres. Church to constitute their pastor, Rev. Dr. Andrews L M.....	30 00
" Collection in Church.....	1 00
McKeesport. Pres. Sabbath-school, for Italy.....	10 80
New Britain. Baptist Church.....	7 66

674 20

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Baltimore. Donation by the Board of St. John's Indept M. F. Ch. by S. R. Smith, Tr.....	250 00
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353 50

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" Mrs. Dr. Short in full of L M. Misses Quigley, Short, Richardson, Quigley \$10 each.....	50 00
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" Messrs. Gaubert, Carey, Jarvis, Mrs. Anderson, Hallcot \$3 each; Mix, McPherson, Andrews, Warren, Fulton, Jarvis, Robinson, Griffin, Tyler, Drake, Williams, Pirtle, Tigert, Pope, Mrs. Thurston, Miss Dupont \$2 each.....	47 00
" Mrs. Griffiths \$1 50, Clark, Butler, Griffith, Netherlands, Van Buren, Miner, Trimble, Fritz, Blair, Smith, Pope, Snodgrass, Miller, Stratton, Gathright, Wood, Love, Mason, Ramsey, Bottomly & Mrs. Bayless, Nicholas, Orr, Speed, Rowzee, Wiley, Cochran & Jernee \$1 each.....	29 50

Louisville. Mrs. Parr95c. Mrs. Bennett 50c. Various individuals for distribution to the poor of Miss'n \$302 65, Same for material for Industrial-schools \$144 25, Same for Mission Sabbath-schools \$80 90.....	527 25
" Messrs. Kennedy, Kaye, Mrs. Hughes \$5 each; Needham, Diblee \$3 each.....	21 00
	1,387 75

MISSOURI.

St. Louis. 1st Cong'l Ohurch Sabbath-school for the Cretons.....	6 00
	6 00

ILLINOIS.

Aurora. 1st Cong'l Church, P. Carpenter \$20. J. Denny, Jr. \$5. Others \$16 27, which makes J. Denny, Jr. L. M.	41 27
Elgin. Union Congregation.....	10 83
Sandwich. M. E. Church.....	9 55
" Baptist Sabbath-school.....	2 90
Summer Hill. Cong'l Ch. by Rev. Wm. Carter.....	5 00
Ottawa. 1st Cong'l Ch. by R. O. Black	13 00
Sandwich. Cong'l Sabbath-school.....	3 78
Galva. Cong'l Ch.....	6 25
El Paso. Union Congregation.....	13 65
	106 23

INDIANA.

Madison. 2d Pres. S. Sch'l for Mexico	21 67
Greencastle. 1st Pres. S. Sch'l Quart'y	4 77
Laurensburg. Pres. Ch. to constitute Rev. Joshua R. Mitchell L. M.	30 00
Princeton. J. D. Paxton.....	10 00
Futnamville. Mrs. Sarah M. Hawley	2 00
Madison. 1st Pres. Sabbath-school, for Greece.....	20 00
	88 44

OHIO.

Dayton. Cooper Female Seminary for Greece.....	10
Oxford. Western Female Seminary for Miss Rankin.....	17 05
Chillicothe. 1st U. Pres. Ch. J. M. Cagus \$3. H. Howson \$1 50. Messrs. Bonner, Bartlett, Beach, Welch, Thompson, Welch. Mrs. Ross & Ghoramley \$1 ea; Mrs. Carson 50c.	13 00
Chillicothe. Rev. Mr. Hanna.....	1 00
" 1st Pres. Ch. Mrs. N. Wilson \$10, McCoy, Blackford, Renick, Denny, Mrs. McLandburg, Dunn, Smith, \$5 each; Fullerton, Waddle, Biggs, Mrs. Cochran, Williams \$2 each; Reed, De Few, Lamb, Kurah, Whittemore, Spitznagle, Snyder, Wilson, Cutter, Carlisle, Franklin, Warner, Searce, Mrs. Ray, Waddle, Schreder, Mead \$1 each.....	72 00
" Prot. Epls. Ch. Dr. Douglass \$5, Messrs. Madeira & Smart \$2 each, Lansing & Smart \$1 each.....	11 00
" L. W. Foulke, M. D. to constitute Mrs. E. M. Foulke, Mrs. Carrie J. McCulloch and Miss Harriet M. Foulke L. M's.....	100 00
" North Fork Pres. Ch. Tho's Steele, Wife and Son in part L. M's.....	18 00
Cincinnati. Lane & Bodley \$15, Mr. Landon \$3, Chamberlain & Greenwood \$2 each; Smith, Kidd & Holden \$1 ea. E. Phillip, N. Purlier, Gloves, Coat and Shoes for poor of Industrial-schools.....	20 00
Columbus. C. N. Olds for part of \$2,000 bequest of D. T. Woodruff.....	469 40
Cleveland. O. M. Oviatt to make O. M. Oviatt, Jr. L. M.....	30 00
Gustavus. Elam Linsey.....	2 00
Cincinnati. L. H. Sargent for Greece, 11 Large Cuts, 20 Small Cuts for S. S. Paper.....	150 00
" Young Men's Christian Association 100 papers 48 cards "Look to Jesus," and Tracts.....	5

Cinn. A Friend, 206 Sunday-school papers; Mrs. C. Knight, 1 Jacket; all for distribution.....	
Cincinnati. Messrs. Chamberlain & Co. \$30, Shillito & Anderson \$25 ea. Miller & Bro, Sellow & West \$20 each; Chatfield & Wood \$15, Messrs. Perrin, in full of L. M. for Geo. Perrin, Falles, Grosvenor, Riggs, & Co. Barker & Co. Minor, Perry, Baldwin, Hill, Roota, Addy & Co. Glenn & Son, Keys, Brown & Co. Holden, Lytle & Co. Brooke, Harrison, Keys, Hooper, Hinkle, Thompson & Co. Foote, Wright, Esta, Ogden, Perry, Mitchell, Sellew, Allen, Snowden & Co. Webb, McBurney, Davis, Horne, Phebb, Kemper Bro's, Williamson, Mrs. McAlpin, Swift \$10 each.....	515 00
" Mrs. Harrison \$5, Vandusen, Hale, Huribert, Jovet, Clark, Kidd, Morton, Perry, Neave, Emerson, Lewis, Bullock, Laws, Coe, Bennett, Johnson, Bradley, Burton, Waters, Howe, Pogue, Proctor, Maddux, Moore, Shaw & Co. Burton, Chambers & Co. Burnet, McNeal, Healey, Allen, Kinney, Devenny, McGuffy, Thompson, Cheever, Church, Howe, Fagin, Lehmer, Bennett, Dale, Huntington, Hollister, Sprague, Hedrick, Fares & Co. McHenry & Co. Smith, Platt, Smith, Rowland, Woodruff, Fisher, Peables, Powell, Williamson, McCurdy, Ramsey, Fay, Stewart, Neff, Short, Haughton, Arnel, Herron, Griffiths, Richardson, Colburn, Avery, Riddle, Cisl, Breed, Mrs. Worthington, Wiggins & Emerson, Kohl, \$5 each.....	391 00
" Scott, Rankin, Easton, Mrs. Wright & Wilson \$3 ea. Beeson, Hutton, Fuller, Frazer, Olmstead, Burt, Richardson, Forbes, Foot, Martin, Nelson, Isham, Leslie Tudor Bro's, Stratton, Crosby, Mrs. Grener, Williamson & Goodhue \$2 each.....	53 00
Cincinnati. Bradley, Wells, Smith, Hutton, Spencer, Evans, Yeager, son, Smith, Stevens, Shepperd, Williamson, Price, Slane, Mrs. Foster, Bishop, Lupton, Misses Burnet & Lupton \$1 ea. Mrs. Warren 95c. A. Fay 25c.....	19 29
Jamestown. U. Pres. Church.....	8 00
Oxford. Alex. Guy, M. D. in part L. D.	20 00
Brownhelm. Cong'l Church Rev. S. C. Leonard.....	15 92
Cleveland. U. Pres. Ch. S. Findley.....	46 00
	2,026 57

MICHIGAN.

Tekonska. Pres. Church. by Rev. J. Walker.....	3 80
Niles. Pres. Ch. which makes Rev. T. D. Hunt L. M. & N. Bacon part L. M.....	45 90
" A. M. Lamplere \$1 50, W. Dillon 60c.....	2 19
	51 80

IOWA.

Vinton. L. H. Fellows to constitute L. P. Uttley L. M.....	30 00
Iowa City. Benjamin Talbot.....	5 00
McGregor. Cong'l Ch. & Soc'y.....	7 15
Dubuque. 1st Pres. Church.....	10 50
	52 65

MINNESOTA.

St. Peter. Mrs. E. W. Marshall.....	5 00
Minneapolis. Westminster Pres. Sabbath-school by C. E. Vanderburgh	12 00
	17 00

Total, \$15,563 75

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ROMANISM ABROAD AND AT HOME.*

THE providence of God seems to have shouldered this age and nation with the responsibility of settling a good many vexed questions. Causes that have been tried for centuries before other magistracies, with doubtful or partial issue, are brought before this supreme judicature to be pressed to a final decision. This continent is the battle-field on which the world fights out its Armageddons. We are heirs to the *conquests* of the past—we inherit, also, its *unsettled quarrels*. The old conflicts between freedom and slavery, between feudalism and democracy, between ecclesiasticism and liberty of conscience, between the kingdoms of this world and the kingdom of Christ, have been handed down to this generation along with the art, the science, the literature, and the ripest fruits of a progressive civilization. That which is done, and that which is yet *to be done*, are both committed to our hands, and we can refuse neither the one or the other.

In these conflicts, America is not able to stand by as a simple spectator. The adjustment of the points at issue is not left out to her as a disinterested referee. In every phase of the battle her *personal* interests are at stake. The focus of converging lines of emigration, her nationality a concrete of all others, nothing affects the welfare of any country, without touching her. Ireland believes herself oppressed, and Fenianism is rampant in America. The interests of the Germanic confederation are in question, and the thousands of enthusiastic Teutons in the West raise the rallying cry for Fatherland. France is disquieted, and the “tri-color” is flung out in the clubs of New York. Some fancied good fortune befalls the “Flowery Land,” and the Chinese of the Pacific coast light their joss sticks and burn them before their idols. We are part and parcel of all humanity, and nothing human can be foreign to us.

But furthermore, the liberal theories of America, which put the lightest possible restraint upon the individual, make every error, as well as every truth,

* Address delivered at the Anniversary of the American & Foreign Christian Union, Boston. By Rev. E. S. Atwood, Salem, Mass.

welcome to a fair field, on which to strive for supremacy. In this professedly *free* nation, the most atrocious form of human slavery existed for almost three quarters of a century, and there was no power that could or *would* put it down. In this professedly *Christian* nation, no form of religion lies under legal disabilities. A man may preach Boodh or Jesus, which ever he pleases, and there is nothing to hinder the heathen temple and the Christian Church from being built in the same square, and Atheism, if it will, may overshadow them both with its lecture-room. The consequence is, error will triumph, or truth must *fight*, fight long, fight hard, fight always. There is no discharge in this war. With our nationality in this chaotic, embryonic state, light and darkness struggling for the mastery—the man who thinks of peace, until certain great questions are settled, is dreaming a dream, from which, bye-and-bye, there will be a sharp and sorrowful awakening. And then again—it is said in no spirit of boasting—America is the cynosure of all eyes. We are the latest born of the nations, and older lands are looking to see what *we* will do with problems for whose solution they have striven so long, and which, perhaps, they have failed to effect. We have the experiments, and mistakes, and triumphs of centuries from which to learn wisdom. We have ample room to manœuvre our forces. We have the inspiration of an on-looking interested world to cheer us. If with all this, with the experience of the past to guide, and the vigor of youth with which to work, truth and righteousness are defeated in our hands, then a long good-morrow to success. Hope dies out of every heart, and darkness that may be felt shuts down upon the world.

These truths have in part been recognized, and the accompanying responsibility accepted. On the *civic* side, certain important questions have been put to rest. The wrong of *human slavery* has been confessed, and it has been buried so deep, that so far as this land is concerned, it can have no resurrection. *Democracy* has been vindicated, and by the sharpest tests that could be applied, it has been proved that men are able to govern themselves without help from aristocratic orders or hereditary monarchies. The world may wrangle hereafter about the comparative *expediency* of different forms of national life, but the safety and strength of the *freest* has been abundantly shown, and a precedent established for all future throne-builders.

But another and a greater question than any of these that have been settled is looming up portentously before us. In the American Republic to-day, there lives and smiles and grows strong apace, the most dangerous foe of free institutions and vital godliness—that malignant power that has written its flaming autograph in so many martyr piles, and chronicled its history with the blood of the saints—that power that once reduced all Europe to barbarism—that blights every good thing which it touches—that intends to bring this land, baptized of God to liberty, into spiritual thralldom—that mighty power of *the Papacy* that has always arrayed itself against the best interests of humanity. Matchless in its organization, wily in its methods of approach, comprehensive and yet cautious in its plans, indomitable in its power of resolve, with a morality so flexible that truth and falsehood are interchangeable terms when either will serve its ends; with a pomp of ritual that bewilders the sense, magnificent in

pretensions, benignant in professions, affluent in promises, with meekness on its lips but *conquest* in its heart, there is everything to fear and nothing to hope from its presence and power in any land. Individual exceptions must, of course, be made to these strictures. There have always been some pious souls, some sweet lives in the Roman communion ; the fact is freely granted. But Catholicism as a system, the Papal hierarchy as a hierarchy, the Roman Church as a church, is the enemy of God and man. Speaking of the Papacy, Mr. Disraeli said in 1835, and let all mark well his words—"What is this power beneath whose sirocco breath the fame of England is fast withering ? Were it the dominion of another Conqueror—another Bold Bastard with his belted sword—we might gnaw the fetters which we could not burst. Were it the genius of Napoleon with which we are again struggling, we might trust the issue to the God of battles, with a sainted confidence in our good cause and our national energies. But we are sinking beneath a power before which the proudest conquerors have grown pale, and by which the nations most devoted to freedom have become enslaved—the power of a foreign priesthood. Your empire and your liberties are in more danger at this moment, than when the army of invasion was encamped at Boulogne."

These are strong words. They aptly set forth the animus and the influence of Romanism. They are worth remembering, for however true they may have been in Great Britain in 1835, they are truer in America in 1868.

We of to-day are witnessing the anomaly, of a system dying at its roots, and yet flourishing in its outermost branches. In almost every part of the Continent there are unmistakable indications that the power of the Papacy is broken. Begin with Rome itself : it is this very hour the most unquiet spot in Europe. The man whose heart is the fullest of dismay is the Infallible Pope of an Infallible Church, that boasts that even the gates of hell can never prevail against it. Things have changed in Rome since 1300, when Pope Boniface VIII. entered the city on horseback, with two kings holding his bridle. No monarchs are found now-a-days standing barefoot in the snow outside the Holy Father's doors. Matters are reversed, and the Pope has become the suppliant hungering for the crumbs that fall from the palace tables, pleading poverty and begging his Peter's pence from all the world ; purchasing the respect he cannot command, trading in ecclesiastical dignities, buying with a cardinal's hat the favor of an Emperor, who he very well knows would laugh at his threats. In spite of French lines guarding the port of Civita Vecchia, and Pontifical Zouaves, gathered from all nationalities, garrisoning the fortifications of Rome, there is no feeling of security. There is a spell in the name of Garibaldi that frightens sleep. The prowess of the mighty leader is nothing, the trouble is, he is head and representative of an *idea*. Let him ride up the Appian way, and the prayers and wishes of the masses of Italy ride after him. That old red blouse and slouched hat are backed by a host such as no king can muster. "Were the question," says a late writer from Italy, "of the Temporal power to be solved by a universal and untrammelled vote in Italy, there is not the least doubt but that twenty-three millions would cast their ballot against, and *perhaps* two millions, for it. And twenty millions of Italians

would to-morrow vote for the removal of Pope, cardinals, and all their crew, to Malta, or Jerusalem, or China! So much as to the sentiments of the vast majority of the Italian people." It is equally true of the king. Victor Emmanuel may be a son of the Church, but he most certainly is a prodigal son, and as certainly he will never complete the parable by coming home and saying, "Father, I have sinned against heaven and before thee, make me as one of thy hired servants."

The present position of France, as the bulwark of the Papacy, is easily understood. The Empress is an earnest believer, but Napoleon is not a Catholic devotee. When he seems to put forth his hand to support the tottering chair of St. Peter, he is really, chiefly bent on strengthening himself. It is his policy to make Rome a part of the French Empire. For this, the Papal troops are to be commanded by French officers. For this, the new telegraphic line is to be laid between Toulon and Civita Vecchia. For this, there is so much rejoicing in the royal house of France, that prince Lucien Bonaparte is made a Cardinal. It is but a step more to the Papacy. If Pius IX. will but die soon enough, Napoleon may live to see himself in a position to dictate terms to Europe.

And yet, with all their love of glory, the French *people* do not take kindly to this policy. When the invasion of the Roman States was announced in Paris, it was received with the utmost disfavor. On the Bourse, in the streets, in cafés, people threw up their hands, and fearless of spies, loudly proclaimed that the Emperor was precipitating the ruin of France. The attempt to caricature Garibaldi in the circus was met with a storm of hisses. Bismarck is the recognized rival of Napoleon, and the champion of Protestantism, and yet last summer I saw the French Emperor ride through the streets of his own Capital hardly honored by a cheer, while close behind him, when his great rival came, the air was rent with shouts of "Vive Bismarck." The silence and the tumult were alike significant. I do not say that France is ready for Protestantism; it certainly is not enough in love with Romanism to be willing to subordinate every interest to its advancement.

The position of Austria is still more interesting and surprising. In 1842 there were in that empire 766 monasteries with 10,354 monks and 157 nunneries with 3,661 nuns. In September 1855, the famous "Concordat" was concluded with the Holy See, by which the Roman Catholic Church in Austria became a power entirely independent of the temporal government. By this treaty the "Placitum Regium" was abolished, thus rendering all decrees and ordinances of the Pope valid and binding upon Catholics without previous sanction of the government. The bishops were empowered to prohibit all books which they deemed injurious to the interests of the church. They were to have full control of the public schools. All matters of marriage and divorce were given over to the church, without limitation or appeal. The bishops were authorized to inflict the penalties the church might pronounce on all who should offend it. New convents and nunneries might be founded anywhere and in any number, without the approval of the Emperor; and the right of the church to obtain and accumulate property was to be unlimited, and its estates

inviolable forever ; and upon the publication in all the Austrian States of this decree, surrendering to a hierarchy at once the independence of the throne and the liberties of the people, the infatuated Emperor sent from his bankrupt treasury 250,000 francs as a thank-offering to the Pope, to be used in building a monument in honor of the immaculate conception of the Virgin !

Barely twelve years have passed, and mark the change: The thunder of the guns at Sadowa seemed to clear the air, and the defeat of Austria was better for her than any victory she ever won. The nation began at once a most vigorous reform. The Council of the Empire has on the motion of the government itself, emancipated the consciences of the people from the priesthood. The press is more free than it has been for many years. Public schools have just been established, under the control of the State, in which no form of religion shall be taught, without the free consent of parents. A new ordinance has been enacted by which marriage is made a civil contract, and the parties are free to solemnize it under what religious forms they will ; and we learn by a telegram, dated Vienna, May 20, that " the Emperor of Austria has given his assent to the law passed by the Reichsrath, establishing a legal equality of religious sects."

Such particulars might be multiplied indefinitely, but let these suffice, as proofs of the great awakening. The masses of the continent are not deficient in intelligence, and God has given this generation a lesson which even the dullest can read. They have seen the Protestant nation of Prussia rising from a third or fourth-rate, to a first-class power, and haughty Austria degraded from the first rank to somewhere near the foot of the class, and they know that Protestantism has given sinew and strength to the one, and Catholicism has enervated and destroyed the other. They have seen Italy under the liberal rule of Victor Emmanuel, which guaranteed religious liberty, rising with a rapidity almost unexampled in history. They have the standing argument of Great Britain, that from the day she finally rejected and trampled upon the Papacy in the overthrow of the Great Armada, down to the present, has stood unawed and unsubdued ; supported by the hearts and heads and hands of her Protestant population. In the face of facts like these the old cry of " heresy " has lost its power—the threat of excommunication is shorn of its terrors, and the dogma of an infallible church is useful chiefly to point a jest, or give spice to a caricature.

But when we come to look at home, we find a different and far less hopeful state of things. Here, in Protestant America, Catholicism is striding on with a conqueror's tread. The shrewdest minds in the Roman church have given up the old world. They see, as well as we, the handwriting on the wall, and all their energies are set upon building up the old empire in the new world. They have hitherto succeeded beyond their best expectations ; how well, even facts and figures fail to adequately set forth. In 1800, there were in the United States : 1 bishop, 100 priests, and about 50,000 laymen ; now, the Romanist can point to 44 dioceses, 3 vicariates-apostolic, 45 bishops, 3,795 churches, 2,317 clergymen, 49 ecclesiastical institutions, 29 colleges, 134 schools for girls, 66 asylums, 26 hospitals, and a communion of 5,000,000. In the older States

the Catholics are a confessed power of great magnitude. They secure the choicest sites for their building, they erect churches at a cost at which Protestants would shudder, they make themselves seen and felt as no other sect can or cares to do. But they do not stop here. The energy of American Romanism is boundless. It outruns the advancing tide of our civilization, so that we learn by experience the truth of the European proverb, "Discover a desert island, and a priest is waiting for you on the shore." It is dotting the Western prairies with churches and convents and religious houses. An article in a recent magazine informs us that an American, "saw two years ago, at Rome, a better map of the country west of the Mississippi, than he ever saw at home, upon which the line of the Pacific Rail-road was traced, with every spot dotted where a settlement would naturally gather, and a conjecture recorded as to its probable importance." The 4,000,000 of blacks in the South, just in the transition state from slavery to freedom, susceptible to any influence that comes clothed in the garb of kindness, offer an inviting field, and Romanism is not slow to recognize the fact and turn it to account. A teacher of the American Missionary Association in Texas, says that the greatest evil he has to contend with, is the Catholic influence at work among the people. A biography of Peter Clavers, a Jesuit missionary, has recently been published, detailing the wonderful sacrifices he made to preach the Gospel to the blacks, as a proof that the Catholic Church was the earliest and is the truest friend of the negro.

Perhaps, on the basis of facts like these, the Romanist is not so far wrong in drawing the conclusion, which an able writer in the "Catholic World" for October, thus expresses: "The question put to us a few years since, with a smile of mixed incredulity and pity, 'Do you believe that this country will ever become Catholic?' is now changed to '*how soon* do you think it will come to pass?' Soon, very soon," he continues, "we reply, if statistics be true, for it appears by the calculations of a late Protestant writer, that the rate of growth of the Catholic religion has been 75 per cent. greater than the ratio of increase of population; while the rate of the increase of Protestantism is 11 per cent. less."

With change of fortune, there has come, as might be expected, a change in the *attitude* of Romanism on this continent. Once it was very well contented with "leave to be," now, it is the most grasping and defiant of denominationalisms. The enormous influx of emigration, and the easy conditions of citizenship, have made it a first-class political power in a country where, next to dollars, votes are omnipotent. It has taken possession of New York city by fifty thousand majority, and, remembering its majority of a thousand in one ward of Boston last autumn, it would not be safe to deny that it is soon to control this city. Indeed, it looks now as if nearly all the cities and large towns of the country were, by naturalizing of voters, to be given over to it. And it is the problem, which may be the next to solve in this country, whether the civilizing influence of free institutions will be able to keep pace with the influx of ignorant foreign voters, so as to keep the balance of power on the side of freedom, virtue and good government.

To purchase that vote, unscrupulous politicians are willing to pay any price, and those who control it are by no means scant in their demands, always asking and receiving that which will inure to the advancement of Catholicism. In 1866 the legislature of New York voted for Romish institutions over 124,000 dollars, and to like institutions of Protestants and Jews combined 4,000. Between January and July of last year, New York city granted to Romish institutions 120,000 dollars. This very month an attempt was made to pass what was known as the Assembly Bill, No. 606, by which the State was to appropriate some 70,000 dollars for the churches of St. Bridget, St. Michael and a long list of sanctified impostors. That bill failed, but the same day what was known as the "City Levy Tax Bill," passed by a large majority, giving them an even larger amount. They hold, by special grant, a lease of land on 5th Avenue, valued at nearly two millions of dollars, for 99 years, at a ground rent of one dollar a year. You say this is New York, but go as far West as Idaho and Colorado, and you find the Legislatures of each appropriating 30,000 dollars for Catholic schools. The Catholics themselves are mostly of the poorer laboring classes, but they find themselves in a position to demand, and do demand and receive from the Protestants of America vast sums to defray the enormous expenses of their growing establishment. They find money for foreign needs, sending as they did last year to the Pope nearly 3,000,000 dollars. When legislatures fail them, they search out other ways of bleeding the community. They placard the streets with notices of proposed charities, and call upon all to aid them in building their hospitals, and asylums, and refuges—and failing in voluntary subscriptions, they bully men with threats of withdrawal of patronage if their demands are not met. And yet every sane man knows, or *ought* to know, that every dollar given to that cause goes as really to the up-building of *Romanism*, as though he dropped it, with Peter's Pence, into the Pope's strong box. But the Catholic wants money, and money he must have, and the money *he gets*, and in such profusion that the Church has always something laid by in store for anticipated wants, till "it has become a question of no small moment as affecting the public interests, to what use this vast property, growing so rapidly, is bye-and-bye to be put?" In a land where so many public men are vendible commodities, always up to the highest bidder, the gravest changes in the social order, are by no means impossible.

The growing aggressiveness of Romanism has been perhaps most distinctly marked in its attempted interference with systems of public education. Commencing with the outbreak in the Boston schools in 1859, there has been ever since a constant clamor for sectarian schools, or at least a banishment of Bible reading and prayer from the list of school exercises. The disgraceful measure of success which has attended this movement is too well known. No scholar now need commit the sin of reading from the Word of God, or joining in the recitation of the prayer which our Lord taught his disciples, if priest or Catholic parent forbid. The Protestant child may be compelled to this exercise—the Romanist is a privileged character, and may do as he pleases. The effort is to be continued till all recognition of God is banished from our schools: some of which, here in Massachusetts at least, were established for the very purpose of

guarding against the wiles of the Papacy, a fact which those who are interested may find by referring to Paper 682 of the Colonial Record.*

Yet judging of the future from the past, Catholicism will probably carry its point—if not immediately, sooner or later. For they are full believers in the truth of the saying, "Patient waiters are no losers." All the signs of the times point to a day, and that not far distant, when the great bulwark of the Papacy will be free, Republican America. I am quite well aware that to some the statement will seem absurd. One who ventures to make it will hardly be credited with the gift of prophecy. But taking the facts as they already are, and the declared intent of Romanism, with things continuing as they are, what more will the supremacy of the Papacy be than the logical result of these acknowledged premises? It is not to be barred by calling it an impossibility, and styling those who fear it alarmists. Men ridiculed the idea of secession, and while they laughed disruption came. They scoffed at the idea of civil war, and even while they scoffed the signal gun thundered, waking the echoes from Maine to California, till the land trembled as though shaken by the right arm of Omnipotence. They sneered at men who spoke of prolonged conflict, and yet battled four years, crimsoning the sod from Virginia to the Gulf with precious blood. We have already made some costly mistakes. We need to take care lest we make another costlier still.

But, says the Protestant indifferently, and the Catholic sneeringly, "What are you going to do about it?" There is but one answer to be made to both: **FIGHT IT** every where and always—in all lawful ways—with every legitimate weapon: **FIGHT IT**, till Antichrist loses heart and hope: **FIGHT IT**, till it is settled beyond the possibility of reversion, that Protestantism is to rule America.

And the first step in this conflict is, to *realize* the situation. A caustic writer says that a Frenchman has no hesitancy about eating, drinking, or making his toilet in public, because he cannot conceive it possible that he should ever *appear* at a disadvantage. An American never thinks he can be *taken* at a disadvantage, and so is careless and patient of evils that result in deadly mischief. It is not a safe attitude to assume towards Romanism. The Church of God must be aroused to a comprehension of the threatening peril, by public address, by books and tracts, by constant appeals and warnings from organizations like this, which meets here to-day. The press, that mighty agency in a free land, should lift up its powerful voice, and like a true watchman publish the approaching danger to all the land. Our journals will more worthily fulfil their mission as guardians of the common weal, by waking up the community to the solemn issue before them, than by sending their reporters to tail off a procession of priests, and take accurate note of the man-millinery that graces

* Extract from Colonial Records, Paper 682 :—"It being one chief object of ytould deluder, Satan, to keepe men from the knowledge of ye Scripture, as in former times by keeping ym in an unknowne tongue, so in these lattir times by persuading from ye use of tongues, yt so at least ye true sence and meaning of ye originall, might be clouded by false glosses of saint seeming decievers" (a palpable allusion to the Douai version) "yt learning may not be buried in ye graves of ye fathrs in ye church and commonwealth, ye Lord assisting our endeavours.—It is therefore ordered that every town-ship," &c.

the occasion. We have slumbered too long already. The people need *light* and *knowledge*, and when that comes the battle is half won.

And the second step is *determined resistance* to any further encroachments of the Papacy. If Catholics want to build and support churches, let them do it, but do it themselves. If they want their catechism taught, let them pay their own bills. If they wish to erect ecclesiastical hospitals and conventual asylums it is their right, but the dollar *you* give is a wicked dollar, and were better cast into the sea. And there is some ground already yielded that needs to be reclaimed and held. Put back the Bible and the prayer into every place from which it has been ejected by Romanist opposition. Without doubt there will be men enough with loose ideas of liberty, and without religion, who will join in the priestly cry of intolerance, and talk about the wrong of coercing conscience. It is time that the doctrine was broached, that *Protestants* have consciences, and some *rights* which Papists are bound to respect. This is *Bible* land, was so in the beginning, must be so forever. Out of a free Gospel has come all of grace and strength we possess. Its spirit lives in all our good laws—our educational facilities, our institutions of benevolence, making life and property secure, giving every man a fair chance, lifting up and blessing the down-trodden and oppressed. Put that Bible in bonds, and you do deadly hurt to all that is best in our national life. We have a right to it in our legislatures, our schools, our homes. Let the people rise up and say, "Woe to the man or church that thinks to take it from us, in any of our relations or interests." Let them swear a solemn oath, that that Word which we studied at our mother's knee, which some friendly voice shall read over our new-made grave, that that Word shall never be removed from the places of power in this land, while a voice is left to plead or a hand to strive. *Intolerance* forsooth! It is a grand argument to be pressed by a church that imprisons men for reading the Scripture, that suffers no heresy to lift its head within the limits under its control, that refuses to the American residents at Rome the poor privilege of meeting for worship within the city walls—that for centuries has swung the scourge and lifted the sword over those who denied its infallibility. Let them style it *intolerance*; the word is harmless. We can hear it and still live, especially when it comes from the lips of such pure and disinterested judges.

And the last step to be taken is in the direction of *aggressive* work. Borrow wisdom from the enemy, and meet Romanism on its own ground. The great secret of its success is its perfect organization. Let the church clothe *this* organization with a hundred-fold power, and urge it to a hundred-fold efficiency. Romanism buys many triumphs with its ample *wealth*. Let the church oppose dollar to dollar to the full extent of its resources. Romanism scatters broadcast its false dogmas—let the Church with an unsparing hand disseminate religious truth, with special reference to their overthrow. Mere human knowledge is not enough. The *intelligence* of the country will not save it. But with the enlightenment of the *Gospel*, Romanism does not consist. Christ is mightier than anti-Christ. Let his apostles be beforehand with his enemies. Fill the whole land with Gospel truth, and then, but not till then, the victory is sure.

And there are other and far mightier pleadings than mine, that call you to

this work. From the multitude of the long gone ages, voice after voice rises, swelling up into one agonizing cry. It comes from the dungeons of the Inquisition—from the Piedmont valleys—from the crushed and broken Waldenses—from the streets of Paris running red with Protestant blood—from Huguenot hearth-stones, all white with the ashes of despair; from every century and clime that has felt the blighting power of the Papacy,—a voice that cries to this generation: “Quit ye like men, be strong.” This Society is girded and ready to respond. May God and every good man help it to its work.

“IS IT HONEST?”

MR. BACON’S THIRD SERMON.

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”—*Phil. iv. 8.*

IN the few words which I shall speak to you this evening, I hope to finish the task to which we have been so importunately and publicly urged in behalf of the Roman Catholic Church in America. The task was not a profound or difficult one—the answering of certain questions of fact concerning the practices and teachings of that Church, and concerning the practices and belief of its adherents. The question of the right or wrong of these tenets and practices was not submitted to us. It was fully conceded in the appeal that has been presented to us, that they were altogether wrong. We have confined ourselves, therefore, with entire simplicity, to the question of fact; not suffering ourselves to be drawn aside into the discussion of principles or of persons.

Thus far, you will agree with me that although we have openly besought for explanatory and exculpatory evidence, we have been able to find no reason for reversing the common judgment of the public which has been challenged as unfair. I speak for one at least, when I say that there has been no indisposition on our part to be convinced to the contrary. The temptation has all been in the other direction. The satisfaction of proving over again to the public what they believe to begin with, is nothing to the satisfaction of setting them right where they have been in the wrong. The pleasure of agreeing with my Protestant brethren in reprobation of the Roman Church, is nothing to the pleasure with which I would stand up against every Protestant in Christendom, to demand fair play towards an antagonist who had been misrepresented and injured. It matters not if that antagonist himself is the sturdy misrepresenter of his opponents’ opinions. It matters not, if he who stands at the corners of our streets demanding that we should hear *his* side of the question, is the same who, wherever he has the power, makes it a penal offence to hear any side of the question *but* his. Americans—Protestant Americans—like Protestant Englishmen, and Protestant Germans, and Protestants generally, “love fair play,” and they mean to grant it; whether Spanish, or Austrian, or Italian, or Roman Catholics permit it in return or not. But we must not think it altogether strange, if those who have been clamoring for “fair play” and for

free discussion, are just as much dissatisfied when they get it as they were before : and if the same people who have been besieging us in the streets, and the stages, and the ferry-boats, for an answer to the question, "Is it Honest?"—should, when their importunity is complied with, and the answer is given, be just as loud in censuring our compliance, and in deprecating "agitation." Those who have not been brought up under our American rule of "fair play" and open discussion, are sometimes very much surprised and disgusted to find that it is a rule that works both ways. In such moments of disappointment, it would be ungenerous to the infirmities of human nature to deal too strictly with a little irritation of feeling, or inconsistency of speech.

I hasten now, to a more pleasant part of my task : the answering of the fifth question of the tract, which I am happy to be able to answer somewhat in the sense which the writer desired :

"Is it HONEST to assert that the Catholic Church grants any indulgence or permission to commit sin—when an 'indulgence,' according to her universally received doctrine, was never dreamed of by Catholics to imply, in any case whatever, any permission to commit the least sin ; and when an indulgence has no application whatever to sin until after sin has been repented of and pardoned?"

It would be altogether hasty for us to infer that because we have found this Tract so utterly untrustworthy and false in its statements and suggestions thus far, it must therefore be altogether false in this and those that still remain. Whether there have ever been any honest people who have accused the Roman Catholic church of granting permissions to commit sin, I do not know. If the charge is made, it does not seem to be sustained. I believe that the *form* of the indulgence as drawn up at Rome, and sold for money, in one age or another, has always been retrospective and not prospective. That you may judge concerning this, let me refer you to the document itself, in the form in which it was sold by Friar Tetzl, in the sixteenth century, in the market-places of Germany :

"May our Lord Jesus Christ have mercy upon you, and absolve you by the merits of his most holy passion. And I, by his authority, that of his blessed apostles Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve you, first from all ecclesiastical censures, in whatever manner they have been incurred ; then, from all thy sins, transgressions and excesses, how enormous soever these may be, even from such as are reserved for the cognizance of the Holy See, and as far as the keys of the holy church extend ; I remit to you all punishment which you deserve in purgatory on their account ; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism ; so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened : and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost." *

You will perceive that the application of this paper is not to future crimes, but to those that are past.

It is further true that the grave and cautious theologians of the Roman Church, have always, as far as I know, insisted that the indulgence was applicable for the remission of those sins only for which contrition and confession

* Encyclopædia Britannica : article, *Indulgence*.

has been performed. The only sense in which the Roman Church has ever sold licenses for crime, has been this, of announcing (not in America, in this century) a tariff of cash-prices at which, (*with* contrition,) all evil consequences of certain sins, whether in this world or the world to come, would be cancelled. The price-current in Germany in the sixteenth century, ranged as follows : for polygamy, six ducats ; for sacrilege and perjury, nine ducats ; for murder, eight ducats. In Switzerland, at the same period, the price was for infanticide, four francs ; for parricide or fratricide, one ducat.

The vending of any further license to commit sin than this, it is not just to impute to the Roman Church. She has never issued papers authorizing persons to commit murder or robbery. She has only published a general announcement, through her authorized agents, that if a man should so far yield to temptation as to commit murder, she would undertake to relieve him from all ecclesiastical censures and from the pains of purgatory, on due contrition and the payment of eight dollars, cash. Even this advertisement, when it was announced and pressed on the public of Germany in the days of Luther, was felt to be an outrage too dreadful to be borne. Not only did it materially affect the national resources, by draining away vast sums of money from the credulous multitude, but it was felt to be poisoning the public morals and bringing the state to ruin through the prevalence of crime. The assembled princes of Germany, Catholic and Reformed together, protested against the infamous trade. And a Roman Catholic divine, Claude Espence, declared of that strange document, the "*Taxa Camera seu Cancellariæ Apostolicæ*"—a full tariff of prices at which absolution could be purchased for all possible or imaginable crimes, from the holy apostolic See—that "more crimes would be learned from it than from all vicious books together."

I think, therefore, that the author of this Tract is right, in claiming that it is not just to assert that the Catholic church grants any indulgence or permission to commit sin. I stand by his side, in this matter, to challenge from all gainsayers the proof that she has ever done any thing more than to intimate beforehand her willingness, in case such and such crimes should be committed, to make it all right with the malefactor, both in this world and in the world to come, for penitence—and CASH !

But when he goes further, and asserts that the contrary doctrine "was never dreamed of by Catholics"—he goes too far. The bitter protest—alas ! the unavailing protest—of those Catholic princes at Nuremburg, that their people had been demoralized and corrupted by purchasing, as they supposed, indulgences for prospective sin, the horrible recorded blasphemies with which these documents were hawked about from city to city by the Pope's commissary Tetzel, and the absurd but dreadful crimes and follies of the people which were the natural and inevitable abuse of that system which was itself a monstrous crime against humanity and against religion—these all show how unsafe it is to infer what is the current belief of the people, from a study of the diplomatic statements of theologians.

In the light of this piece out of the true records of the Roman Church, it is hardly necessary to give any special attention to the following outcry of indignant virtue :

3. "Is it HONEST to repeat over and over again that Catholics pay the priests to pardon their sins—such a thing is unheard of anywhere in the Catholic Church—when any transaction of the kind is stigmatized as a grievous sin, and ranked along with murder, adultery, blasphemy, etc., in every catechism and work on Catholic theology?"

We may only remark that in his method of proving the crime of simony to be "unheard of in the Catholic Church," from the fact that it is distinctly set down by her in the list of punishable offences—the writer reverses the ordinary rules of logic. Among the ancient Romans the crime of parricide is shown to have been unheard of, by the fact that it was not so much as named among the laws. Simony is proved to be unheard of among the modern Romans, from the fact that it is distinctly mentioned and forbidden.* Judging the Church of the nineteenth century by the Church of the sixteenth (and in the case of an infallible Church, is it not just so to judge?) it does seem, does it not? as if one might *honestly* conclude that the forgiveness of sins was a thing that might be paid for in money. We have from both sides a proof that the fact that a thing is prohibited, does not show conclusively that it is not practised. The use of the Bible is expressly prohibited among Catholics;—but it is practised—wherever the Church cannot help itself. The demanding of money for the celebration of masses is distinctly forbidden by decree of the Council of Trent.—But will any one pretend that it is not practised? And now when we understand that fees are paid to the confessor on the occasion of his granting absolution, if we infer that the fee is paid *for* the absolution, are we to be charged with *dishonesty* on this account, simply on the evidence that the transaction is prohibited? Our neighbors have themselves demonstrated to us, by their own eager declarations on the Bible question, that it is one thing to prohibit, and quite another thing to prevent. What the facts in the present case may be I do not know. I never have made the charge myself, and I do not know any one who does make it. "*Qui s'excuse, s'accuse.*" If true, it adds nothing, in comparison, to the horrible history of the indulgence-trade, the infamies of which even Roman Catholic historians shrink from excusing, though they cannot rid their Church of the entire and exclusive responsibility for it.

We are further, requested to answer this question:

"Is it HONEST to persist in saying that Catholics believe that their sins are forgiven merely by the confession of them to the priest, without a true sorrow for them, or a true purpose to quit them—when every child finds the contrary distinctly and clearly stated in the Catechism, which he is obliged to learn before he can be admitted to the Sacraments? Any honest man can verify the statement by examining any Catholic Catechism?"

Nothing could be more conclusive than this logic, if we could constantly presume that the belief and practice of the people always coincide exactly with the teaching of the Catechism. Far be it from me to call in question the good faith with which the formularies of the Roman Church have often sought

* The degree of condemnation in which it is held by the Head of the Church, may be estimated with mathematical exactness. In the tariff of prices for Pardons and Absolutions issued by the Pope, in the beginning of the sixteenth century, "a Pardon or Absolution for a Priest for the vice of simony," is rated at about *ten shillings and sixpence*!

to guard the interests of personal religion and common morality from the hazards involved in the teachings and practices of the Church. As little can we doubt the conscientious fidelity with which good men in the priestly office, such as we ourselves know and honor, and are proud to call our fellow-citizens—nay ! whom we will not be debarred from calling our brethren in Christ, albeit they may not own the kindred—will seek to secure the penitent in the confessional from the perils of license, or hypocrisy, or self-deception. But are we to be charged with *dishonesty*, if we believe, after all, that among these thronging masses of tempted, sinful and unintelligent men and women that bring their confessions to the priest, and hear from his lips those awful sacramental words, "*Ego absolvo te*," great multitudes, with sin still hidden in the heart, deceiving themselves, or thinking to deceive God, go away lightened of their sense of responsibility, and led deeper and deeper into the deceitfulness of sin ? Have we had no opportunity of personal observation in this matter ? Have we seen nothing of the practical operation of the confessional, and of the sweet casuistry of Dr. Dens, in the matter (for instance) of the sin—the "*venial*" sin of falsehood ? And is it *dishonest* in us if we do not permit our own personal eye-and-ear-witness for thirty years, to be rebutted by a clause in the Roman Catechism ?

And indeed, notwithstanding the warnings of the catechism, one might easily be excused for some confusion of mind on a question on which the acutest of Roman theologians do not always see their way clear to reconcile the assumptions of their Church with the interests of morality.

"*I absolve thee.*" In the utterance of these words (we are informed) is transacted the sacrament of penance. This is, to borrow a phrase from the language of the law, the "operative clause" of the sacrament. What does the declaration mean ? Is it absolute ? Or, is it only, as this Tract would have us think, a conditional announcement that *if* contrition has been sincere, and resolution of repentance thorough, and confession unreserved, and if "satisfaction" shall be adequate, in that case the sin will have been pardoned ?

If the declaration is absolute—if, on the utterance of those sacramental words, they are ratified at once in the court of heaven, then where is the necessity of the penitent's sincerity ?

If, on the other hand, they are only conditional, where is the authority of the Church ?—and where is the income of the clergy ? And wherein is this penitent who goes away from the confessional with the priest's assurance that *if* his repentance is true and hearty his sins are forgiven him, any better off than the unfortunate Protestant who has God's own assurance of the same thing ?

But after all, the question put before us is not so much what this declaration means, as what in the current belief as to its meaning on which Roman Catholics, in this and other countries, are accustomed to act ? And this is a question to which the Catechism affords no answer.

We pause, for a moment, with a sort of awe before the sublime impudence of the concluding question :

"IS IT HONEST to make these and many other similar charges against Catholics—When they detest and abhor such false doctrines more than those do who make them, and make them too, without ever having read a Catholic book, or taken

any honest means of ascertaining the doctrines which the Catholic Church really teaches! AMERICANS LOVE FAIR PLAY."

I may not comment at length on the enormous effrontery of these complaints coming from such a source. But we cannot cease to admire at it! How many Protestant religious books are sold in the bookstores of Rome, to enable the Pope's immediate subjects to make up an impartial opinion concerning the doctrines of Protestantism? Let the *Index Expurgatorius* answer! Compare the number of Protestant books sold to Catholics in a century in Rome or Madrid, with the number of Roman Catholic books freely bought and fairly examined by Protestants in London, Berlin, or New York, in one week, and then see at whose door this charge of "dishonesty" will lie. "Without reading Catholic books!" You who hear me will bear witness from what sources I have dragged forth the unwilling witnesses that convict this brazen "confidence-man" before the bar of the public! What public theological library among Protestants is lacking in the *Acta Conciliorum*, and the other official documents of the Papal Church? Of the few substantial contributions to theological science which in recent times have proceeded from Roman Catholic pens, the works of the Moehlers, the Wisemanns, the Doellingers—where have been the largest sales and the most attentive students, among Romanists, or among Protestants?

We deal not unkindly but leniently with the Roman Church when we forbear to explore the recesses of her literature. Her apologetic works, presented to the outside gaze, are fair and plausible, like this tract. But the inner places are often found to be full of all uncleanness. The publication in English of Dens' Theology, or of the Pope's *Taza Camera* would call for the interference of the police in the name of common decency. The open circulation of quotations from the devotions recommended to be practised before the shrines of deceased persons, would be bitterly complained of by Roman Catholics as a device to shock the sensibilities and repel the respect of their neighbors.

We deal most gently by the Roman Church, when we judge it by its manifestations in our own land and age. Wherever and whenever that Church has borne supreme and exclusive dominion, its record has been a record—must I say it?—of infamy. Never in history—nowhere upon the globe—has it been so little corrupt in teaching and in practice, so effective for good, so limited for evil, as now, and here. Never has it been able to point with more of pride or less of shame, to the character of its clergy and its laity than now, and here; here, where the Word of God is accessible to the people, in spite of the rule of the Church, so reluctantly relaxed;—here, where the free Christianity of the Bible, breathing all about it, like a healthful breeze, tends every moment to sweeten and purify it from the corrupt infections which it has brought down from ages of darkness and cruelty.

We have been reluctantly compelled, my friends, by the folly of her own advocate, to turn our attention to some of the most disgraceful and indefensible points in the doctrine and practice of that great religious communion. I am glad now, in the spirit of the Scripture which I read at the beginning, to think on the things which we may discern in her which are honest and of good

report. It is on these things that I love rather to think. In these is our hope of deliverance from the perils which the fathers of the republic have foreboded from the growing influences of Jesuitry, and the power of priestcraft. I do not grudge them the acquisition of thoughtful and conscientious men, trained in the Protestant theology and under the American polity. I do not tremble at the growth of the second generation, not of Irish, nor German, nor French, but of *American* Romanists. These varying elements will not always dwell in peace. Even now the signs of approaching internal trouble for that church begin to show themselves. And when, at last, these gathering clouds, foreboding tempest, shall break in stormy collision between old and new, darkness and light, bondage and freedom, falsehood and truth, those who are found in that institution, standing for the right against foes of their own household, will not look in vain for friends among free and Christian men that stand without.

BRINGING OUR SHEAVES WITH US.

THE time for toil is past, and night is come,—
 The last and saddest of the harvest eves ;
 Worn out with labor long and wearisome,
 Drooping and faint the reapers hasten home,
 Each laden with his sheaves.

Last of the laborers, thy feet I gain,
 Lord of the harvest ! and my spirit grieves
 That I am burdened not so much with grain,
 As with a heaviness of heart and brain ;—
 Master, behold my sheaves !

Few, light, and worthless,—yet their trifling weight
 Through all my frame a weary aching leaves ;
 For long I struggled with my hapless fate,
 And stayed and toiled till it was dark and late,
 Yet these are all my sheaves.

Full well I know I have more tares than wheat,
 Brambles and flowers, dry stalks, and withered leaves ;
 Wherefore I blush and weep, as at thy feet
 I kneel down reverently, and repeat
 Master, behold my sheaves !

I know these blossoms, clustering heavily
 With evening dew upon their folded leaves,
 Can claim no value nor utility ;—
 Therefore shall fragrantcy and beauty be
 The glory of my sheaves.

So do I gather strength and hope anew,
 For well I know thy patient love perceives
 Not what I did, but what I strove to do ;
 And, though the full, ripe ears be sadly few,
 Thou wilt accept my sheaves.

THE REVOLUTION IN AUSTRIA.

ON the cover of *THE CHRISTIAN WORLD* for the last month, was briefly announced the momentous fact that the great politico-religious revolution which has for many months been quietly preparing in the Austrian cabinet and parliament, has been consummated by the act of the Emperor. By this act, Austria, so long the terror of all lovers of freedom, and the bulwark of the papacy, has become the foremost of the liberal nations of the continent. This great fact has come to pass with so little of observation, that very few either of the political or of the religious journals are found prepared to speak at large on its relations either to the past or to the future. We are glad to refer our readers to the earnest words with which it is mentioned by Mr. Atwood in his speech, printed in this number of *The Christian World*. It is our hope to make some record in these pages from month to month, of the impression which this great event makes upon the most thoughtful minds on either side of the ocean. For the present, it must suffice us to give expression to two thoughts :

1. The very event over which, but a few months ago, the friends of the papacy were exulting, and the enemies of that great oppression feeling most cast down, has been made, in part, the occasion of wresting from the absolute spiritual dominion of the Pope the strongest, and (after Spain) the most servile of all his provinces. The battle of Mentana, under the pretence of maintaining the independence of the Holy See, placed it under the protectorate of France. Such "independence" was too dearly bought. It was impossible that a dependant of the French empire should continue to administer, unrestricted, the religious affairs of the rival empire. The bloody interference of Napoleon saved to the Pope his petty Italian province, and lost him Austria. God has made man's wrath to praise him.

2. This great achievement of the kingdom of heaven must needs be a costly one to the Churches of America. In the work of missions, there is nothing so costly as success. The empire of Austria is suddenly opened to the free and unrestricted work of the Gospel. The millions of her population are calling, in all their diverse languages, for the Word of God. The missionaries of the *CHRISTIAN UNION* are even now beyond her frontier, among that Hungarian people who cherish towards America so peculiar a feeling of gratitude and respect. We long at once to enter this ripe harvest-field with a multitude of laborers.

MAKE good use of time, if you love eternity ; reflect that yesterday cannot be recalled ; to-morrow cannot be ensured ; to-day is only yours, which, if you procrastinate, you lose ; which lost, is lost forever. One day present, is worth two to come.

FOREIGN CORRESPONDENCE.

HUNGARY.

WE have an interesting letter from the Rev. R. Koenig of Pesth, who has superintended our work in Hungary for some time. Mr. K. has eight colporteurs under his supervision, who report as (chiefly) sold 10,000 copies of the Scriptures, in whole or in part, in ten different languages, and also, 70,000 religious Books and Tracts.

Mr. Koenig has sent, in pamphlet, a summary of the Gospel history in Hungary, one of the many chapters of that history which read as if woven by the romancer, yet no facts are truer or more simply stated.

Of our own three laborers he speaks as follows :

MR. RIEDEL, who was for several years a much respected member of my congregation in Constantinople, and after that, Bible Agent for the British and Foreign Bible Society in Albania for three years, has had his field of labors in Transylvania, a country which had never before been trodden by the foot of a missionary or colporteur. His success I consider highly encouraging. MR. FRICKLICH has been employed as evangelist. He has studied for the ministry two years of the term in Basle, the well known centre of missionary interest, and after passing his theological examinations is now a candidate for the ministry. He has had his work in several of the southern counties of Hungary as traveling evangelist, preaching (in Hungarian), forming acquaintances with pastors, teachers, etc., and seeking channels for the spread of religious literature. I have, through him, become acquainted with a number of ministers, several of whom have already become very efficient co-operators. The labors of a decidedly pious young man, like Mr. F., and thoroughly trained and furnished as an evangelist, are very valuable in a country where sound Gospel views and sound plain Gospel preaching are of rare occurrence.

Our third employee is a deaconess of the well known institution of Kaiserswerth on the Rhine, founded by the late Rev. Dr. Fliedres. She is emphatically a Home missionary in all branches of detail, visiting the poor, the sick, the blind, and cripples of all classes and creeds, and laying hold of such destitute poor as have no care extended to them from any other denomination. She has further succeeded in gathering an interesting Sabbath-class of 35 to 40 children, mostly Roman Catholics belonging to the district in which she lives. She has been requested by Roman Catholic families to establish a day-school; this, however, is impracticable as long as we have only one laborer of this class. Several Roman Catholics, with whom she has become acquainted, have given up their connection with the Popish Church and joined our congregation. Among them there are several cases of decided conversion. She has learnt the Hungarian language, and continues to study it, and is a person of such character and attainments that she is equally welcomed in the houses of the wealthy and well educated, and the poor.

These three agents represent three altogether different classes of evangelistic agency, and in my estimation, each of the three departments ought to be strengthened by additional laborers.

GREECE.

ONE of the Greek brethren speaks of another "call from Macedonia" in addition to that reported last month.—He says :

You will rejoice with us in hearing that we have had another appeal for help from Kassandra in Macedonia. There are there several Greeks who wish to have a preacher. The result of a visit to Kassandra in 1859, was the coming into one of our households of Polyxene, the girl whom we married to the native preacher at Demardesh. Formerly they had a preacher supported by the Established Church of Scotland; and it seems they are attached to him. We have

written to find out if he can be obtained again : if so, we will propose that he should be sent them by our Society.

God is causing his light to break in here and there among the Greeks ; and as they turn their eyes to us, we cannot but hope that our Society will one day take under her patronage the whole of the Greek field.

Another thing that interests us here is the erection of a church. You will rejoice with us to hear that our veteran brother in the field, Dr. King, has opened the subscription for that end. Dr. K. says that if he could only see such a church erected and hear us preach therein, he should regard his work done, and be willing to say with Simeon, "Lord, now lettest thou thy servant depart in peace." His heart is bound up in the field of his life-long labors, and he rejoices in all that is done by us.

Another brother from *Athens* refers to the "tender interest in behalf of Hungary," especially now that

She has become an open field, and the people can freely return to the principles for which John Huss testified with his blood ; to the religion of their fathers, to the Bible, and to the cross of Christ.

But (he continues) there is an East be conquered as well as a West. As things move on now, you will soon be troubled with appeals for *reinforcements* both within and without the kingdom of Greece.

At Athens the work has taken a long step forward. On the 28th, a council of war was held, as it were, on the "Plains of Moab," just before the crossing of Jordan. Dr. King invited a few Christians to celebrate by prayer and praise the fortieth anniversary of his leaving America. He read the 31st chapter of Deuteronomy, and told of the past, its trials, sorrows, disappointments, and hopes. He stood like Moses, viewing the promised land, yet for reasons of age and feeble health did not expect to enter it himself. In view of the past, and of what is going on at present, we took courage and decided upon a forward movement.

The Nicene Creed, the oldest and least objectionable of all Creeds for fifteen hundred years, has been kept in the same state in

which it was originally written. No Synod ever dared add or subtract a word, while the Eastern Church preferred to see herself denationalized and an outcast, to lose her capital of Byzantium, and see St. Sophia defiled by the Moslem, rather than adopt another and be saved. This Creed is still held dear by the Church ; and a Creed so evangelical we do not hesitate to accept as the basis of the Reformation of the Greek Church, and the basis upon which all Christendom may be united, as the different companies wearing different uniforms and practicing different tactics in the one strong army of the Lord God of Hosts,—a union that accepts all the elements of salvation, but forbids none of the denominational peculiarities of the Evangelical branches of the Church militant. While it does not require uniformity in form, it insists upon uniformity in principle, inasmuch as there is but one door, one narrow gate, one strait way to salvation, as there is but one Saviour, one Spirit, one Father. Faith without works is the only condition for justification, and works form the evidence of faith. It is the basis on which our Society operates ; it is not denominational, but evangelical.

Now that, in accordance with Dr. King's counsel, we have formally adopted this Creed, we feel more hopeful and stronger. Our step is lighter as we march on bearing the standard of the Cross and the sword of the Spirit, to possess the East for our Lord and Master.

CHILL.

FROM *Valparaiso*, we receive the *Seventh Annual Report* of the Valparaiso Bible Society, with proceedings (in brief) of the annual meeting. Addresses were made by the President and by Dr. Trumbull.

The address of Mr. Alexander Balfour, the President, is admirably compact, thoughtful and useful. He refers severally to our brethren in Santiago and Talca, and at particular length to their work. He also speaks of the Rev. Mr. Gardner, at Lota, of Mr.

Keller, to be stationed by the South American Missionary Society at Lebra, of Mr. Stuart, of the same Society, at Coquimbo.

In a few fit words at the outset, he thus states for South America, what we think there is need to be plainly restated, here and now, in this land, as well as in the old world.

Glancing back to the period when this Society was founded, seven years ago, we must note with congratulation the advance that has taken place in public opinion amongst ourselves, regarding the duty of affording to the people of this country and of all other countries the enormous privilege of reading God's Word in their own tongue. Discussion has tended still more deeply to confirm convictions regarding our responsibility in this particular, and to assure us that where human legislation, instead of being a reflex of the Divine law, contravenes it, the latter, and not the other is binding on the conscience and ought to be obeyed. And should it ever happen that those of the Roman Catholic persuasion dispute the propriety of our attempts to convey God's own Scriptures of truth to their fellow countrymen now ignorant of them, we must bring before their minds the principles which have been accepted by us and have determined our own conduct. These are, that in circulating the Word of God and calling attention of individuals to its truths, we do no injury to any man, but on the contrary aim at distributing to others a source of light which, however inadequately we ourselves may prize it, we are nevertheless conscious, in this world of darkness, is of unspeakable, inestimable value. We entertain hostility to no one, but would seek to be helpful to persons of every class, and of all forms of religious belief.

The Report speaks thus of our friends:

Your Directors cannot refrain from speaking in the highest terms of the disinterested and noble efforts made by the Rev. Mr. Gilbert, of Santiago, to diffuse

the truths of the Scriptures amongst the native population in the capital, and also in Talca, which place he visited lately. In Talca strong opposition was shown at first, and it was even with danger that Mr. Gilbert could appear in the streets, but it is encouraging to know that there are in Talca many who are willing to receive him amongst them and who support him energetically in his labors.

While the work in which Mr. Gilbert is engaged is not directly in connection with the Valparaiso Bible Society, it nevertheless opens a door for that Society's influence, and many of our Scriptures and publications have been put into circulation through his agency.

Your Directors would also refer to the efforts of our Rev. friends, Messrs. Merwin and Sayre, in the capital. They have been sent out by the American and Foreign Christian Union to labor amongst the native population in this country. In the last annual report of your Society, mention was made of the formation in Santiago of a class of intelligent artisans for the study of the Scriptures. This class has been most successful, and is continued under the superintendence and management of the three gentlemen already named. It is hoped that ere long an Evangelical Chilian Church may be erected in that city.

TALCA.—IN the fresh news from the new station, the chief point of interest to our readers respects our, we may already call, old friend the Artezano. Strenuous efforts, says Mr. Sayre, have been made to crush this little weekly paper, but it still lives, and more strongly than ever advocates religious liberty and the interests of our cause.

Another item of a personal character from our friend, Mr. Merwin. It is to the effect that Mr. Sayre has added another to our missionary force—by marriage. He was married on the 14th day of May, in Santiago, to Miss Emma Laroze, a native of France, a

lady of earnest piety and in every way qualified to aid him in the Master's work.

MEXICO.

IN answer to the question often asked of the character and attainments of the "Bible Readers" employed in Mexico, Miss Rankin translates the following letter recently received from one of the native converts laboring in Cadareyta. Miss R. adds—"It may serve to show somewhat the spirit by which they are actuated, and to exhibit the interesting state of evangelization in Mexico at the present time."

My dearly beloved brother in Christ Jesus:—

Great is my desire that this letter will find you, with all the brethren, in good health, and in the union and peace of our Lord and Saviour, in whom we trust and hope for all spiritual and bodily aid; for in His hands is put all power in heaven and earth for ever.

Dear brother, I cannot but notice to you of what my heart is full, and communicate the great movements which are taking place in this city concerning our faith. The people have heard, through the advertisement, of our meeting at the house of Don Santiago Diern, and very many have come asking for instruction; some annul liberty, others refuse the Bible entirely.

The opposers have been sent by the priests; and to meet their opposition we give answer, after asking the aid of the Holy Spirit, and the presence of Jesus Christ, who is the Head of the Church. We need your aid: please come and help us in bearing testimony to His Holy Word. Do not fail, because we must spare no means.

We are under the necessity of giving instruction every day. Not many minutes ago, we had 35 persons asking for instruction. We greatly need your aid, as you are older in the faith.

You will do me the favor to place this letter in the hands of my sister in the faith,

Dofia Chona Renteria, that her joy may be full as it is with us, and that she may come without excuse, not hiding the banner she has received from our Lord, so that our triumph may be complete. If we can gain the few that contend against us, we shall have obtained the people, and the Word of God will prevail.

JOAQUIN FLORES.

THE CATHOLIC WORLD, in a recent article on the religious aspects of Paris, says truly—

Paris is not a Catholic city, but a city which was Catholic and which Catholics are striving to reconquer. The Revolution abolished the Catholic Church and exterminated its clergy; and with all the efforts and zeal of the Catholics they have only gained a large minority of the people to any real faith and connection with their establishment.

As of Paris, so of France, Italy, and all the Romish countries of the Continent, it is true they are not Catholic. They were, and now the work of the Roman Church is the re-conversion of the people to its faith.

A ROMISH BISHOP ON THE RIGHT SIDE. While the effort is making here to turn our Anglo-American Sabbath into a French and German holiday, it is curious to notice that the best class of religious men in Europe are earnestly desirous to introduce our holy day there. We might expect that evangelical Protestants would have this desire. It was especially pleasant to read on the walls of a Catholic church in France a pastoral from the Bishop in furtherance of this object. A recent traveler reports that he read such a pastoral on the walls of the much admired church at Rouen, in France. The Bishop laments as seriously and earnestly as does the Bishop of the Protestant Episcopal Church in California the dissipation and secularity observable on the Lord's day. He even, greatly to the praise of his candor, points the argument by referring to Protestant lands. He declares that England's riches and prosperity are owing to the general observance of the Sabbath. He does not hesitate to trace much of the misery and crime in France to the neglect of the Sabbath.—*Pacific*.

THE HOME FIELD.

THE PLANS OF THE CHRISTIAN UNION.

WE do not doubt that there are many wise and earnest Christian men in our country whose deep conviction is that the *primary* duty of the Christian Union is to see to the protection of America from the inroads of Romish corruption; that it is from its bearing upon this duty that the work of preaching the Gospel in Romish countries, grand and hopeful as it is as a work of foreign missions, acquires its greatest importance. Some of those who are accustomed to look deepest and see clearest into the operations and resources of the Papal power, are first to recognize that as a measure of self-defense, the war must be carried on in the enemy's country.

But nothing can excuse us for the neglect of any hopeful effort in our own country; and if there is any uneasiness and impatience in the public mind concerning our Home Field and our Home Work,—if there is any craving for larger and more effective operations on the part of the CHRISTIAN UNION as the representative of pure American Christianity in this thickening conflict with Rome; if there is any dissatisfaction with us as if our past labors had been far behind the exigency of the times, we do not complain of it, but rather “thank God and take courage.” It is in such indications of a quickened apprehension by the Church of the present serious exigency that we find, under God, our best hope of advancement and success in that supremely important work in which the Church must be the principal, and we only the agents.

We have no apology to offer for past deficiency (if any be needed,) except an effort for the future which shall keep full pace with the zeal and faith of the churches.

The Board of Directors of the CHRISTIAN UNION have recently adopted a series of measures, of which we do not deem it best to speak publicly in detail, but which, being submitted to the consideration of a recent meeting of the evangelical clergy of all denominations of New York and vicinity, were unanimously pronounced to be “wise,

hopeful, and worthy of the great exigency for which they were devised.” These measures will be known by their results. They cannot be carried out without expense. But we enter upon them in full confidence that when the churches shall see in progress the diffusion of authentic information in the place of ignorance; the reinforcement of ministers of the Gospel everywhere with the help that they need in combating the fatal heresies and the insidious designs of the Roman priesthood; the defeat of the plausible but deceitful tracts with which it is attempted to flood the country, by opposing to them the truth of God's Word and of history; when the churches shall see the minds of children in our Sunday-schools, now so peculiarly exposed, to the misleading artifices of Rome, fortified by full instruction in the Sunday-school libraries, under a form at once attractive and authentic; when our Christian people shall see the political machinations of this enemy of our country, which are most perilous to our safety when they are kept most secret, assiduously investigated and exposed and the desultory efforts of good men in various parts of the country to advance the standard of the Lord against the incoming flood of superstition, brought into correspondence and combination;—that when the churches shall see this work in successful progress, they will not fail us when we come to them for the means of carrying it forward.

CONCERTED VIOLATION OF THE SABBATH AND OF THE LIBERTY OF WORSHIP.

It is no fault of ours that the present issue of the CHRISTIAN WORLD bears the record of two characteristic transactions of the Romish priesthood that must deeply move the indignation not only of Protestant Christians, but of all true American citizens—the concerted violation of the Lord's day, and disturbance of worshiping congregations; and the bold abduction and imprisonment of a Christian young woman in a Popish asylum for prostitutes. It is not that we love to dwell upon such facts;

it is that with a boldness that grows daily more defiant they are perpetrated before the face of the public, so that we cannot be ignorant of them if we would.

When we speak of *concerted* action on the part of the Romish hierarchy, we speak inferentially. We have no knowledge of the designs of that body, except as we see what they execute. But when we see a series of outrages, all of the same class, almost simultaneously perpetrated in many different places, it is reasonable to recognize in it a result of that concert and combination with which it is the pride of the Romish system to operate.

Within the period of three or four weeks, in New-York, Brooklyn, Newark, St. Louis, and other cities, near and far, there were displayed on the Lord's day great processions, flaunting with banners, and noisy with brass bands. These were put in occupancy of the streets at the customary hours of worship, delaying or absolutely hindering those who desired to go to church.—They were led, in some instances, out of their natural course, for no apparent purpose but to obstruct and disturb streets almost exclusively occupied with Protestant homes and churches. In all cases, so far as we can get information, they insulted the common sentiment of Sabbath decorum by the ribald music of Irish dances and comic songs. They were rallied about the doors and windows of Protestant places of worship until congregations and Sunday-schools were compelled by the outrageous din to suspend their exercises. And they dispersed, at last, in more or less orderly companies, to quarters of the city as yet undisturbed, in time to serenade churches gathered for evening worship with "Lanigan's Ball" and "Rory O'More."

One Protestant church in the city of Brooklyn, with a meekness and courtesy that might have softened even the arrogance of a Roman ecclesiastic, sent to the Roman Catholic Bishop of that city, some days before the appointed Sunday for one of these demonstrations, and entreated that the arrangements for it might be so ordered as not to break up their religious worship. The gentlemen of the church were

politely answered by the prelate that much to his regret it was impossible for him to alter his arrangements for their accommodation; and their peaceful assembly was broken up by the roar of a "religious" mob, gathered with the distinct and express expectation of accomplishing that very result.

We do not know that any thing is to be done about this. It may be true, probably it is, that the Roman Catholic Church is strong enough, in numbers and in political confederation, to override law, and to trample on the principle of the liberty of worship, and yet go unpunished and unrebuked. But if we can do no more, we certainly can do no less, than sadly to record this new and bold step in its course of usurpation and demoralization.

AN AUDACIOUS ACT OF RELIGIOUS PERSECUTION.

FROM time to time, the consciousness of growing power betrays the Romish priesthood from their accustomed cautiousness into some act in which the real spirit of the Jesuit and Dominican is nakedly revealed to the public. Such an act—the kidnapping of a Protestant girl, and the imprisonment of her in a Roman Catholic Asylum for abandoned women—has just been perpetrated in this vicinity. The facts, which have been diligently sought out by the Rev. Dr. Mattison, one of the officers of this Society, are as follows:

About the middle of last January, a young girl, then in her fifteenth year, living at service in a Christian family in Newark, attended on the services of a Methodist church in that city, and was deeply moved to repent of her sinfulness, and believe on Jesus Christ as her Saviour. She told the story of her conversion with simplicity and godly sincerity, and was received to the communion of the Church.

She was of American birth, but of Irish parentage, and a person of more than ordinary attractions. Her own mother is dead, and neither her father nor her step-mother can read or write. And this young woman, growing up in the midst of free schools, was learning to read in the family in which she lived at the time of her conversion.

It is in evidence that she is a modest, industrious and excellent girl, who has earned her own support since she was nine years of age. It is also in evidence that soon after her joining the Church, an unsuccessful attempt was made by "Father Doane," a young priest of the Romish Church, to procure a writ of *habeas corpus* by which she might be removed from the protection of her employers. This fact appears on the testimony of Doane himself.

She was decoyed, at last, from her home, by false representations of the death of a cousin, and by the story that a child which she dearly loved was sick. She went to the house where the child lived, and was met there by Father Doane, who finding her unwilling to renounce her faith, advised her father to keep her secure until she could be sent to a nunnery in New-York. She was accordingly put in close confinement, under lock and key. Doane himself was compelled to testify that he so advised, and in an article which he published, and was reluctantly obliged to acknowledge under oath, he declares that all this was done on account of her religious belief.

To get her from Newark to the nunnery, they persuaded her to "go and see the place," under the solemn promise that if she did not wish to enter the "institution" after she had seen it, she might come home with them. But once there, they turned the key upon her, and for weary months she has been confined behind the iron gratings of an ecclesiastical prison. Her friends, alarmed at her sudden disappearance, made inquiries for her, and were deluded with lying answers. "She was in Jersey City," or "she was in Brooklyn," or "she was with her friends." But all the time she was behind the bars of the "House of the Good Shepherd," at enforced labor and on coarse diet, and compelled to endure the company of abandoned Roman Catholic women. This was the penalty of her Protestantism.

By the prompt action of the Methodist preachers of Newark, measures were taken to secure out a writ of *habeas corpus* before Judge Ingraham, of New-York, where the nunnery is located. On the 15th of June the "Lady Superior" was brought before

his Honor, to show why Mary Ann was thus detained in confinement against her will. After a portion of the testimony had been taken, the counsel for the defense moved a dismissal of the case on the ground that she was a minor and her father had a right to place her where he pleased. The Judge told him that it was in evidence that she was a pure-minded young girl of sixteen and that the "House of the Good Shepherd" was filled with abandoned women, among whom she is obliged to work and sleep,—that no father has a right to place his child amid such corrupting associations,—that Mary Ann was taken there and kept there against her will; and unless these facts could be lighted up in some way, she would not be remanded into such a prison.

At the time of this writing (July 8th) the case is still pending. Meanwhile the poor girl is still in her prison, although promised by her father that she shall be released whenever she will "renounce her heresy." This she declares she can never do.

One of the pitiful and painful things in this case is suggested by the *name* of the person who represents in it the Romish priesthood. It is a name once borne with distinction, and not without dignity, by an *American* citizen of New Jersey. Is it possible that the influences and associations of the Romish priesthood can, in these few years, have brought a son of Bishop Doane to that point at which he is willing to join in the persecution of a humble and innocent Irish girl, and in getting her imprisoned among prostitutes, for the offence of accepting the faith from which he has apostatized?

P. S. JULY 10th.—Judge Sutherland made the following decision :

"This is an embarrassing case, and not free from doubts : but upon the whole I think the writ must be dismissed, and the prisoner remanded to custody."

The counsel for the plaintiff then asked the Court to make some order for the disposition and custody of the child until the case could be reviewed on appeal. But this the Judge refused to do, on the ground that he had no power to do it, his former order having terminated the proceedings.

"Not free from doubts." O Judge! and who is to have the benefit of these doubts? The innocent motherless child—or the step-mother Church, which, while it had her in its charge, suffered her to grow up without the knowledge of the alphabet, and now that she has escaped from that darkness into light and hope and intelligent Christian faith, shows its love for her by imprisoning her at hard labor, and by procuring infamous men to defame her character? Cannot the law lean to mercy?

THE REPORTS AND COMMENTS OF THE SECULAR PRESS.

From the New-York Times—Editorial.

Imprisonment of a Young Woman in New-York for Turning Protestant.—A case of the deepest interest to Protestants as well as Catholics, and involving principles of religious liberty as well as of parental jurisdiction, was decided by Judge Sutherland, in the Supreme Court of the State, in this city, yesterday. The circumstances will be found reported in detail in our legal columns. A young woman of Catholic paternity and training was converted from the Roman Church to the Protestant faith. She was a person of good character, excellent conduct, intelligence, and strong convictions. Shortly after she had become a member of the Methodist denomination, her father had her arrested for the offence, and incarcerated in a Catholic institution, known as the "House of the Good Shepherd,"—an institution which has a department called the Reformatory Department, the inmates of which are forcibly detained and disciplined for the benefit of their souls. A few days ago, some friends of the girl attempted to secure her release on a writ of *habeas corpus*; and she was brought from the institution to the Court. She reiterated her renunciation of Catholicity and her adhesion to Protestantism, and expressed her anxiety to return to the friends who had protected her. Her father, however, declared she was a wayward girl, and that it was to keep her from evil that he had put her under restraint, by confinement in the Catholic institution.

After the hearing of evidence and argument, Judge Sutherland decided that the writ must be dismissed, and the prisoner remanded to the custody of the House of the Good Shepherd. Thereupon she was taken out of Court by her custodians, evidently (according to our reporter) "in a very distressed state of mind."

From the N. Y. Times—Law Report.

The particulars of this case, heretofore published in the Times, are somewhat peculiar, and withal interesting—so much so that we will briefly recapitulate. Mary Ann Smith is a motherless girl, aged now about 16 years. At the instance of her father, she was some time ago placed in the custody of the "Sisters" at the House of the Good Shepherd, a reformatory institution, located on the upper part of this island.

For some months prior to her arrest and incarceration in the above-named institution, she was living in a quiet way, with a most respectable family, in the city of Newark, N. J. Her father is a Roman Catholic. What her mother was prior to her death does not appear. A short

time ago, and while in the family at Newark, Mary Ann became strongly impressed with the idea that the Roman Catholic is not the true faith. She, therefore, abandoned it and joined a Methodist Church. Affidavits made by her friends show that for months prior to her admission to the Methodist Church her conduct was most exemplary, and that her character was as good as that of any in the Church.

On the other hand, her father—who seems by the way in which he swears, to have more sympathy for Satan than he has affection for his daughter—insists that she is disposed to be a bad girl. That she has become so headstrong and wayward that he has no longer any control over her. That his only motive in causing her incarceration in the institution known as the House of the Good Shepherd, was to restrain her from the bad ways into which she had fallen while among the Methodists. That it was his most earnest and heartfelt wish that his daughter, Mary Ann, should grow up to be an accomplished and educated lady, and a useful and respected member of society. He was sure she could not become such, however, so long as she was allowed to go unrestrained by the family with whom she lived. She had, he said, left the true Church. She had joined the Methodists. Besides this, the father said his daughter had been guilty of most unbecoming acts with young men. For these reasons he sought to have her imprisoned in the House of the Good Shepherd.

During the investigation it transpired that this House of the Good Shepherd is a very peculiar institution. There is first a department which may be termed the voluntary department. Girls and young ladies go there of their own choice, or are sent thither by their parents or guardians for the purpose of obtaining a good education. In other words it is a convent so far as the training of youthful females is concerned, and none of the other sex are taken into the institution. In another department young females are taken, as it were, on probation, but in the third class they are taken in as if it were a place of punishment—that is termed the reformatory department.—The idea is to punish young women, and at the same time reform them if possible. What are the rules, regulations, penances, punishments, etc., as practiced in the third department of the House of the Good Shepherd upon the young lady inmates thereof, did not transpire upon the hearing before the Court.

After a full investigation of the case and after argument by counsel, Judge Sutherland to-day made the following decision: "This is a very embarrassing case, and is not free from doubts; but upon the whole I think the writ must be dismissed, and the prisoner, Mary Ann Smith, remanded to the custody of the House of the Good Shepherd."

The girl was thereupon taken out of Court, evidently in a very distressed state of mind. It is not probable that a case of this nature will be allowed to rest where it is.

From the N. Y. Sun—Law Report.

Upon the argument, Mr. Lord, for the relator, stated the facts as developed by the testimony to be, that Mary Ann Smith, who is now sixteen years old, had since the death of her mother, about five years ago, lived out at service most of the time, and for the last year had supported herself. In January, 1868, she became a member of the Methodist Episcopal Church in Newark, and since that time had lived a good and consistent life, as appeared by the evidence of her employers and the Rev. Mr. Gilbert. In

March last she was induced to go to the house of Mrs. Carrollton, her aunt, where she was detained until her father was sent for; and subsequently her father, acting under the advice of Father Doane of Newark, induced her to go to the House of the Good Shepherd in this city, under promise that if she didn't like it she needn't remain. After being thus induced to enter, the promise was broken, and she was compelled to remain contrary to her wishes.

The true cause of her imprisonment was claimed to be set forth in a letter by Father Doane to the "Newark Daily Advertiser." The only cause there assigned was that Mary Ann was abandoning her faith, and that there was no hope of reclaiming her so long as she remained under Protestant influence. Some evidence had been given tending to show that Mary Ann's previous associations had been objectionable, but it was claimed to be evident from the letter of Father Doane that this was an afterthought; and besides, the evidence was averred to be weak and contradictory, and related almost entirely to what took place long ago. The evidence of Egbert and Ellis, who testified to having had once, about a year ago, improper intimacy with Mary Ann, was claimed to be unreasonable and improbable, and that upon their own showing they were entirely unworthy of credit. Upon this state of facts it was argued that nothing had been proved amounting to a legal cause of imprisonment, and that if there were, the convent of the Good Shepherd was an improper place for her. She was obliged to work there, and was subjected to association with degraded young women and her morals were liable to be corrupted.

The evidence showed that the young lady was remarkably intelligent and abundantly able to reason and judge for herself in all matters of conscience and religious belief. She had been under Roman Catholic influence since March last, and yet was resolute in her determination not to abandon the Protestant faith. She was not held by virtue of any process of any Court, or in pursuance of any final judgment or decree, and therefore should be discharged. The right to worship God according to the dictates of one's own conscience was sacred by common law and by statute, and a father had no right to constrain the faith of his child by coercion or imprisonment.

It was further claimed, that even though all the facts alleged were true, it was no ground for the girl's detention, there having been no legal complaint or legal commitment. The statements of Egbert and Ellis were contended to be evidently wicked and deliberate perjuries; but those and all other improper acts alleged against her occurred long before she became a member of the Church, and long before she was committed to the House of the Good Shepherd. There was not a particle of evidence impeaching her character since last January. On the contrary, it was shown affirmatively that her conduct and conversation since had been eminently discreet and above reproach. The alleged misconduct, if true, occurred last summer, and was not known to her father when she was committed. When a child is old enough to understand its own wishes, and those wishes lead to no improper consequences, it was urged that the Court should interfere, even as against the father, to permit the child to go where it pleases.

For the respondent it was claimed that it had been sufficiently shown that Mary Ann had been keeping bad company and resorting to disrepu-

table places, and that to avert her ruin and shame her father had a right to have her detained at the House for instruction and moral guidance.

Judge Sutherland in deciding for the respondent, said: "This is a very embarrassing case, and not free from doubts; but, upon the whole, I think the writ must be dismissed, and the prisoner remanded to custody."

From the N. Y. Herald—Law Report.

"The writ was issued at the instance of the Rev. Jesse S. Gilbert, a minister of the Methodist Church at Newark, N. J., who, it seems, had been instrumental in inducing the girl to forsake the Roman Catholic faith and join the Protestant Church, and claimed that it was for this reason that she was confined by her father in the House of the Good Shepherd.

The parent denied this and claimed that it was by reason of laxity of the girl's morals that she was so restrained, producing evidence of young men who, by their own showing, were of ill repute, to the effect that they had criminal intercourse with Mary Ann, and that she was inclined to keep bad company. They failed, however, to show a single act derogatory of her character since the time she had united herself to the Methodist Church, about ten months since, while the petitioner produced testimony proving that she had been very discreet and decorous during that period without any restraint being imposed on her.

The court, in rendering its decision yesterday, says the case is embarrassing and not altogether free of doubt, and that the prisoner should be remanded and the writ dismissed."

From the N. Y. Tribune—Law Report.

"In this case, Mary Ann Smith has been placed by her father in the House of the Good Shepherd, defending his action on the plea of his daughter's bad character, and the petitioner for her liberation is a pastor of the Methodist Church which she joined in January last, who alleges her good character, and that the sole ground of her confinement is her change of religious views.

Judge Sutherland announced that though the case was one of much embarrassment, he must remand her to her father's custody.

Counsel for the petitioner said they should appeal by *certiorari*, and asked the Court to direct that pending the appeal the respondent be forbidden to take her from the jurisdiction of the Court. Judge Sutherland held that he had no power to make such an order."

A ROMISH CHAMPION DISCOMFITED.

DURING the recent session of the General Conference of the Methodist E. Church in Chicago, the well-known "Father Hecker" of New-York delivered, in the Opera House of that city, his lecture entitled "A Search after a Rational Christianity; or, How I became a Catholic." The lecture, though not sparing of evil and unjust words against evangelical religion, was listened to by a large assembly, composed largely of Protestants, with that respectful patience which grows out of the Protestant love of fair

play and free discussion. One of the Secretaries of this Society, the Rev. Dr. Mattison, of Jersey City, took full notes of the lecture, and, a few evenings afterward, replied to it, before a crowded audience, in the Clark-st. Methodist Episcopal Church, nearly opposite the Opera House, and where the Conference held its sessions. Such was the interest awakened, that a second meeting was held, upon the character and tendencies of Romanism, at which Bishop Scott of the M. E. Church presided.

These meetings were the occasion of a newspaper correspondence between a champion of the Romish Church, who signed himself "Rev. J. M'Mullen, D. D." and Dr. Mattison, concerning a public discussion invited by the former. The account of this interchange of notes is given from the *Chicago Republican*, a secular journal, which witnessed the affair from the point of view of a man of the world :

"Mr. M'Mullen commence^d with a challenge to the whole world of orthodoxy for a discussion 'at some convenient time,' on the merits of the Catholic religion. Rev. Dr. Mattison promptly accepted the challenge, asking only what every fair-minded person can but consider reasonable facility for preparation, he being a thousand miles from his home and library. To this fair and gentleman-like proposition Mr. M'Mullen replies very much in the style one might expect from M'Coole or Coburn, saying he hoped a 'gentleman and scholar' might be found to meet him; charging the Methodists with being persons of 'low and ignorant prejudices,' and with flinging 'disgusting filth' into the minds of communists, and generally very grossly misrepresenting the proposition of Mr. Mattison. The latter gentleman replies to this undignified and rather coarse rigmarole, waiving his right to have an equal voice in the selection of the time and place, and offering to meet this boastful D.D. so soon as he should have time to go home and return, after making some needful preparations. One would have supposed that nothing in this could be objected to. But Mr. M'Mullen refuses to be satisfied. He again appears in the public prints with the declaration that 'some person known to be gentlemanly and learned must meet me on the platform of the first hall or rink that can be procured for the purpose in this city, or in the columns of some public journal, *within three days*, or I shall consider my proposal as not accepted.'

What a back down is here from his first position! 'Within three days,' indeed! To prove his own right to the appellation 'gentlemanly,' he adds, that Mr. Mattison 'has not proved himself to be one who is known to be of decorous speech and manners, and who has passed through a complete collegiate course.' Now we submit that this is a complete and pitiful attempt to retreat from the whole matter he himself had proposed—an attempt, too, couched in phraseology by no means creditable to the

ministerial profession, or the reputation of Chicago for courtesy or good manners.

Mr. Mattison, however, evidently 'means business.' In the afternoon papers, he replies to the above indecorous innuendos, declaring that 'much as it will incommode me, I send you this note at this early hour, to say that "I will meet you within three days, on the platform of the first hall or rink that can be procured in the city" to discuss the question, "Is Roman Catholicism a corrupt form of Christianity?"' He very pertinently adds, that, 'as to education, the less I have the more to your advantage in the discussion.'

Now, unless the Rev. Mr. M'Mullen abides by his declaration, after Mr. Mattison has yielded every thing, and waived every condition he had an undoubted right to demand, the entire public must conclude that he never intended a discussion, and sought only notoriety. He has no possible decent excuse for now evading this discussion."

WHAT THE BIBLE SAYS.

The following Tract of the "Catholic Publication Society" is described in their "Bulletin" as "a companion Tract to "Is it Honest?" The description is eminently just. In point of candor, honesty and fidelity to the Holy Scriptures, it is only paralleled by that ingenious and plausible little document. The two are well worthy to stand together in the company in which they are issued.

We reprint the Romish tract in full, and subjoin to it another and better one :

WHAT DOES THE BIBLE SAY?

Does the Bible afford conclusive proof, as many believe, against the doctrines of the Catholic Church? Catholics say not; that, on the contrary, they are laid down in the Bible in plain and simple words. Which are right? Let us be impartial and examine the principal doctrines of the Catholic Church by the light of the Holy Scriptures.

It is denied that our Lord appointed St. Peter to be his viceroy, and the head of His Church upon earth. Now, on the headship of St. Peter, WHAT DOES THE BIBLE SAY?

"And when Jesus beheld him, he said: Thou art Simon the son of Jona: thou shalt be called Cephas: which is by interpretation, Peter." (Rock or stone. See word Peter in Cruden's (Protestant) Concordance.) (St. John, i: 42.)

"And I say unto thee: Thou art Peter, (Rock,) and upon this Rock I will build my church; and the gates of hell shall not prevail against it." (St. Matt. 16: 18.)

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth shall be bound in heaven, and whatsoever thou shalt loose upon earth shall be loosed in heaven." (V. 19.)

"Jesus said to Simon Peter: Feed my lambs. He said to him again: Feed my lambs. He said to him a third time: Feed my sheep." (St. John 21: 15-17.)

It is denied that the Church of God is unerring in teaching the doctrine of Christ. Now, in regard to the Church of God, WHAT DOES THE BIBLE SAY?

"Go ye, teach all nations. . . . Teaching them to observe whatsoever I have commanded you: and lo, I am with you always, even to the end of the world." (St. Matt. 28: 19, 20.)

"And he shall give you another Paraclete, that he may abide with you for ever, the Spirit of Truth." (St. John 14: 16.)

"But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things and bring all things to your mind whatsoever I shall have said to you." (V. 26.)

"Upon this rock I will build my church, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST HER." (St. Matt. 16: 18.)

"He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me." (St. Luke 10: 16.)

"The Church of the living God, the Pillar and Ground of truth." (1 Tim. 3: 15.)

It is said the Holy Sacrament is not the true Body and Blood of Jesus Christ, but only bread and wine. Now, on this point, WHAT DOES THE BIBLE SAY?

"And the bread that I will give is my flesh, which I will give for the life of the world." (St. John 6: 51.)

"And Jesus said to them: Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (St. John 6: 53.)

"Take and eat: this is my Body. Drink ye all of this, for this is my Blood." (St. Matt. 26: 26.)

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body." (1 Cor. 11: 29.)

It is denied that the priest of God has power to forgive sins, though Christ Himself with impressive ceremonies, gave a solemn commission to His Ministers to do this. Now, on this point, WHAT DOES THE BIBLE SAY?

"And he said to them again: Peace be to you. As the Father hath sent me, I also send you. And when he had said this, he breathed on them: and he said to them: Receive ye the Holy Ghost: WHOSE SINS YOU SHALL FORGIVE, THEY ARE FORGIVEN THEM, AND WHOSE SINS YOU SHALL RETAIN, THEY ARE RETAINED." (St. John 20: 21-23.)

Catholics are condemned for honoring the Blessed Virgin Mary so much. Whether Catholics or those who condemn them, are right, is decided by asking—WHAT DOES THE BIBLE SAY?

"And the angel (Gabriel) having come in, said to her: Hail, full of grace, the Lord is with thee. Blessed art thou among women." (St. Luke 1: 28.)

"And she (Elizabeth) cried out with a loud voice, and said: Blessed art thou among women." (V. 41.)

"And whence is this to me that the mother of my Lord should come to me?" (V. 42.)

"And Mary said: For behold from henceforth all nations shall call me blessed." (V. 48.)

"A woman of the crowd lifted up her voice and said: Blessed is the womb that bore thee, and the paps that gave thee suck." (St. Luke 11: 27.)

It is considered superstitious and ridiculous to anoint the sick with oil as the Catholic Church does. Now, in regard to this matter, WHAT DOES THE BIBLE SAY?

"Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him." (St. James 5: 14, 15.)

Reader, the "Word of God" is not to be trifled with. No man can explain it away, or evade the duty of obeying it. Read it, then, in view of this most heavy responsibility, and faithfully follow its teachings if you would save your soul.

WHAT DOES THE BIBLE SAY?

It says of the Church that it is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Ephes. 2: 20.

So any precedences given to Peter by his being the foundation of the church is given to the rest of the apostles and the prophets as well.

"Verily I say unto you, Whatsoever ye

shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18: 18.

This was said to *all the disciples* (see ver. 1) exactly as it was said to Peter (ch. 16: 19).

Where is Peter's supremacy? And if he were chief of the apostles, how does that make him Christ's vicegerent, or how does it give him successors?

"Take heed to all the flock over the which the Holy Ghost hath made you overseers to feed the church of God." (Acts 20: 28.) This is said to the elders of Ephesus. Whatever precedence, therefore, Peter had from the command to him, "Feed my sheep," belonged also to the elders of Ephesus.

WHAT DOES THE BIBLE SAY?

"My kingdom is not of this world," (John 18: 36.) "Believe not every spirit, but try the spirits, whether they are of God; because many false prophets have gone out into the world," (1 John 4: 1.) The Bereans are praised because "they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17: 11.) These texts show how far the authority of the Church should go as against individual liberty.

WHAT DOES THE BIBLE SAY?

When Jesus had been telling the people that they must eat his flesh and drink his blood, he added—"It is the spirit that quickeneth, *the flesh profiteth nothing*: the words that I speak unto you *they are spirit* and they are life." (John 6: 63.) "The Church, which is his body," (Eph. 1: 22, 23.) "Take eat; this is my body." (Mat. 26: 26.) Does this mean we must eat the Church? Or is the language plainly figurative in both passages?

WHAT DOES THE BIBLE SAY?

"Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them. And whose soever sins ye retain, they are retained." (John 20: 23.)

The reception of the Holy Ghost, which was a miraculous gift (Acts 2: 4; 8: 15-18, and elsewhere), was necessary before any could remit or retain sin. Has the

Church, or any one in it, that miraculous power now?

WHAT DOES THE BIBLE SAY?

"Wist ye not that I must be about my Father's business?" (Luke 2: 49.)

"Woman, what have I to do with thee?" (John 2: 4). These are words addressed to the Virgin Mary by Jesus:

When "a woman of the crowd lifted up her voice and said: Blessed is the womb that bore thee, and the paps that gave thee suck," (St. Luke 11: 27), our Lord said: "Yea, rather, blessed are they that hear the word of God and keep it."

When his mother tried (with his unbelieving brethren) to stop his preaching, Jesus pointed to his disciples and said: "Be-

hold my mother and my brethren!" (Mark 3: 21, 31-34.) She was blessed among women to have such a child, but she was only a woman, as the above passages show.

WHAT DOES THE BIBLE SAY?

That the prayer and anointing over the sick, referred to in James 5: 14, 15, "*shall save the sick, and the Lord shall raise him up.*" But "extreme unction" is given by the Roman church when a man is beyond hope of recovery and the Lord is not going to raise him up!

Let not the "Word of God" be trifled with. Give it *all* to the people, and not detached extracts, by which the truth is cunningly distorted.

BOOK NOTICES.

THE habitual readers of THE CHRISTIAN WORLD have doubtless missed, in the last numbers, the familiar appearance of a list of books which has been standing for a long time upon the cover, as recommended by us for Sunday-school libraries. We have no objection to any one inferring from the disappearance of that advertisement that the recommendation is withdrawn. Without expressing any special judgment as to the merits of these books, it is enough that there are better ones,—more fresh, and better adapted to the present wants of the community. We mean henceforth, without giving any preference to our own publications, or to those of any Society or firm, to promote, impartially, the circulation of the best books that bear upon the subject of our work.

We commence in this number a select list of books for various uses, and shall correct or increase the list, from month to month, as the publication of new books, or our better knowledge of the literature of the subject shall enable us to do so.

A statement of favorable terms on which books recommended by us may be ordered through this office, may be found in the advertisement on the cover.

The Acts and Monuments of the Church; containing the history and sufferings of the Martyrs. By John Foxe. Royal 8vo. pp. 1,032. New York: R. Carter & Brothers.

The time has been when this memorable history was, next to the Bible, the family classic of English-speaking Protestants. Dr. Cumming says of it "no book, with the exception of Bunyan's *Pilgrim's Progress*, has been so extensively, and at the same time so deservedly pop-

ular as Foxe's *Book of Martyrs*." Neale, the historian of the Puritans, records the fact, that "such was its esteem that it was ordered to be set up in all the parish churches in England," and adds "no book ever gave such a mortal wound to Popery as this."

Foxe's *Book of Martyrs* will never be obsolete. We know that sensitive fastidiousness which objects to it for the exhibition it gives of the worst traits of human depravity,—the malignity and cruelty of Pagan and Popish fanaticism. But those who would put it aside on this account forget that just in this same degree it shows the power of Christian faith triumphing over pain and death. Sin abounds in it; but grace superabounds.

Just so long as the Roman Church continues to hold the same principles by which the cruelties of the Inquisition were justified, this book will be a competent and pertinent witness against it. The Roman Church has never disavowed the policy of the persecution of heretics. Her honest and consistent advocates in America have openly acknowledged that they only wait for the power, and for a reasonable prospect of success in it, to establish here the "Holy Office" of the Inquisition.

The present edition of this great work is from under the hand of a most competent editor; and is copiously and elegantly illustrated.

The Awakening of Italy and the Crisis of Rome. By the Rev. J. A. Wylie, LL. D., [of Edinburgh.] American Tract Society. New York.

This charming book, of 364 pages in large type, is still fresh, having first been published only two years ago. One who would learn from an eye-witness the present aspect of religion

society and politics in Italy, need not seek beyond this volume. As a book of travels, it is glowing and eloquent in style, though sometimes a little over-ambitious. But it is never dull and is always instructive. We could wish, for the interest it would be sure to excite in Italian missions and for the substantial information it would give concerning Romanism at its "head-centre," that the volume might have a wide circulation among ministers and churches.

Mornings among the Jesuits at Rome. Being Notes of Conversations held with certain Jesuits on the subject of Religion in the City of Rome. By the Rev. M. Hobart Seymour, M. A. N. Y. Harpers.

A disputant who is continually conscious that his antagonist can lock him up, or banish him from the city, whenever the pinch of the argument may seem to require it, must be acknowledged to labor under a disadvantage in the discussion. This was the position of the Rev. Mr. Seymour in his "Mornings with the Jesuits."—Nevertheless it must be confessed that he bore himself gallantly, and according to his own story, came off with flying colors.

Of course in the story of such conversations, given by one party, we do not expect absolute impartiality, and cannot but guess that if the lion should turn painter the canvas might make a different show. Happily, the value of this book does not depend on its minute accuracy as a report of conversations. The force of Mr. Seymour's arguments against the tenets of the Roman Church is just as great to us, even if he has unconsciously mingled something that he would like to have said, with the recollection of what he actually did say. His book is an able and trustworthy manual of the Roman Catholic controversy, as conducted between the best scholars on both sides; and has especially value as embodying the testimony of a long, deliberate, and candid observer of Romanism in its own metropolis. The value of his arguments is sometimes limited by the fact that they start from the premises of an Anglican churchman of moderately "high" grade, whose game it is to see how large odds he can give the Pope and yet beat him.

Almost a Nun. By Mrs. Julia McNair Wright. Philadelphia: Presbyterian Publication Com.

This is a fascinating story—and something more; for the author, under her own responsible name, and with the endorsement of the 'Presbyterian Publication Committee,' declares that "all the leading incidents of it are sober truth."

There is a strand of tender Christian feeling and sound evangelical instruction braided in with the exciting story of abduction and persecution; so that the book is a preacher of the Gospel as well as a witness against Rome. The

clear and pertinent way in which the testimony of Scripture is cited by the author is well illustrated in the following extract:

Sister Martha and a nun called Sister Ann, a cousin of the Superior, who partook largely of her characteristics, were appointed carefully to sound Elleanore's views on the subject and report them.

On an afternoon in the garden, Sister Martha valiantly led the first assault, according to her instructions.

"I presume, Elleanore, as you have been here so long under holy influences, you are ready to abjure your early errors, and receive instead the pure word of the Church."

"By no means," replied Elleanore, promptly, being determined to bring matters to a head. "I am a Protestant, and as such I protest with all my heart against the government and doctrines of your Romish Church, and will never subscribe thereto."

"To what do you object? Against what do you protest?" asked Sister Ann, sitting down by Martha and Elleanore.

"I protest against Mariolatry—the worship of a woman, when we are told, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.'"

"And what else?" cried the horrified Martha.

"I protest against the praying to saints, or craving their intercession, for we have 'but one Mediator between God and man, even Jesus.'"

"Beware, Elleanore, of your heresies. Each word you utter costs you years in purgatory," said Sister Ann, sternly.

"It does not, for there is no such place," replied Elleanore. "I utterly disavow the doctrine of the mass, calling the wafer the 'victim' and worshipping it, for there is but 'one sacrifice for sin.' Christ was offered 'once for all.'"

"Can you say any more such dreadful things?" cried Sister Martha, whose first contact this was with outspoken Protestantism.

"Yes," continued Elleanore, "it is a sin and a shame to withhold the wine from the people at communion, for Jesus said, 'Drink ye all of it.'"

"Oh, horrible! horrible!" cried both the nuns. Just then Father Munot was seen approaching on the gravel walk, and the nuns reverentially withdrew, leaving Elleanore alone with the priest, the other "sisters" and pupils, as by common consent, avoiding that side of the garden.

"You were holding an earnest conversation with the sisters. I trust it was a proper one," said Father Munot.

"You must judge of that," said Elleanore, coolly. "I was protesting against the errors in your doctrine, and was about to go on to protest against your government."

"Perhaps you will kindly proceed to favor me with those further remarks," said the priest, bitterly.

"With pleasure," said Elleanore, calmly. "I protest against the doctrine of the infallibility of the Pope—against the doctrine that asserts of him, as of the king, he can possibly do no wrong. When I reflect that in the course of centuries many Popes have been as notorious for monstrous crimes and unbridled profligacy as they have been for their position—when I remember that at one time no less than three quarreled for 'Peter's chair,' proclaimed each himself infallible and the only successor of

Peter—I call your doctrine concerning the Pope a shocking falsehood.”

“This is a matter of *doctrine*. I supposed I should be enlightened by you concerning *government*,” said Father Munot, white with rage, yet striving to control himself.

“I will proceed to government. I object to your making Peter the ‘foundation’ and ‘corner-stone of your Church,’ for ‘other foundation can no man lay than is laid, which is Christ Jesus,’ and ‘Jesus Christ himself being the chief corner-stone.’ I object to your doctrine of priestly absolution; ‘forgiveness of sins is with God,’ and the ‘Son of Man hath power on earth to forgive sin.’ I object to the union of Church and State, and the temporal power of the Pope; and to finish what I have to say to you to-day, Father Munot, I will quote Johnson, who says, ‘If the Biblical description of Antichrist were put in the “Hue and Cry,” there is no sheriff in England but would arrest the Pope.’ Doubtless you yourself remember how Paul in First Timothy says, ‘In the last days some shall depart from the faith,’ holding ‘doctrines of devils,’ forbidding to marry and commanding to abstain from meats, which surely closely describes your own Church.’”

ACKNOWLEDGMENT TO PUBLISHERS.

In response to a circular from this office, we have received, from several publishers and publishing societies copies of such of their books as bear on the Roman Catholic controversy. Full acknowledgment of these books, by their titles, will be made in the next number of the CHRISTIAN WORLD.

THE CHRISTIAN UNION have the satisfaction of announcing that, to the great advantage of all who desire full and authentic information and effective literature on the subject of the controversy with Rome, they are about to publish a classified and descriptive catalogue of the current and accessible literature of this subject, both scholastic and popular.

Further donations of books are solicited from publishers to be noticed in this Journal, and in the forthcoming catalogue.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE
MONTH ENDING 6TH JULY 1868.

MAINE.

Portland. Eben Steel, to make Rev. J.
W. Chickering, Jr. L M.....50 00

NEW HAMPSHIRE.

Dover. Part of Bequest of the late
Wm. Woodman, by T. J. W.
Perry, Ex.....1,000 00
Gilsom. Cong. Church & Soc'y..... 11 00
Hanover. Dart. Coll Church & Soc'y 38 40
Manchester. 1st Cong Church & Soc'y 138 00
Farmington. Cong. Church & Soc'y 13 05
Centre Harbor. “ “ “ 4 50
Claremont. “ “ “ 11 45
Claremont. Meth. E. Ch. & Soc'y.. 18 72
—————1,233 12

VERMONT.

Brattleboro. Mrs. B. H. Van Dorn. 10 00
Acuteyville. Rev. S. S. Arnold.... 1 50
Thetford. 1st Cong Church & Soc'y. 32 96
Norwich. Cong. Church & Soc'y, of
which \$30, by J. G. Stimson for
L M of Rev. Wm. Sewall..... 47 61
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E. Strong..... 24 10
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Mrs. E. B. Mansfield a L D..... 100 00
Deerfield. Orthodox Ch. Mr. Green-
ough..... 5 00
South Deerfield. Cong. Church, Dea.
Clapp..... 42 64
Greenfield. 1st Church & Soc'y..... 20 55
Greenfield. 2nd Church & Soc'y..... 32 32
Gill. Cong. Church & Soc'y..... 3 50
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which \$20, by W. Tracy for L M
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North Brookfield. Union Church &
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Andover. A Youth..... 25
Royalston. 1st Cong. Ch & Soc'y... 76 25
Grantville. 1st Cong. Ch & Soc'y... 40 00
New Bedford. North Cong. Church
& Society..... 40 00
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Greenwich. 1st Cong. Ch., in part... 22 00
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Stratford. Gen'l Loomis, U. S. A..... 5 00
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Rev. T. H. Brown..... 25 00
New Haven. A friend by A. Town-
send..... 50 00
“ M. Darling..... 2 00
Greenwich. Oliver Mead..... 5 00
Vernon. Cong. Ch. pr A. Kellogg..... 15 59
Hartford. Park Ch. S. S. Class No.
15, for Sabbath-schools in the
West..... 5 00
“ Ladies for colportage in Mexico
under Miss Rankin..... 430 00
“ Monthly Con. Col. for Miss
Rankin..... 28 60
Hampton. 1st Ch. Henry G. Tainter
L M..... 35 00
New Haven. 3d Cong. Ch. to make
George B. Curtis, C. Pierrepont,
W. S. Hurd, E. C.
Beecher, C. J. Minor, and G.
A. Root L Ms..... 220 46
————— 847 65

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“ Ch. of the Covenant by M. M.
Backus, Tr..... 194 15
Albany. 1st Church, Dr. Ludlow..... 75 00
“ H. O. Hawley..... 6 00
W. Charlton..... 37 34
Glenville..... 6 70
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Troy. U. Pres. Ch., Rev. Mr. McAdam	22 50
Saratoga. 1st Pres. Church	50 00
Troy. North Bap't Church, Rev. Dr. Sheldon, L. M.	25 03
Junction. Lutheran Ch., Rev. and Mrs. V. F. Bolton, L. M.	61 20
Saratoga. Union Meeting	13 00
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Auburn. 2nd Pres. Church, Miss E. Orr, L. M.	35 25
Walton. 1st Cong. Ch., add. for E. St. Johns L. M.	6 20
Nyack. 1st Ref'd S. Sch'l, Jas. Wood, Tr. for L. M. of H. G. Prall	30 00
Yonkers. 1st Pres. Church	110 52
N. Y. City. The Misses Slater	20 00
Tarrytown. 2nd Ref. Church	155 12
Brooklyn. C. Benedict constituted L. M. by his father	30 00
N. Y. City. C. C. North, for Miss Rankin's work	100 00
" Geo. S. Coe \$50, Ja's H. Benedict for L. D. \$100, S. F. B. Morse, L. L. D., \$200	350 00
" 11th Pres. Church, Rev. Mr. Kittridge	173 75
Pokeepsie. 2nd Ref. Church, by J. P. Heath	33 76
E. Bloomfield. Geo. Rice, Ex. part of Uri Beach Legacy	25 00
N. Y. City. Miss M. Bronson, for Bible Reader under Miss Rankin	300 00
" Dr. Hutton's Church	98 19
Lodi. Ref. Ch., to make Rev. J. H. Collier L. M. in part	24 00
Waverly. Rev. J. B. Beaumont to make Geo. F. Waldo L. M.	30 00
Livonia. Pres. Church	11 00
Buffalo. Central Pres. Church	30 84
Westfield. Pres. Ch., to make Rev. R. S. Van Cleave, L. M.	54 10
" Union meeting in Baptist and M. E. Churches	5 55
	2,209 43

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Burlington. Baptist Church	9 03
Newark. 5th Baptist Ch., Rev. D. T. Morrill L. M.	60 00
" So. Baptist Church, Rev. E. Loring, part L. M.	16 04
Bloomfield. 2d Pres. Church, by Jo's K. Oakes, Tr.	129 46
New Brunswick. Rev. P. J. Quick	5 00
Metuchen. Ref. Church	13 75
Englishtown. A. C. Brown for Miss Rankin's work	25 00
	278 28

PENNSYLVANIA.

Haddington. M. E. Church	8 07
Mantua. W. Phila. M. E. in part of L. M. for Rev. Mr. Cleveland	10 00
W. Phila. 1st Pres. Ch., Rev. J. H. Beale L. M.	59 00
Philadelphia. E. Davis	1 00
Lockhaven. L. H. M.	4 00
Erie. Laura G. Sanford to make Mrs. Eva R. Smith L. M.	30 00
Phila. M. E. Church, Hancock St., in part of L. M. for Rev. S. T. Chew	16 05
" Siloam M. E. Church, in part of L. M. for Rev. M. H. Slaty	14 05
" 40th St. M. E. Church	10 30
" 4th Ref. Pres. Ch. in part of L. M. for Rev. D. Steele	14 00
" 6th W. Pres. Church	9 15
W. Phila. 1st Pres. Church, add.	19 00
Bristol. M. E. Church, in part of L. M. for Rev. S. S. Grove	21 25
" Pres. Church	4 68
Phila. John Agnew	5 00
Shamokin. M. E. Ch., which makes Rev. F. B. Riddle L. M. in part	23 75
" Pres. Church, which makes Rev. J. P. Conkey L. D. in part	37 70
Lewisburgh. M. E. Church	15 66

Lewisburgh. Church and S. School of the Ev. Assn.	5 57
Claysville. Rev. A. McCarroll	5 00
Cross Roads. Pres. Ch., which makes Rev. Robert Carothers L. D. in part	24 45
Middletown. Pres. Ch., which makes Rev. H. L. Rex, L. M.	37 66
" Evan. Luth. Church	12 35
Schuykill Haven. St. John's Ref. Ch., which makes Rev. J. P. Stein L. M. in part	18 13
" Evan. Luth. Ch., which makes Reva. Alfred Yelser and A. Keefer L. M.	65 00
Tamaqua. G. Wiggan \$5, Cash 50c.	5 50
	471 31

KENTUCKY.

Lexington. Mrs. S. H. L. Flahback Legacy	5,000 00
Louisville. Maj. Speed \$10, R. S. Miller \$5	15 00
	5,015 00

ILLINOIS.

Quincy. 1st Cong. Church, by C. H. Ball, Tr.	20 35
Rockford. 1st Cong. Church	14 90
Jacksonville. M. P. Ayres \$10, Mr. Young \$2, Mr. Hevenson \$1	13 00
" 1st Portuguese Pres. Church, in full of L. M. for J. Vieira	15 00
Mendota. Rev. R. C. Colmery, W. & T. Scott, & J. E. Smith \$1 ea.	4 00
Aurora. M. E. Church for L. M. of Rev. W. C. Witting	30 12
Providence. Cong. Church	4 35
Chicago. 1st Cong. Church	72 77
	174 49

OHIO.

Columbus. Ladies' Miss'y Soc'y	300 00
Cincinnati. Wm. Sumner and S. Sch'l 2nd Pres Church	150 00
" J. S. Crawford in full of L. D. \$50, Lane & Co. & Homans \$25 ea., W. Seymour & Co \$30 J. A. Day \$15, Wynne & Co., & Shaffer \$20 ea.	185 00
" Talbot & Co., Moore, Hopkins, Brooke, Crawford, Equitable Ins. Co., Scarborough, Gordon, Betts & Davis \$10 ea.	100 00
" Hitchcock, Mills & Co., Van Dusen, Johnston, Alden, Orr, Yeatman, Watson, De Camp, Hoover, Miller, Brown, Noyes, Phillips, Harbaugh, Moore, Nixon, Kilbreath, Betts, Kidd, Chickering, Eastep, Gordon, Mrs. Andrews, Eule, Beresford, Burt, Thokidd, Laren \$5 each	145 00
" Fuller, Reeves, Hardy, Mrs. Hart \$3 ea., Mrs. Shakerford \$2 50, Gates, Johnson, White, Woodside, Mrs. Proder, Butler, Shilletto, \$2 each	28 50
" Hooper, Rogers, Bonsale, Steele, Wilson, Moore, Huntington, Mrs. Yeatman, Riley, Galway, Fox, Paterson, Yeatman, Cheeseman, Shultz, Mises, Blundell, Mitchell, o Davis \$1 each, Mrs. Murdock 75c., Powell & Davis 50c. each, Mrs. Gillespie 27c.	20 62
	928 52

MICHIGAN.

Richland. Pres. Sabbath-school for Miss R.	5 00
Hillsdale. Rev. E. Dunn	5 00
Marshall. Pres. Church in full of L. M. for Rev. L. Willard	17 35
" Mr. Dunham	50
Tecumseh. Baptist Church	5 10
" Union Collection	12 00
	44 95

Total, \$12,078 50

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THE ROMISH ERROR AND THE GOSPEL TRUTH.*

BY F. D. HUNTINGTON, D. D.

THE Romish claim of essential invariability, to say nothing of infallibility, stands in nothing under the sun except in the presumption that Christian men will never read, and Christian children never be taught, the history of the Church to which they belong,—a claim which, unhappily, the indolence and indifference of Christian people, assisted by the Enemy of all truth, render quite too secure. Take that history in your hand, stand by the side of the great procession of events as they go past, through about ten hundred years, and you will see where the first germ of the system sprang, along-side of the old, durable, fair, divine structure of the Church of Christ. You will see one stem of the rank and bitter plant after another coming distinctly and separately up—each as easily distinguished and counted, in the time and order of its coming, as, if you had stood at the door of this church before the service began, you might have marked the entrance of the individual members of the assembly—the political and ecclesiastical usurpation of the Papal throne, Mariolatry, transubstantiation, the confessional, indulgences, infallibility, and the rest—till the interwoven, matted, double-knotted net-work was complete. The stable and eternal Temple, built on the Rock, was there before the first tendril began to wind; it will be there after the enormous parasite has done its worst. Protestantism had clear centuries before there was any Papacy to protest against.

Meantime, here are we, “whose are the fathers;” and there is the system whose father—if we look at it simply in its *extra-Christian* which is an *anti-Christian* character—and apart from the mixed elements in the personal faith of those deluded by it—whose father—if the essence of his lying work is putting things that are not real for things that are—is the father of lies. How are we, as faithful witnesses for Him who is the Witness only true, to bear our testimony against it?

Not to much purpose by assaulting, in detail, those separate and particular parts, either of doctrine or of ritual, which that politic economy has gradually

*From “The Roman Catholic Principle”—a “Price Lecture.” E. P. Dutton & Co., Boston.

put forth. We do not fell a tree by cutting at the tips of the branches. Multi-form as the bad growths of the Papal hierarchy are, they all spring from one root, they all have one informing principle, they all flourish on one stock.—Every religious system among men proposes to answer somehow that one fearful question which forever pursues the conscience and troubles the heart of the world—"How shall man be a justified child of God?" Stripped from the common body of Catholic Christianity which it disfigures and corrupts, Romanism answers, "By your doing certain things which I, in the name of God, whose vicar I am, command you to do." The Gospel answers, "Ye are the children of God by faith in Christ Jesus."

In other words, when we get down below the surfaces of phenomena and operation, below all the matters of difference within—for there *are* differences within, notwithstanding the external aspect and claim of unity—and below all the matters of debate without, below the distinctions of Ultramontane and Gallican, Jesuit and Jansenist, Quietist and Redemptorist, below all the manifest workings both of theological dogma and ecclesiastical ceremony, we strike that one *great heart of error*, which is to Romanism just what some one great pervasive idea is to every comprehensive and vital organization in the world, namely, that *what man must do* is put as the ground of the sinner's justification, instead of *what Christ has done and is ever doing*. Some form or other of human operation is substituted for divine and unmerited grace. This is under the seven sacraments, elevating the host and waving the censer. This is under the measured and exacted prayers, counting the rosary-beads. This is under the worship of the Virgin, and it calls the litany of the saints. This is under the abundant offerings, heaping the alms-chest. This is under the excess of symbolism, glittering in all the gilded pageantry. This breathes an undertone of discord into the music and devotion of the missal and the breviary. This comes, in the violet stole, with crucifix and "sacred oil," to the bed of the dying. This swings the rod of sacerdotal oppression, and rears the entire hierarchal despotism, culminating in its pontifical head. Confidence in man's obeying a commandment and discharging his debt is put for faith in the Saviour dying once and living forevermore in the believer's heart. *Works done to procure salvation supersede works done as an offering of love and faith for salvation procured*. Penance crowds out penitence, in the Romanist's spiritual life, as it does in his translation of the New Testament. He pays the price of salvation—and loses a Saviour.

This, then, when we reach the heart of the matter, is the radical issue between the Romish error and the Gospel truth: they give two contrary answers to the one foremost and vital question of a man's soul—How shall I be justified and have eternal life, with God? Practically, by the working of her system, and dogmatically, by the decisions of her councils, Rome replies, "*By what you shall do, under my direction*." The Gospel replies, "*By what the Lord Jesus Christ does, through your trust in him*." Rome gives ecclesiastical directorship; the Gospel gives a living Redeemer as the direct object of faith. One bids you climb the staircase to see your certificate of debt discharged. The other reveals to you the Lord come down from heaven, with your pardon in His pierced hand—

knowing that when once you have really seen His face, you will cry, "Behold! O Lamb of God!" and follow Him whithersoever He goeth.

What then? Is there no law, no sense of responsibility, no conscience, "after that faith is come," and no obligation to obedience under Christ? The same Gospel answered that question before any questioner had time to ask it. "He that hath *my* commandments and keepeth them, he it is that loveth me." Yes, Christianity is a guide as well as a mover; a rule of action as well as an acting force; and it is much else besides. It uncovers the judgment. It stirs the conscience. In the Incarnation of our Blessed Lord, every faculty and district of man's doing and being are brought under holy subjection. Take in, then, the exact difference. Compulsory obedience in order to be safe, ever unsuccessful—that was legal bondage. Hearty obedience, as the life's offering for a gracious redemption—this is evangelical liberty. The Law survives under the Gospel, as the Throne stands in heaven with the rainbows woven about it. The Law lives in Christ—but it lives a life of transfiguration and glorification. It is "fulfilled in one word;" it is the blessed *Law of love*, for it lives now by the faith of Him who loved us and gave Himself for us. The Christian *must* be holy; but the power of that 'must' lies now in the constraining might of a faith which rejoices to celebrate its deliverance in the service of a living Lord. So writes one of the earnest Reformers: "Believers are a new creature, a new tree. Therefore, all those forms of speech of use in law do not belong here—as, for instance, 'A believer ought, or is bound, to do good works'—just as it is incorrect to say, 'The sun *ought* to shine,' 'A good tree *ought* to bring forth good fruit.' It is not true that the sun *ought* to shine, for it does it unbidden, since it was made to shine. A good tree brings forth good fruit of itself." Thus this *transfigured Law* renews itself in the benedictions of the Beatitudes, repeats its commandments at the foot of the cross, attends the believer at his baptism, and goes with refreshment from the Eucharistic Feast. In a word, the soul without Christ tries to live by the law and dies under it; the soul in Christ would keep the law as the choice of its freedom, because Christ liveth in it. The one attempts to obey God in order to be saved; the other obeys Him because it is saved already.

Now it is *here*, just here, throughout the whole range of its extra-apostolical and anti-Catholic ceremonial, that the Romish scheme makes its terrible mistake. It throws too much over from the sphere of love to that of law. It rebuilds Sinai, at the font, at the chancel rail, at the confessional, at the bedside of the dying: nay, it steals over beyond the mysterious valley, and builds it on the other side, in sacrifices for the dead. Nay, it comes in, everywhere, with commands which are not Christ's, and says, "Do these, and ye shall not die; do them not, and—*anathema*." Its lips are not sweet with the glad tidings of grace. It walks with the manners of a proud dominion, and a plausible patronage; but not as the lowly follower of Him whose every step from Nazareth tended to Calvary. By a singular retributive fatality, its sin is just the sin of that Apostle whose name it superstitiously adores: it trusts itself, and not the Saviour; it will walk the waters alone; it says of the humiliating doctrine of the Cross, "Far be it from thee." It comes between the penitent disciple and

the glorious face of the Lord, which might change us into the same image, from glory to glory. It thinks to give us the Lord's *body*—but takes Him away, and we know not where it has laid Him.

Rome, in spite of her claim of infallibility and uniformity, has only to be looked at steadily to be found both multifarious and mutable. Years since I asked a Roman Catholic bishop the formal question, Does the Romish Church of to-day acknowledge, and make herself responsible for, the Inquisition of Popes Innocent III, Honorius III., Gregory XI, and Sixtus IV, centuries ago? I give the bishop credit for sagacity enough to see the consequences of a plain answer. If he said "No," where is Rome's infallibility? If he said "Yes," why, where is her sense of shame? He gave me a courteous circumlocution, and said neither the one nor the other. Left at liberty to make my choice of the two theories of the dilemma, I gladly believed that, though at the expense of her infallibility, Rome is ready to keep a part, at least, of her sense of shame.

One of the latest developments in the policy of her propagandism is the establishment, in this country, with headquarters in our chief city, of a new missionary order. The Paulists are the itinerants and revivalists of that shrewd mother of adaptabilities, who, in becoming all things to all men and to all women, saw a chance in America for reaping, not so much in the field where her own fathers, like Marquette and Rasles, as where Whitefield and Maffit had sown. In perambulatory visitations they plant themselves—earnest young priests—in some populous place for a fortnight, give doctrinal instructions every day to the crowds of imported hearers which resort to them, and vivid sermons every night, and hear confessions in the intervals, after the enthusiasm reaches the confession-pitch.

Led especially by a desire to learn the latest and freshest possible exposition of the system while it was set before me for treatment, I have heard several of these Mission sermons preached. Most of them would undoubtedly be a surprise, and an agreeable one, to Protestant ears. There was a sermon on "Futur Punishment," without one allusion to Purgatory—very searching and spiritual. There was a sermon on "Mortal Sins," with scarcely a reference to absolution. There was another on the "Close of Life," which, from beginning to end, went to prove, in language that must have scorched every conscience not seared that listened to it—contrary to all the common Protestant impressions of Romish instruction—that there is no efficacy whatever in any or all of the Seven Sacraments to save a wicked Roman Catholic from perdition. Supposing the fundamental falsehood, as a whole, to stand unchallenged, hardly any addresses can be conceived more admirably effective to a practical and useful end, in the lives of the people.

But, at just that point, not only all praise but all sympathy stops short.—To say nothing of the dreary array of public pantomime and incantation, sprinkling and fumigation, pasteboard sanctities and materialistic adoration, which followed, and which give one a sense of momentary mortification at being a spectator at such a mixed piece of absurdity and impiety, there were yet, beyond all that, as one pondered, appalling absences from the teaching, and more fearful elements included, which stamped the doctrine as alien from the genuine voice of

the true Shepherd-Lamb and only perfect Bishop of the Fold. Can that be the true preaching of "the Word," where the language of that Word so seldom enters in, to give point and power to the appeal, or heavenly fragrance to the pathos and the comfort, that the voices of sinning men might almost be said to be oftener quoted than the inspired oracles of God? Could that be the true preaching of "Christ and Him crucified," where any mention of the simple Gospel story was almost systematically shut out? Especially does it shock the whole sensitive and solemn frame of a believer's trust in unmerited mercy, as it has unfolded itself to us to-day, when the preacher openly exhorts his sinful congregation to present their merits, to lay them up, and to look to them, for acceptance with God. I open the "Book of the Mission," and I find, intermixed with much that is better, such wretched directions as that the repetition of a particular prayer of six lines to an angel "shall secure an indulgence of a hundred days," and the wearing of "the Virgin's Scapular" around the neck guarantee the fulfilment of a promise made to one Simon Stock, an English Carmelite friar of six centuries ago, that "whoso should die invested with it should be saved from eternal fire;" that we ought to plead the merits of martyrs; that "a plenary indulgence is granted to all those who perform the exercises of the Mission for ten days;" that, every morning, each person should say to God, "I unite all my actions and sufferings to the sufferings of Jesus and Mary, and I make the intention now to gain all the indulgences to which I may be entitled, for any good works of mine this day;" that "after the consecration which the priest makes, by saying over the bread and wine the same words which Jesus Christ said at the last Supper, there is no longer any bread and wine on the altar, but the true and living Jesus Christ;" that, "in order to have a part in the merits of the holy sacrifice of the mass—you may say the rosary-beads in the mean while;" and that, in that sacrifice, the King of heaven verily and literally allows Himself to be placed wherever the priests may choose to place Him, "whether exposed to view in the *ostensorium*, or shut up in the *ciborium*—He lets Himself be carried where they please to carry Him, either through the street or in the house."

What can it signify that the preacher carries his audience for an hour beyond all the material atmosphere and imagery of purgatory and the pit, if he directs them to the "Book" which bids them listen to St. Liguori urging the faithful "to do all in their power to relieve and liberate the souls in purgatory, by providing masses to be said for them, by alms and by prayers," and which exhibits St. Katharine, when "she wished to attain any grace, as having recourse to the souls in purgatory, and finding her prayers to be heard immediately"? Above all does the dismayed hearer shrink back and tremble, when, after attributes of severity and judgment have been imputed to the Father and the Son, the brighter group of trusting hopes, and thoughts of tenderness and love, turn to the mortal Mary. A hundred and fifty times does the Romish worship teach its votaries to cry "Hail, Mary," while they call upon "Our Father" fifteen! "One bead for the *Pater*, ten for the *aves*." Says the Abbe Martinet, "Has the child defied paternal authority? The Father has but one feeling, that of indignation—one thought, that of punishment. But the Mother

interferes, and the tempest is dissolved before this sun of gentleness." "The love of all the mothers in the world," exclaims one devotee, "is no more than a shadow compared with the love which Mary bears to each one of us."—"Hail," cries another, advancing one more step in extravagance, "thou art the peace, the joy, the consolation of the whole world! To thee I look for grace to make a good death." The next waxes bolder yet—"Mary is that celestial ark which will surely save us from the wreck of eternal damnation, if we only take refuge there in time. O my Queen, how many men are lost, and why? But they will not have recourse to thee!" In the "Litany of the Blessed Virgin" the whole company of violators of the first commandment join in and make a chorus of their sacrilegious strain. You may talk of the subtle distinction of the doctors between one kind of adoration and another. You are answered, as by the plain letter of the volume, so by the party of travelers that met the little Italian peasant-boy of thirteen years old going up to pray at the portico of one of the churches of the Madonna, near Bologna;—when they asked him which he liked best, God or the saints, he replied artlessly, "We love them just alike."

I find no words to measure the wrong that is done to Him beside whom there is no Saviour, by this single, shameful hiding from His face. I follow the blessed One who took my infirmities upon Him, and, being sinless, was tempted, as I am tempted, for my sake; I go with Him from scene to scene of unutterable because infinite compassion, through all His patient, pitying pilgrimage of redemption; I mark how He blessed none so quickly as the wretched, and none so cordially as the lowly, and none so richly as the penitent; I watch the motions of His long-suffering; I see His tears; I hear His sighs; I behold there such a countenance of mercy as mortal never wore; I catch such tones of tenderness all along, from Samaria to Gethsemane, as man or woman never—I am made sure that in the humanity of His perfect manhood all womanly breathed; I listen to such words of graciousness as man or woman never spoke; tenderness and clemency blend in heavenly proportions with manly strength: He is bruised for my iniquity; the chastisement of my peace is upon Him; by His stripes every whole heart is healed;—there are the great drops of blood, and the thorns, and the prints of the nails, and the spear-wound open in His side; and there ascends the supplication of that torture of the crucifixion which concentrates in its agony all the sharpness of a groaning and travailing and dying creation! And I ask, What mortal form and face are these that are pushed profanely in between me and my Lord? Though they were of beauty and gentleness and purity and pity so peerless that art could never paint or imagination reproduce them—yet are they none the less a profanation there. Take them away! Give me back my divine, my human Saviour. Let me behold Him—Him first, Him last, Him only,—Him chief among ten thousand here and altogether lovely—Him alone in the hour of death; and in Him "I shall be satisfied when I awake with His likeness"—gazing still that I might be changed into the same image, from glory to glory! "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee!"

HOW HUNGARY RECEIVED THE GOSPEL.*

ENTHRONED on one of the vine-clad hills which adorn the banks of the Danube, at a height of about 200 feet above the stream, stands the Royal Castle of Buda or Ofen, the ancient capital of Hungary. Erected originally by the Emperor Charles VI., it has been besieged and destroyed twenty times within three centuries, and now stands restored in elegant modern form, looking down in pride on the city of Pesth—a noble castle, worthy of an ancient and heroic race.

This palace was occupied in the year 1832 by the Archduke Joseph, Viceroy of Hungary, and his pious spouse, Maria Dorothea, a Wurtemberg princess. This noble lady had been educated under the influence of the Rousseau school, without the Bible ; but in her new home her soul had been purified by the fire of affliction, drawn to the study of God's word, and brought to the feet of the Saviour. A deep sorrow possessed her heart as she looked forth from her palace windows on the populous city and fertile lands around, and saw the shadows of spiritual night resting on the millions of Hungary. The Protestant Church of Hungary had indeed survived the sore persecution which it had suffered from the Papacy ; the Reformed Church still counted 1,656,000, and the Lutheran Church about 828,000 adherents ; but the condition of these Churches was aptly described by an old man in England, who observed to some Hungarian friends, "You Hungarians have plenty of Protestantism, but very little of the Gospel."

The good Archduchess thought of this as she looked on the land of her adoption ; but she stood alone, as she herself used to express it, "like a sparrow on the house-top." She longed for Christian fellowship, but this was denied her. She did indeed enjoy it for a time in her eldest son, whom the Lord granted to her maternal prayers. He seems to have been a youth of great promise, of high talent, of most attractive manners, and of remarkable beauty of person. And now his other gifts were crowned by the chiefest gift of all. But he was soon afterwards removed by the stroke of death. His mother, who had lost a child and her only Christian companion in one, was almost heart-broken with grief. Yet He in whom she had trusted did not forsake her in the hour of her sorest trouble. Though deprived of all human sympathy, she felt the nearness of the best Friend. Looking out from her palace windows on the scene below, the city of Pesth, with its 130,000 inhabitants, and the vast Hungarian plains stretching away in the distance behind it, she thought of her own desolateness and the still greater desolation of the land, and poured out her heart before the Lord. Sometimes her desires became so intense that, stretching out her arms towards heaven, she prayed almost in an agony of spirit that He would send at least one messenger of the Cross to Hungary. She thus continued waiting on God for about the space of seven years, and the year 1839 had now commenced. It was at this time that the following strange event happened to her. For a fortnight, night after night, without exception, she awoke suddenly, at the same hour, with a strong and irrepressible convic-

* From a historical sketch of the mission at Pesth, printed at Glasgow.

tion that something was to happen to her. This feeling uniformly continued for a wakeful and most anxious hour, and when it passed away, she had her undisturbed and usual rest. Recurring thus regularly and uniformly, the impression was more and more deepened in her mind, and she thought in vain what it could presage, except it were the death of her mother, which she thought would affect her most. Thus day after day, on the arrival of the post, she looked for tidings of her mother's death, but no such tidings came. At length she was one day waited on by Miss Pardoe, the English authoress, who brought her the news that a Scotch clergyman, Dr. Keith, was lying dangerously ill at the "Queen of England" Hotel at Pesth. Instantly, as she expressed it, she thought within herself, "this is what was to happen to me." That night, and uniformly after, her sleep was as unbroken as before, without any disturbing thought. Seven years after, when the Duchess of Gordon and Dr. Keith met her at her mother's palace of Kirkheim, the Archduchess said that she had never experienced any such feeling in her life either before or after. As soon as the Archduchess heard of Dr. Keith's illness, she came and, like the good Samaritan, ministered to him with her own hand, supplying his wants and nursing him with the tenderest solicitude during his protracted sufferings.

The circumstances which led Dr. Keith to Pesth were as follows :—In 1839 a deputation was sent from the Church of Scotland to inquire into the state of the Jews in the various countries of their dispersion, as a preliminary to fixing on suitable stations for a mission to the Jews. The deputation consisted of the Rev. Dr. Keith, author of the "Evidence of Prophecy," the Rev. Dr. Black, one of the best linguists and most learned men of the Scottish Church, the Rev. Andrew Bonar, also a learned Hebraist, and the Rev. R. Murray M'Cheyne, whose biography has been written by the loving hand of his friend and companion last named. It was their original purpose that no part of their labors should be cast away by visiting the Austrian empire ; for though it numbered 600,000 Jews among its subjects in Hungary, the deputation knew, or thought they knew, that a Protestant mission could not possibly be established within its bounds. In Dr. Keith's own words, "according to man's wisdom, laying all our wise heads together, anywhere else we might go, but assuredly and rationally not there." Through an accident which happened to Dr. Black in the East, they were, however, led to alter their route, and return by the Danube ; and so Dr. Black and Dr. Keith were brought, contrary to their original design, to visit Pesth. They now thought of spending three days in the capital of Hungary to collect what information they could regarding the Jews resident there, but they still had no idea of future operations, for they looked up with dread to the palace of Buda, and could not believe it possible to establish a Jewish Mission under the eye of an Austrian Archduke. While thus engaged, Dr. Keith fell ill, and was brought into communication with the Archduchess Maria Dorothea, as already stated. During the protracted period of his convalescence, he found ample opportunity of becoming acquainted with the hopeful state of the Jews in Hungary, with the wants of Hungary itself, and with the long-cherished wishes of the Archduchess. He received from the latter the assurance that, should the Church consent to plant

a Mission in Pesth, she would endeavor to protect it to the very utmost of her power. Thus it was that the two ends of the electric chain, in the gracious providence of God, were united, and the communication between Scotland and Hungary was first formed.

After referring at some length to the success of the work thus introduced among the Jews, the account proceeds :

At the time this was done, we had no immediate prospect of the door being externally opened. Such a thing as a proselytizing expedition through the towns and villages of Hungary was unheard of, and seemed almost impossible, under the eye of an intolerant government. On the other hand, the necessity was urgent, and suitable men were put into our hands, anxious to be employed in the work. Such a body of zealous laborers, ready to throw their whole hearts into the scheme, and such a preparedness in the public mind to receive their message, we could hardly expect to meet with again. Besides, a couple of years at the least were requisite for their efficient training, and in the event of our waiting till the door was actually opened, we should be under the necessity of letting the opportunity slip, or of sending out unprepared workmen. We resolved, therefore, at once to go forward, feeling assured that the Lord himself would clear the way, when the right moment arrived. Two years passed away, but meanwhile no change had taken place in the external relationships of the country. The men were ready, but the barriers were still unremoved. We communicated our wishes to the Archduchess, who undertook to seize the first favorable opportunity to lay the whole matter before the Archduke, and boldly solicit his protection. Now, mark the providence of God. A few days later there occurred a violent outbreak among the peasants in Austrian Poland, of which no doubt many of my readers may have heard at the time. A large number of the proprietors, with their wives and children, were massacred in cold blood, and many other frightful excesses were committed. The news had just reached Pesth. The Archduke, who was a just man and sincerely desired to promote the welfare of the people according to the measure of his light, was greatly troubled. For a time he walked up and down in his chamber, sunk in deep thought, and agitated in mind. The Archduchess coming in, and finding him in this state, asked if anything had happened to vex him. He answered, "Nothing personally, but I have been thinking of these fearful atrocities in Poland, and I have come to the conclusion that, unless the Bible were circulated among these people and they got good in this way, no other means will raise them from their present degradation." A remarkable confession from the lips of an Austrian and Roman Catholic Archduke. She was immediately ready with the reply, "If an attempt of this kind were made in Hungary, would you give it your protection?" He said, "Yes, I certainly would."

She then unfolded to him our whole scheme, which he highly approved of. He had long before expressed himself as much satisfied with the circumspection and prudence with which we carried on our work, and he had confidence in us. He now entrusted her with a message for us, to the effect that we should send out our men, with as little noise and public observation as pos-

sible, that, if they met with any molestation from the authorities, they were on no account to offer resistance, but report the case at once to us, and we to him, and that he would take his own measures for its repression. Even he himself could not go beyond a certain point. His power was limited, and had it come to the knowledge of the supreme government in Vienna that he was countenancing the circulation of the word of God, he might easily have been involved in trouble on that account. The door now stood open before us. We thanked God and took courage, seeing the marvels he had wrought. The brethren went out in all directions with the word of God in their hand, and the message of life on their lips. They sold many thousands of copies of the Scriptures both to Jews and Christians, to all, in short, who would purchase them.

In the year 1847, the Archduke Palatine was called to his rest. It is pleasing to record that he, who had shown favor to the cause of Christ in his day of health, was remembered by Him in his latter end, and, there is reason to believe, died a humble and believing penitent at the foot of the Cross. He had for many years been a regular reader of the Bible, but it was only when the shadows of the coming darkness gathered around him that spiritual light sprang up in his soul. Several months before his death he was seized with a violent illness, which threatened to carry him off suddenly, amidst great sufferings. From this he partially recovered, and though still confined to the house, was able to transact more or less of public business. It was during this time that the Lord began to deal with his soul. For about a fortnight he seemed entirely absorbed and abstracted. His wife observed that something more than usual was going on within his mind ; but as he was of a reserved temperament, she was afraid to speak lest she might do harm instead of good. At the end of this time another change passed over him. The cloud which seemed to hang over his spirit was dissolved, and he became unusually cheerful and happy. At length she ventured to ask if his thoughts had not been pre-occupied with some engrossing subject during the two previous weeks. He answered that it was so ; and that his whole life had been passing in review before his mind, like a series of scenes in a panorama. "Everywhere," he added, giving the result of all his reflections, "Everywhere I have discovered sin." His whole appearance betokened that he had made a discovery of something else beside sin, namely, of Him who saves both from its guilt and power. On her inquiring into this point, he said that he put his whole trust in the merits and righteousness of Christ. A short time after this, his last illness came on. She had much comfort in her conversations with him during its continuance. A few hours before his death she said, "As you are now so soon to stand before the judgment-seat of God, I wish to hear from you for the last time what is the ground on which you rest your hope." His only but immediate reply was, "The blood of Christ alone," with a strong emphasis on the word alone. After his decease the priests took possession of his dead body, and repeated over it the usual masses for the benefit of his soul. But a soul washed in the blood of Jesus needed no such aid. Like a bird escaped from the snare of the fowler, it had already winged its way through the gate of the golden city, straight to the bosom of God.

TWO DOCTRINES—TWO RESULTS—TWO DESTINIES.

BY R. S. STORRS, JR., D. D.

It is the Protestant doctrine that Man, as personal and free, is individually responsible to God his Creator ; that God has given to him the Revelation of Himself, and of his method for Salvation, in the Scriptures, which are His word ; that he is to take these—with whatever aids of Church communion, of public and stated religious ordinances, may be gathered about them—and to seek, through Christ, for redemption and renewal ; that HE is responsible, and HIM God addresses, and HE is to be judged. This was the doctrine that flamed like a star on the brow of the Reformation. It shot a strange and thrilling force into the souls of Luther and of Calvin. It spread from them throughout the nations that were strongest of mind and most fearless of will. It gave the spring to New England colonization. It has covered the lands across which it has passed with Churches, but not with Cathedrals ; with assemblies for the study of the Truth and for worship, but not with theatrical parades and spectacles. It has scattered the principles of God's truth, intelligently loved, throughout families and hamlets, and all circles of intercourse. It has blossomed out, through these, into Literatures pure and exalting. It has erected itself into permanent and visible results, of public beneficence and piety. It has modified Governments and made them freer :—showing that governments are for man, not man for governments, and making it felt that the soul is more noble than these machineries. It has come to its results in public prosperity and progress ; in the institutions of civil and national freedom ; in the accumulation and general distribution of property ; in the education of the masses ; in general social purity, and in established morality. England, Scotland, this Country, with their freedom, their intelligence, their general prosperity and thrift, their vast advances in all social well-being, are the exponents of this Doctrine ; as their history has been its steady development.

It is the doctrine of Romanism, that the Corporation of Romish officers and doctors, whose head is the Pope, is the true and only Church of Christ—his Body on the earth ; that whatever it decrees is to be received, on peril of one's salvation ; that it has the authority of Christ to rule the earth ; and that all men must be in communion with it, or they cannot be saved ; that the life of Christ, which resides within it, is transmitted through the Sacraments, and is to be received in them. The doctrine has had its able defenders. It has had a historic development for many centuries. It touches the human mind at many points, with attractive power. Its hold is not likely to be lifted or broken from any whom it has grasped. It has a charm for the refined as well as the vulgar ; for the wildest spiritualist, as well as for the most austere devotee. It even seems to give rein, at times, to the daring inquirer. But wherever it has been established, its tendency has been rather to please the people with Shows, than to instruct and enkindle them with the presentations of Truth ; to build Cathedrals for splendid ceremonial, rather than to carry the principles of the Gospel to homes and hearts among the people. Its tendency has thus been to make Religion a matter of ceremonial, and to divorce Morality from

it ; to make one devout in the church, while thievish in the street ; a prostrate worshipper before the altar or the image, though an armed assassin in the meleè or among the mountains. Its tendency has been to make its ministers not students of the Scriptures, that they may bring them to others, but exhibitors of the Show, imparters of the Sacrament ; and to leave their own hearts, unarmed by the truth, to the power of evil, to the passion for excitement or for sensual pleasure. It has made the Romish Church a feline and fawning body while approaching power, but a sharp and terrible destroyer when the power has been gained. It has made it the patroness of pictures, but the enemy of presses ; the friend of statues and splendid architecture, but the hater of railways and of popular progress. It has made it the ally of governments that were stronger than itself, but the fatal enemy of governments which it could conquer.

Its effects are seen now, wherever it has had power ;—in Italy, with its art, its poverty, and its brigandage ; with its destitution of central and true morality, and its universal Idolatry of the human Mary. It is seen in Spain,—besotted, blinded ; the spirit of the nation almost insusceptible of elevation, and dead to progress ; sunk in an atrophy of ignorance and vice. It is seen in France,—infidel to the very centre ; blindly reeling and struggling to find the light of a rational Liberty, and striking through desperate blows of revolution toward that which England—once greatly farther from it than she—has gradually attained under the influences of Protestantism. It is seen in Ireland,—haggard and naked from which its natives flee for their life. It is seen in Mexico, in South America, in Asia ; wherever an ignorant and mechanical Priesthood, who aim to save men by giving them the wafer, and by showing them the tricks and gymnastics of the mass, have taken the place of a preaching Ministry, intelligent of the truth, and instructing men in it by their word and their example ; so leading them to the personal acceptance of Christ the Saviour.

It is not possible to hide the line between these doctrines, in the results which they have wrought. On the one side is thrift, intelligence and liberty, with a piety enlightened, controlling, and diffusive. On the other side, is sentiment without principle ; subservience without faith ; popular degradation, ecclesiastic arrogance, and the wide preparation for the sweep of Infidelity.

The doctrine of Romanism is the doctrine of Past Ages. The doctrine of Protestantism is the doctrine of the Coming Times. It is in sympathy with, as it has given birth to, the whole great movement of Popular Education which illustrates our age. As Intelligence flourishes more, so it must prevail more widely and powerfully. It has leavened even the Romish body, in this country, already. It will leaven it more. It is agreeable to the Intelligence, the Conscience, the sense of Responsibility. And so it will sift through all barriers, and make itself felt in the most rigid community. The very men who go from Anglicanism or American Episcopacy, will carry it with them. It is their heritage. It is in their bones, and it leaps on their pulses. They cannot get rid of it. It has dropped its seeds in Italy, itself. They have swelled and risen there, until the Throne of the Papacy has once already been overturned.

It is not yet established again, and it never will be. Romanism can never gain back what she lost in the great Revolution of the sixteenth century. And though her forms and orders may remain, as suited to the taste of some orders of mind, her doctrine must progressively assimilate to that of Protestantism, or her system will be swept, like the bulwarks of the Bastile, from the path of the advancing and liberated Nations !

BURIED ALIVE FOR CHRIST.

Two maiden ladies lived on the north rampart of Antwerp. They had formerly professed the Protestant religion, and had been thrown into prison for that crime, but the fear of further persecution, human weakness, or perhaps sincere conviction, had caused them to renounce the error of their ways, and they now went to mass. But they had a maid-servant 40 years of age, Anna van den Hove by name, who was staunch in that reformed faith, in which she had been born and bred. The Jesuits denounced this maid-servant to the civil authority, and claimed her condemnation and execution under the edicts of 1540, decrees which every one had supposed as obsolete as the statutes of Draco, which they had so entirely put to shame. The sentence having been obtained from the docile and priest-ridden magistrates, Anna van den Hove was brought to Brussels, and informed that she was at once to be buried alive. At the same time the Jesuits told her that by converting herself to the Church she might escape punishment. When King Henry IV. was summoned to renounce that same Huguenot faith, of which he was the political embodiment and the military champion, the candid man answered by the simple demand to be instructed. When the proper moment came, the instruction was accomplished by an Archbishop with the rapidity of magic. Half an hour undid the work of half a lifetime ; thus expeditiously could religious conversion be effected when an earthly crown was its guerdon. The poor serving-maid was less open to conviction. In her simple fanaticism, she too talked of a crown, and saw it descending from heaven on her poor forlorn head as the reward, not of apostacy, but of steadfastness. She asked her tormentors how they could expect her to abandon her religion for fear of death. She had read her Bible every day, she said, and had found nothing there of the Pope or purgatory, masses, invocation of saints, or the absolution of sins, except through the blood of the blessed Redeemer. She interfered with no one who thought differently ; she quarrelled with no one's religious belief. She had prayed for enlightenment from Him if she were in error ; and the result was that she felt strengthened in her simplicity, and resolved to do nothing against her conscience. Rather than add this sin to the manifold ones committed to her, she preferred, she said, to die the death. So Anna van den Hove was led, one fine midsummer morning, to the hayfield outside of Brussels, between two Jesuits, followed by a number of a peculiar kind of monks called love-brothers. These holy men goaded her as she went, telling her that she was the devil's carrion, and calling on her to repent at the last moment, and thus

save her life, and escape eternal damnation beside. But the poor soul had no ear for them, and cried out that, like Stephen, she saw the heavens opening, and the angels stooping down to conduct her far away from the power of the evil one. When they came to the hayfield they found the pit already dug, and the maid-servant was ordered to descend into it. The executioner then covered her with earth up to the waist, and a last summons was made to her to renounce her errors. She refused, and then the earth was piled upon her, and the hangman jumped upon the grave until it was flattened and firm.—*Motley's History of the Netherlands.*

MOVEMENT IN THE CITY OF MEXICO.

IN this age of progress a marvellous change has come over the Spanish field. What was before a most difficult and unpromising work, is now a hopeful and urgent one. Pure Christian thought and civilization have found their way into Spanish countries in spite of Rome's opposition, and are already bearing precious fruit. And now, little bands of self-sacrificing, devoted evangelical Christian Spaniards and Spanish Americans are joining hands in a great effort to win their fellow countrymen for Jesus and His truth. They earnestly ask American Christians to stand by them in this effort.

The evangelical native Christians in the city of Mexico who have proved themselves true to Jesus under the most cruel persecutions, are now seeking to establish an organization for Christian worship and work among themselves. They have recently sent to this country, as their representative, one of Mexico's most gifted sons, with the simple petition to Christians in the United States to co-operate with them in an effort to evangelize that beautiful but benighted Republic at our side. The American and Foreign Christian Union has welcomed this representative, and convinced of the importance of the opening in that Republic for Christian work, as well as of the very important bearing that such work in that land would have on the Spanish field in general, has resolved to plant a full Christian mission in the city of Mexico as soon as practicable.

What is done in the Capital will greatly influence the rest of the Republic. The nation is ready to respond to such an influence. The agent of the American Bible Society, writing from Monterey, says, "I believe that a Protestant congregation could be formed in every town in Mexico." The French intervention, which was brought about by the Roman Church to prop up her tottering power, as well as the desperately wicked lives of many of her clergy, have greatly alienated the Liberal party from her side. The same Liberal party in South America sympathize earnestly and enthusiastically with these Mexicans who perseveringly struggle to defend their Republic and to give it full civil liberty, as also liberty of worship. What is done in Mexico may, therefore, very justly be expected to influence the Spanish field generally. Prominent men, some of them formerly Roman Catholic presbyters, are now leading the great reform movement in Mexico.

The Rev. H. C. Riley, pastor of the Spanish American Church in New York City, who, from his acquaintance with many of the Mexican reformers, with the Spanish language and modes of thought, is peculiarly fitted to engage at once in Christian work in Mexico, has consented to go personally to the field, to inaugurate and supervise such a work on the part of this Society in co-operation with the earnest-hearted natives already engaged.

CHRIST, OUR ALL IN ALL.

BY THE AUTHOR OF THE HYMN, "JUST AS I AM."

I need no other plea

With which to approach my God
Than His own mercy boundless, free,
Through Christ on man bestowed.
A father's love, a father's care,
Receives and answers every prayer.

I need no other priest

Than One High Priest above;
His intercession ne'er has ceased
Since first I knew His love.
Through that my faith shall never fail,
Even when passing death's dark vale.

I need no human ear

In which to pour my prayer;
My great High Priest is ever near,
On Him I cast my care.
To Him, Him only, I confess,
Who can alone absolve and bless.

I need no works by me,

Wrought with laborious care,
To form a meritorious plea,
The bliss of heaven to share. [grace,
Christ's finished work, through boundless
Has there secured my dwelling place.

I need no prayers to saints,

Beads, relics, martyr's shrines;
Hardships 'neath which the spirit faints,
Yet still, sore burdened, pines.
Christ's service yields my soul delight,
Easy His yoke, His burden light.

I need no other book

To guide my steps to heaven,
Than that on which I daily look,
By God's own Spirit given;
And this when He illumines our eyes,
"Unto Salvation makes us wise."

I need no priestly mass,

No purgatorial fires,
My soul to anneal, my guilt to efface,
When this brief life expires.
Christ died my eternal life to win,
His blood has cleansed me from all sin.

I need no other dress,

I urge no other claim,
Than His imputed righteousness;
In Him complete I am.
Heaven's portals at that word fly wide;
No passport do I need beside.

FOREIGN CORRESPONDENCE.

ITALY.

In closing the interesting communication which follows, Mr. Moorehead earnestly asks the prayers of Christian readers in behalf of this particular field of work.

MÓVEMENT IN TERNI.

OF late the enemies of the pure Gospel have been greatly *stirred* at Terni. A public assembly has existed in that city for some months. The Word of Life has been preached, and received with gladness by many who once sat in darkness. Of course, the priests, those self-called ministers of

God, but implacable enemies of all light and liberty, must exert every influence, and put forth every energy to oppose the force of truthful preaching, and to turn inquiring souls from a loving Saviour. That terrible word of Jesus against the Scribes and Pharisees: "Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up with a key, (see the Greek of the Sinaitic MS. —the key of St. Peter!) the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in,"—is but too justly ap-

plicable to their successors, the modern Pharisees of the Church of Rome.

No city in Italy has been more infidel and skeptic than Terni. Immorality of every description—gambling among men, women, and even children—the most disgusting blasphemy—murders and assassinations—all eminently characterize the place. Certain Scriptures descriptive of heathenism, with little modification, now depict in living, awful colors, the population where Rome has longest ruled. In May, two very respectable men, one the Post-Master of the city, the other Director of the higher public school, were both shot dead at about 11 o'clock one Sabbath night as they were walking together. Nor is it yet known by whom, or for what, they were thus ruthlessly murdered. The Post-Master was a friend of our evangelist, often talked with him on religious subjects, and not long before his death had accepted a Bible from the evangelist, and was reading it. The other was a priest, banished from Rome, by the Papal Government on account of his liberal principles.

Another instance of the deplorable ignorance and debasement of the inhabitants, was lately told me by an evangelist. He, with one or two others, were in a printing office of a citizen of the place, who, with his wife, we trust, has embraced the truth. A young married woman came in, and the conversation turned on religious subjects. The woman remarked, "Pshaw, there is no truth in any religion!" "Why?" she was asked. "Because," said she, "I have prayed, again and again, and never received that for which I sought." "That was because either your prayer was wrong, or, what you sought would not have been a real blessing to you. What answer can you expect to have from pieces of wood, or statues, or pictures?" "No," said she, "I prayed not to these, but to God, himself." Now, dear reader, what do you suppose was the burden of this woman's many prayers? Nothing more or less, than that God would take away from her, by death, *her husband*, with whom she did not live in peace and happiness! Such was her own confession.

It mattered little to the priests what was the moral state of the people, provided no other religious instruction came in to interfere with them and their large incomes. But when the Gospel of the Son of God, and free grace to all in Christ, began to be preached, then at once, the hostility of the priests manifested itself. First they sought to induce those who frequented the meetings to abandon them; and with some few they prevailed. One, it is affirmed, they bought with *money*. Not succeeding in these efforts, the bishop, *Monsignor Severa*, published a pastoral letter, on the 24th of May last, in which the Evangelical movement was indirectly attacked. *Indirectly*, for the whole Episcopal deliverance was taken up with a tirade of calumny against Luther. But, as the evangelical meeting in that place neither follows nor is called after any mere man, the bishop's assault affected us little. However, as the bishop sought to discredit the work by attacking the character and life of the German Reformer, it was thought necessary to reply.

To his pamphlet, full of scholastic nonsense, Romish intolerance and falsehood, in which he seeks to trace a similarity between Mahomet and Luther, in origin, doctrine and practice; the evangelist at Terni has replied. I learn that the Reply has met with wonderful success, and has been scattered in Terni, Spoleto, Fuligno, and Rome itself. Since then, two other tracts of the priests have been published and disseminated in the town. One of them is entitled, "The Clergy of Terni to their most beloved fellow citizens." The very title sounds like bitter irony. The other, "The Clergy of Terni to the heads of families." The object of both these tracts is to dissuade the people from attending our meetings, and from sending their children to an evening and Sabbath-school which had been established there. They have effected but little as yet.

CHILI.

From Santiago, Mr. Merwin writes about Marriage laws, and how Mr. Sayre was married.

MARRIAGE LAWS.

The marriage laws of Chili plainly show that this country has not as yet attained

that degree of religious tolerance which is desirable. When a Protestant wishes to marry a native Roman Catholic, he must abandon his religion or obtain a special dispensation from the Pope. The latter *can* be secured after much delay, and the payment of a sum which only the opulent can afford. Consequently many a man who is not a Christian Protestant, becomes a Romanist and binds himself to educate his family according to a system which is opposed to his own convictions of the truth; or discarding marriage altogether, lives in open violation of the laws of God.

Many Chilenos believe this law to be contrary to justice and their boasted toleration, and some prominent men are urging a reform in that part of the Constitution which relates to the subject.

With respect to the marriage of Protestant with Protestant, especially if they are foreigners, the case is different. These must obtain necessary papers from the Provisor, or civil officer, and then proceed to the priest, who completes the legalities of the affair. Afterward they usually appear before a minister of their own faith, and the marriage is solemnized in a Christian way. In Valparaiso, where foreigners are so abundant, there are many marriages of this kind; but in Santiago, comparatively few.

How Mr. Sayre was married.—It may be interesting to your readers to learn something of the experience of your missionary, Rev. Mr. Sayre, who was recently married in this city to a French Protestant, a lady who has resided several years in this place.

At the office of the Provisor, the parties themselves, and each of the witnesses, were subjected to a private examination—which was decidedly of an inquisitorial type. It was, of course, within the province of the officer to ascertain our calling, place of residence, and whether either of the parties were married; but to ask each one separately, whether he or she were Lutheran or Calvinist, to what sect others of the party belonged, how long we had resided in this or that street, and how many weeks were occupied in a visit to this or that city—

these questions appeared to us somewhat "out of order."

After much delay and the payment of \$20, the *clearance* papers were obtained, showing that there was no objection to the legal marriage of these persons, that the rites of the Roman Catholic Church were to be dispensed with in the ceremony, but advising that the Cura should *admonish* the bridal couple.

Proceeding to the cathedral to make arrangements for the ecclesiastical performance, Mr. S. and myself found the sub-Cura just emerging from the confessional, his breath so strong with the fumes of liquor, that he strove to conceal the odor by covering the lower part of his face with a fold of his mantle. Nevertheless, he took occasion to say to the expectant bridegroom—"And why are you a Protestant? are you not aware that there is no salvation nor safety outside of the Roman Apostolical Catholic Church?"

As it was necessary to appear before the head Cura for matrimony, an appointment was made to meet him at his house that evening. This Cura of the cathedral was a venerable old man, seventy-five years of age, and before the ceremony he gave the couple an admonition which occupied about fifteen minutes. He began his remarks by stating that as there was but one Lord, one faith and one baptism; there could be but one Church upon the earth, which, said he, "is built upon St. Peter, and is the Church of Rome. Out of this there is *no* salvation." "Absolutely none!" added the sub-Cura. "All outside will be lost eternally."

The former proceeded to say that it gave him great sorrow to see two persons before him for the purpose of marriage, who *denied* the Christian faith, especially as he was pained by the thought that the bride, (whom he had known, and in whom he had taken great interest,) should deliberately take this downward step. To encourage them to enter the true ark, he related an incident, the truth of which could be verified by a priest of this city. The arm of a saint, he said, came into the possession of some Jesuits not long since, and was deposited in

Rome, where it wrought many miracles.— A Protestant saw the hand of this arm, beckoning him away from the pit of perdition and urging him toward "the true Church." He obeyed its summons, became a Romanist, and is now a priest of San Ignacio, in Santiago!

The couple were then requested to rise, and Mr. S. was asked if he recognized this woman, whom he held by the hand, to be his wife. A question of the same import having been answered in the affirmative by the lady, the priest said, "All is concluded." The sub-Cura, who had evidently taken too much wine for dinner, and whose palm was itching for a fee, approached the groom and said that he had great hopes of him; that is, of his becoming a Romanist. (He was not aware of Mr. S.'s vocation.) To the bride he remarked that he should pray that she might become a *saint*. Her reply was, "According to the Bible, all true Christians are saints. Pray that I may fulfill my Christian duties."

Before leaving, one of us remarked to the Cura, that these persons were not in such a sad state as he imagined, that they were Apostolic Catholic Christians without being Romanists. "Ah!" said he, "That is the one thing necessary, where the body is visible, there must be a visible head." We remarked that we could find no proof of that in the Bible, and received the convincing answer, that "from the very nature of things there must be a visible head." "But," we asked, "do you not believe that Jesus Christ, the invisible Head, can direct us aright by means of His word, and Holy Spirit?" "Ah, yes! He can," replied he, "by the exercise of *miraculous* power, but *there must be a visible head*."

Notwithstanding his obstinacy on this point, we all felt that the old man was sincerely aiming to do good, and we were pained to learn, a few days after this conversation, that he was dead. That there are *some* good men in the ranks of the Romish clergy, cumbered with superstition and ignorant of a purer faith, is a fact which leads us to hope that as the truth advances here, these men will become leaders in the Reformation.

VENICE.

A REMARKABLE MOVEMENT.— We insert here, in the hope that they may be copied by our Exchanges, two brief communications respecting a marked religious movement which has been going on for six months in the City of the Sea. Gladly would this Society undertake to respond to so earnest a call, but the greatly extended work it has already undertaken for the next year, prevents the doing more than heartily commending this appeal.

The first letter is from Rev. Henry Kendall, D.D., of this city. The second, from Francis Colton, Esq., of Illinois, U. S. Consul at Venice, of whom Dr. Kendall speaks as an educated Christian gentleman, most deeply interested in this movement. Dr. Kendall writes:

There is now no place in Italy where religious movements are so encouraging. Political changes, the completion of Railway connections to the Atlantic through Germany, and other causes are giving this old city new commercial importance. A line of steamers to Alexandria makes the distance to that point, and also to Palestine by sea much shorter than from Marseilles.

During the last eighteen months there has been in this city what in our country we would call a great revival of religion. Three or four hundred people gather together to hear the preaching of the Word; and the number could easily be doubled if another preacher and another place of meeting could be secured. Nearly two hundred persons, after a careful examination, have been admitted to the Church. When the lease of the rooms they now occupy expires, the priests will doubtless take good care that these disciples shall not be able to find any others.

Mr. Colton says:

It is now less than a year and a half since an organized work was begun. In that time hundreds have listened to Gospel truth, and seem still to thirst after more.

Only since December has the Church existed. It contains nearly 200 faithful Christians. We have 300 more names on the list as Catechumens, who are being faithfully instructed in the Bible, and from whose number recruits will be made to the Church when they become intelligent Christians.

Our School dates from September last. We have about 80 intelligent and earnest pupils. The Bible is our most common text-book. Music is taught in the Church and School, and if you could hear the musical Italians singing those familiar hymns, you would think you never heard such congregational music before. Mr. Van Meter, your City Missionary, went into the school the other day with me, and after hearing them repeat passages of Scripture and sing their beautiful songs, he said, "I am an old soldier in this work, but this *chokes me*." I cannot write fully of this work, I can only say we have at present two places of worship, in each of which, two or three times a week, there are religious exercises; besides other meetings connected with the Bible-class, etc. There are generally 200 to 400 persons in each place every evening. We have two ministers and three teachers, and soon will have a high-class teacher and organize a higher grade. The school can easily be increased to 200 or 300 if we had suitable arrangements for school purposes. Our lease of the building expires in a few months. It will be difficult to rent in future. *We must have a building of our own* to render permanent what, under the Providence of God, is placed in our charge. The work has grown beyond our conception. It is considered the greatest religious movement in Italy. We are not prepared for it. The question is, Will Christians in America see this great work fail for want of means? We have an opportunity to buy an old palace, containing sufficient room for a church of 400 or 500, elementary school of 200 or 300, high school of 100, and apartments for families of two ministers, and the principal of the school; all under one roof admirably adapted to all the purposes. All can be had for about \$19,000, less than one third the

original cost of its foundation. If we have it, we must have money immediately, and then, under God's blessing, we have a Protestant fortification in the heart of this old city!

We have passed through one crisis, when the day was too dark for mortal sight—when under the persecution of priests—at a moment of great danger, the faithful and noble pastor was struck down, and for days and weeks we feared he would never assume his place again—nearly losing his eyesight at last—his wife sick unto death—both his children buried in one week. Then it was dark, and the priests rejoiced and thought it was all over. But, by the mercy of God, the cloud passed away, and the work was stronger than ever. Our crisis is now monetary. We must have money or we cannot go on. Shall we have it, and immediately?

[Since sending the above to the press, we learn that Mr. Colton, under a pressure of interest and conviction, has purchased the building referred to for \$15,000, in the faith that the Christians of England and America will aid in housing the work.]

GREECE.

In place of reports from our Missionaries in Athens, we give our readers reports about them. The following is given by Rev. E. A. Lawrence, D.D., in the "Family Treasure" for July, an excellent Home Periodical, published in Cincinnati:

MISSIONARIES IN ATHENS.

THIS one holy Catholic Church is, I believe, having new and broader foundations aid in Greece. Dr. King and Dr. Hill have been laborers for forty years in that field. Dr. Hill is an Episcopalian, and of the high church party. He has confined his work mainly to his school and to a Sabbath service in English, teaching the catechism of the Greek Church instead of the Episcopal. He has never co-operated with Dr. King in his missionary work in Greece any more than the same party has with non-episcopal ministers in England or America.

Besides these, three youthful laborers have been recently raised up to assist them

in its cultivation, Rev. Michael D. Kalopothakes, also a physician, Rev. Mr. Constantine, and Mr. Sakellarius. All these are native Greeks, educated wholly, or in part, in this country, and all have American wives. Dr. Kalopothakes, besides practicing medicine, teaching, and preaching, is the able editor of the "Star in the East," the only true religious journal that Athens has ever had. And it is indeed a light that shineth in a dark place. He has been recently elected President of the Athens Association of Editors, a position that marks him as one of its leading minds.

Mr. Constantine was a graduate of Amherst College, and prosecuted his theological studies at Andover. He is a genuine Greek Yankee, and by his tact in preaching, in Bible Class and Sunday-school, in the highways and by-ways, he is becoming more and more a moral power in his native land. His aged father, so long a devotee in the Greek Church, and who sorrowed bitterly at the apostasy of his son, now sits an attentive listener at the feet of this son, to a pure and renovating Gospel. Mr. Sakellarius, who returned from America, to his native land in response to the Macedonian call, "Come over and help us," is an efficient co-worker with these brethren. All these men and women are true missionaries. They know what the Gospel is, by its redeeming power in their own lives, and will do what they can to make all Greece know it too.

CRETAN REFUGEES.

Of the sixty thousand Cretan refugees, borne from that brave struggling community, some fifteen thousand have been thrown upon Athenian sympathy. Fifteen hundred children have been gathered into these schools, in which they are followed by their mothers, and sometimes aged fathers, where the girls are taught to knit, and all to read and sing. Some of our sweetest Sabbath-school hymns have been translated into modern Greek by Dr. Riggs, of Constantinople—"Sweet Hour of Prayer," "Ever Green Shore, "Come to Jesus," which the Greek children are learning to

sing with great delight and evident improvement. "Let me make the songs of a people," said Martin Luther, "and I care not who makes the laws."

These three Greco-American wives are all musical women, and who can tell what seeds of moral harmony are being sown by them in these sweet sounds, that may spring up into the melodies and harmonies of the eternal world.

Rev Prof. Sewell, in an attractive letter to the "Congregationalist," speaks in a similar spirit of our earnest workers in Athens.

The next day, being the Sabbath, I had the pleasure of seeing and hearing somewhat of our laborious and faithful missionaries and their work. We had already, indeed, seen something of them, and been laid under much obligation, by their kind attentions. Mr. and Mrs. Sakellarius first took us to their very interesting Cretan Sabbath-school. There are from 65 to 70,000 Cretan fugitives in Greece—about 20,000 of them in Athens—mostly the old men, women and children, who cannot fight. Our missionaries are seizing the opportunity to do for them something more than to feed and clothe their bodies. The opportunity, too, has been increased by the fact that Dr. Kalopothakes, who with Mr. S., Mr. Constantine and Rev. Dr. King, the patriarch of the number, constitute our missionary force, was from the first and till recently one of the Government committee for Cretan aid. In both this school and that of Dr. K., which we visited in the afternoon, we heard the children repeat Scripture passages, answer questions and sing S. S. songs as at home. One of the songs was "Sweet Hour of Prayer," translated into modern Greek. It was sung to the same melody as in America. It was touching to learn and experience, what grateful regard they have for Americans. Ah, if America could only see how much good the little she has given for Crete has done, she would do a hundred-fold more. America already has the repute of a helper of the needy and suffering, and of a sympathizer with the oppressed. Let her, by helpful deeds, only increase that repute. After

Mr. S.'s school, we attended Mr. Constantine's service in Greek, at his own house. Here he has gathered a congregation of more than fifty. He tells me that he has never been restrained or meddled with in any way, by the Government or any one else, and that there could not be greater liberty for preaching the Gospel, than they have. And Dr. King himself told me that greater liberty he would not wish. Dr. Kalopothakes likewise preaches to a Greek congregation every Sabbath evening, and among other various and valuable work, is the editor of two papers, one for children, thus supplying a place which was vacant, and occupying the ground before all comers. The churches at home may be sure the result of the labors of their missionaries today in Athens, will be seen and known in the men of the coming generation.

BERLIN,

ITS CHURCHES, MINISTERS AND SUNDAY-SCHOOLS.

WE are permitted to take the following interesting extract from a recent private letter.

THE churches of Berlin are not very fine, being all old and plain. They are never heated, have stone floors and uncushioned seats. The singing of the grand old chorals of Luther is fine, because *every person* in the audience participates; the hymns being announced by white figures on black placards hung around the church. The sermons are purely hortatory and emotional. You cannot imagine what little influence the pulpit has here, or the utter indifference which exists towards religious things. In this great city of 540,000 souls there are only fifty churches, of all kinds, and even these are but half filled on the Sabbath, and then principally by women and children. The clergymen are never expected to visit at all, and seldom know a tenth-part of the people who come to *hear them*.

Every person at the age of fourteen or sixteen is by law obliged to be confirmed and thenceforward he considers his salvation so sure that he often does not trouble himself to go to the Communion table for years; and, in many instances, I am told,

never again is seen there. Confirmation is regarded more as a civil than a religious act, evidently. It is the great passport to society, and to all the branches of business. Unless a servant can show her confirmation papers, she cannot obtain a place, and even a pedlar cannot vend his wares abroad without such certificates! The entire city is divided into parishes, so that one clergyman often has in his church, or district, from twenty to forty thousand people to superintend. You can judge how extensive his field would be when I tell you that this week, in one of the *smaller* churches here, there are four hundred children, who are to be confirmed. Easter and October are the two special times for confirmation. The little Sunday-schools interest me about as much as any thing here, and it really seems to me that they are the great hope for Germany. They have had to *fight* their way, literally, as the prejudice against them has been very bitter, particularly on the part of the clergy, who are popes here, and are very jealous of lay influence. But they have at length triumphed, and are winning new favor all the time. There are fifteen of them with an aggregate attendance of over five thousand children. The minister is always the superintendent, and always *prepares* the teachers for what they are to *say* by an exercise on Friday afternoons; in fact, on no other conditions would a school be allowed by the High Consistorium of Prussia! Mr. Woodruff was instrumental in initiating a wonderful movement, four years ago, by his patient, persistent effort, and he would be greatly delighted could he see the enthusiasm which prevails now, about Sunday-schools among those who really endorse them, for of course the masses of the people, even now, know nothing about them.

THE CONFESSIONAL IN AUSTRIA.—Several of the large towns in Austria have protested against the Papal Allocution. The *Lloyd* of Pesth says: "We shall no more tolerate the interference of Rome in our legislation than we did that of Vienna. We shall tremble as little before a council of churchmen in Rome as we did before a council of war in Vienna. A nation which has passed without wavering through the fusillades of Haynau will be able to defend its independence against the thunders of the Vatican."

MISCELLANEOUS.

WARNING TO AMERICA.

THE Allocation pronounced by Pope Pius IX. on the occasion of the Revocation of the Concordat, and the enactment of liberal laws by the Government of Austria, is a document of too serious importance not to be recorded in full for the eyes of all our readers. We entreat the attention of thoughtful men to the bearing of it upon American institutions and American liberty.

It is a natural temptation, as we mark the calm and defiant contempt with which it is received by the Baron Von Beust and the great, emancipated Empire which he represents, to sneer at the impotent malignity with which this *brutum fulmen* has been flung at the government of Austria, and to reckon it the last spasm of an exhausted and expiring tyranny.

But when we consider that more or less subject to the will of this moribund despot are the confessed majorities that rule the affairs of all the great American cities, and the solid mass of unintelligent and undivided votes which are used as the balance of power to determine the policy of our State and National governments, such utterances as this cease to be the mere scorn and jest of current history, and acquire a practical importance which we are far more in danger of undervaluing than of overvaluing.

This Allocation is not the venting of the idle petulance of one unfortunate, infirm and cross old man. It was pronounced in the congregation of his seventy sagacious advisers in "secret consistory," and comes to the light only with their well-considered approval. It is the deliberate reaffirming, in the face of all the world, of the policy of the Roman Church. Where that church declines and fails, of course the manifestoes of its policy are waste paper? But how is it where it becomes dominant in society and politics? And what is indicated, in this document, with regard to the real designs of those whose plausible professions are set forth amongst us in so many a beguiling tract and volume?

Let it be distinctly understood, then, that the authorities of the Roman Church have deliberately declared to be *odious* and *abominable*, and flagrantly contradictory to the *doctrines*, the *rights*, and the *authority* of the "Catholic Religion:"—

1. "Laws establishing liberty for all opinions, liberty of the press, and liberty of faith."

2. "Laws granting to the members of all denominations, the right of establishing schools and colleges, into which members of all denominations are allowed to be admitted on the same footing."

3. Laws permitting the intermarriage, on terms of religious equality, of Catholics and Protestants.

4. Laws permitting civil marriage.

5. Laws establishing public schools for secular education, that shall be free from the control of the Romish priesthood.

Let it be understood, furthermore, that the Roman Church assumes, in this document, the right to declare such laws as these, wherever they may be enacted, to be NULL AND VOID.

THE PAPAL STATES.

THE ALLOCATION.

THE following is a translation of the Papal allocation delivered in the secret consistory, held on the 22nd of June, last :

VENERABLE BRETHREN : We should never have imagined that after the convention agreed to nearly 13 years ago between us and the Emperor and Apostolic King of Austria, to the great joy of all well minded men, we should be obliged to lament on the miseries and serious misfortunes which, by the machinations of evil disposed men, now afflict and annoy in a deplorable manner the Catholic Church in the empire of Austria. In fact, the enemies of our divine religion have been unceasing in their efforts to destroy the said convention, and to do the greatest harm to the church, to us, and to this apostolic see. On the 21st of December, last, the Austrian Government passed an odious law to be carried out and strictly observed in every district of the Empire, even in those districts where the Catholic religion exclusively prevails.

That law establishes free liberty for all opinions—liberty of the press, of all faith, and no matter what confession or doctrine; it grants to the members of every confession the right of establishing public schools and colleges, and members of every confession are allowed to be admitted on the same footing with the sanction of the State. Although we felt great grief on being informed of the fact, and wished to raise our voice against it, we nevertheless gave proof of forbearance, and we deemed it advisable then to keep silent, chiefly supported by the hope that the Austrian Government, lending a docile ear to the just complaints of our venerable brethren (the holy prelates of Austria,) would return to more wholesome ideas, and adopt a sounder determination. But our hopes have been frustrated. In fact, the same Government, on the 25th of May of this present year, issued another law which compels all the subjects, even the Catholic ones of the Empire, deciding that the sons born of a mixed marriage must follow the religion of the father, and the daughters that of the mother; and that under seven years of age they must follow in the stray path of their parents from the true faith. Moreover, the same law suppresses entirely the validity of the promises which the Catholic church, with reason and with the greatest justice, exacts and prescribes absolutely before the celebration of mixed marriages. It makes apostacy itself a civil law both as regards the Catholic religion and the Christian religion generally; it suppresses all authority of the church over cemeteries, and Catholics are bound to allow the bodies of heretics to be buried in their churchyard if they have not any of their own. Moreover, the same Government on the said 25th day of May of this present year did not hesitate to promulgate a law on marriage which entirely cancels all the enactments agreed to in the convention already alluded to; this law restores the former Austrian laws, which are contrary to the laws of the church; it admits, and even confirms, that form of marriage absolutely condemnable, called civil marriage, when the authority of any confession whatever refuses the celebration of the marriage on grounds which are not admitted as valid as legal by the civil authorities. By this law the same Government has suppressed all the authority and jurisdiction of the church on matters relative to marriage, as also all competent ecclesiastical tribunals on the subject. It has also promulgated a law on education which suppresses all the influence of the church over education, decreeing that the

whole superior supervision of education, literature, and science, as also the inspection of schools, appertains to the state which finally decrees that religious teaching in the public schools must be placed in the hands of members of each separate confession, that any religious society may open private or special schools for the youth of its faith; that those schools shall also be subject to the supreme inspection of the state, and that the school books shall be submitted to the approval of the civil authorities; with the exception, however, of such books as are meant for religious instruction, books which must be submitted to the approval of the competent authorities of each confession. You see, consequently, venerable brethren, how necessary it is strongly to reprove and condemn those abominable laws sanctioned by the Austrian Government—laws which are in flagrant contradiction with the doctrines of the Catholic religion; with its venerable rights, its authority, and its divine institution; with our power and that of the Apostolic See, as also with our concordat already quoted, and with natural right itself. In virtue then of the care of all churches intrusted to us by the Lord Jesus Christ, we raise our voice in your most illustrious assembly; we reprove and condemn by our Apostolic authority the laws which we have enumerated, and everything, general or special, in those same laws, or in matters which refer to ecclesiastical right which has been decreed or attempted unjustly, in any manner whatsoever, by the Austrian Government, or its subordinates, whomsoever they may be. In virtue of this same authority which appertains to us, we declare those decrees null and powerless in themselves and in their effect both as regards the present and the future. As regards the authors of those laws, especially those who congratulate themselves on being Catholics, and have not feared to propose, establish, approve, and carry out the above laws and acts, we conjure and entreat them not to forget the censures and spiritual punishments which the ecclesiastical institutions and the decrees of the œcumenical councils inflict, as having been deserved *ipso facto*, by the violators of the rights of the Church. Meantime we rejoice greatly in the Lord, and we give our well-deserved praise to our venerable brothers the archbishops and bishops of the Austrian Empire, who, with truly episcopal energy, have not ceased to warn their flocks of their duties boldly to defend and protect, by speech as well as writing, the cause of the church and the said concordat concluded with us. We also desire from our

hearts that our venerable brothers the archbishops and bishops of Hungary, following the sample of their colleagues, will show themselves disposed to display the same zeal and the same ardor to protect the rights of the church and to defend the said concordat against the attacks which are directed against it. Nevertheless, under these calamities, which in these sad times afflict the church everywhere, we do not cease, venerable brothers, with the deepest fervor and humility of heart, to pray to God that He may upset all the criminal designs of His enemies and those of His holy church, suppress their impious efforts, and in His mercy lead them back into the paths of justice and salvation.

VON BEUST'S DISPATCH IN REPLY.

THE following is the substance of the dispatch recently sent by Baron von Beust to Baron Meysenbug, at Rome, relating to the Papal Allocution :

"VIENNA, July 3.

"I have recently received with your reports of the 22d and 23d of June the text of the allocution of the Holy Father in the consistory of the 22d.....

"The language which his Holiness uses in reference to the imperial government and the new institutions of Austria is so severe that we consider we have a right to complain of it.....

"We can easily understand that the Holy Father has thought it indispensable for him to protest against the laws which modify the situation created by the Concordat of 1855. Indeed, we fully expected some such step, and we should have accepted it in silence even had its form been less conciliatory than we hoped; but we cannot allow the condemnation of the fundamental laws on which the new institutions of the empire repose to pass without objection. Those laws are not in question. In thus attacking them the Holy See deeply wounds the feelings of the nation, and imparts to the real difference a meaning much to be regretted even in the interests of the Church. Instead of simply disagreeing with such and such an application of the principles which serve as the foundations of the actual government of Austria, and which are the results of a happy agreement between the people and the empire, *it is the principles which have been condemned.*

"The Holy See thus extends its representations to those objects which we in no way can admit to be under its authority. It envenoms a question already too calculated to excite people's minds, by placing

it on a footing where political are mixed up with religious passions. By the condemnation of those laws which limit the principle of the liberty of the Church, while at the same time they offer a compensation for the privileges lost, it makes the assumption of a conciliatory attitude by the government more difficult.....

"My dispatch of the 17th of June last foresaw the unfortunate results which would be produced by the allocution, if it were not couched in moderate terms. I regret extremely that the Court of Rome did not take my anticipations into account. They have been entirely realized. I do not believe that the Catholic population of the empire show a greater zeal to-day for the interests of their religion than in times past. On the contrary, we see the attacks directed against the church, the clergy and the Pope redoubled in their ardor. That hostility would have been restrained within its narrowed limits and been most easily appeased if only the special questions affected by the laws of the 25th of May had been touched upon in the Pontifical allocution.

"Before concluding, I must here express the painful surprise we have felt at the appeal addressed to the Hungarian bishops in the last sentences of the allocution.

"It appeared to me that the Court of Rome ought to have congratulated herself at the perfect tact and reserve with which these matters have, up to the present time, been treated in Hungary. It did not appear desirable from any point of view to arouse fresh differences and to increase the difficulties which already exist. But, above all, it is in the interest of the Court of Rome, that appears to us inopportune to excite the national susceptibility of the Hungarians. The mere appearance of foreign pressure will produce in that nation a result altogether at variance with the wishes of the Holy See, and we shall behold a storm gather against the legitimate influence of the Court of Rome, as strong as that which has broken out on this side of the Leitha.....

"Your Excellency will be the faithful interpreter of these sentiments, and in so doing you will also be acting in conformity with the views of the Emperor, our august master.
Beust."

THE POPE'S CALL.—The Pope has issued a call for a meeting of all the great authorities of the Roman Catholic Church, to take place at Rome, on the 8th of December, 1869. The object of this Ecumenical or Universal Council, is to advise upon the means of resistance against certain evils which, the Pope thinks, threaten not only

the Roman Church, but also human society. These evils are set forth in the following paragraph :

"It is already known and manifest to all how horrible a tempest now agitates the Church, and what grievous ills afflict civil society. The Catholic Church, her salutary doctrine, her venerated power, and the supreme authority of this Apostolic See, are opposed and set at naught by the bitter enemies of God and man. All sacred things are contemned, ecclesiastical property is plundered, bishops and honored men attached to the divine ministry and men distinguished for their Catholic sentiments are troubled in every way, and religious families suppressed. Impious books of every kind, pestilent journals and multitudinous and most pernicious sects are spread abroad on all sides. The education of the unhappy young is *nearly everywhere withdrawn from the clergy, and what is worse*, is in many places confided to masters of impiety and error."

It is to be feared that the council will not be of much use to the Pope in his efforts to confine the education of the young to priests, to secure against attack monkeries and nunneries, to preserve the enormous estates of religious orders, and to put down "pestilent journals" and the "multitudinous and pernicious sects." It is too late.

If the Pope were well advised, he would leave the pernicious sects, the pestilent journals, and the impious teachers of youth to run their brief course, and advise with his brethren upon the best way to get rid of two great inconveniences, which now trouble him and the organization of which he is the chief—the doctrine of Papal infallibility and the temporal power.

So long as the Pope is responsible for the misgovernment of Rome, he will excite the laughter and pity of the profane, who say with great plausibility that if Pío Nono were infallible, the Romans would be a much happier and more intelligent people. As to his infallibility, no Roman Catholic in England or the United States now believes in it, and it would be a real stroke of genius to boldly abandon that claim.—*Even. Post.*

ITEMS CONCERNING ROMANISM IN THE UNITED STATES.

PROGRESS OF THE CONSPIRACY FOR SABBATH DISTURBANCE.—The series of noisy interruptions of the Lord's day, and infractions of the liberty of worship, which has already molested the people of New York, Brooklyn, Newark, St. Louis, and other

cities, was on the 12th of July continued at Philadelphia, on the occasion of the consecration of two bishops. A showy procession passed through the streets, entered Logan Square, opposite to the cathedral, and passed from the Square into the cathedral, where the ceremonies were performed. This took place about the time of morning service, thus bringing together a large crowd, ignoring the command to keep holy the day, and disturbing the peace and quiet of the whole neighborhood. The price of admission to the square—a public square—was one dollar, which entitled the holder to join the procession, enter the cathedral and see the show.

One of the newspapers of the city, when the intention of this disturbance was announced by the Roman Catholics, broke out in some impatient questions, which do not seem to us difficult to be answered :

"Is the presumption and impudence of this sect to be borne without a remedy?"

[Ans. We conclude that it is, until the people provide a remedy. You can hardly expect the Romanists to remedy it.]

"Can it be that such a nuisance as the above cannot be prevented? Are the *Christian* churches in the vicinity to have their worship disturbed by the noise of a low rabble and the sound of martial music on the Sabbath day, without the interference of the public authorities?"

[Ans. Probably they will continue to be so disturbed, from time to time, so long as "the public authorities" are elected with that distinct understanding.]

"If one body has this privilege, why not another? What is to prevent Fire Companies, Military bodies, indeed any kind of body, from celebrating their orgies on the Sabbath, instead of confining them to a week day?"

[Ans. Bless your simple heart, *the Law* is to prevent it! Let a Fire Company bring a procession and a brass band in front of the cathedral during high mass, and they would find out what there was to prevent them, very quickly.]

"As respectable a body as the Free Masons, containing within itself as much or more religion than the Romish Church, chose a day of the week for their great celebration, and why could not these Catholics do the same?"

[Ans. Because in that case they would lose one of the great objects for which the parade was gotten up. So long as politi-

cians can gain Papist votes, by such compliances, without losing Protestant votes, it is highly probable that matters will go on in the future as in the past, and more also; and there is very little use in grumbling about it.]

PAPAL COLLECTIONS IN NEW YORK.—In compliance with a circular of the archbishop, addressed to the clergy, collections in aid of the Pope were taken up in all the Roman Catholic churches, within the arch-episcopal diocese of New York, on June 7th. The following are the sums collected at the principal churches: St. Patrick's, \$750; Church of the Transfiguration, \$580; St. James' Church, \$500; St. Andrew's Church, \$860; St. Peter's Church, \$700; St. Stephen's Church, \$840. These sums are exclusive of special donations and contributions, from which it is expected a large amount will be realized.

THE SUPPLY OF PRIESTS.—*"The Universe,"* (Romanist,) presents the following fact to its readers in a tone of alarm. "Twenty-three young men were ordained priests at the Provincial Seminary at Troy, by the Rt. Rev. Bishop of Hartford, on the 5th and 6th inst., and every name on the list but one is from Ireland. The one name is MATSAERS. As soon as Irish emigration stops, where will vocations be found?"

ROME AND REPUBLICAN INSTITUTIONS.—The *Tablet*, (Roman Catholic,) finds fault with Father Hecker's positions laid down in his lecture on "Why I became a Catholic." Mr. Hecker had asserted the harmony of the Catholic Church with Republican Institutions. The *Tablet* says: "We take higher ground and assert that religion has no account to render of herself to politics or politicians." "If the Catholic Church is God's church, she is superior to any political system and independent of politics; and, if the political order you propose is contradicted by her, it is not she must give way." In reply to Father Hecker's assertion that the Church is compatible with democracy, because she rejects the doctrine of total depravity, and preserves to man his reason and manhood, and therefore assert his capacity of self-government, the *Tablet* does not hesitate to deny that he truly represents the theology of the Church; and it says: "Man is born under sin, in bondage to Satan, his will enfeebled and his understanding darkened, so that he needs the illumination and assistance of grace. He has not that rectitude and pu-

riety of nature that is necessary to render him capable of self-government, as democracy supposes, and as Father Hecker seems to concede."

The *Christian Statesman* remarks: Leaving entirely out of view the records of history, we may learn the true relations of Romanism to the civil—to say nothing of the religious—liberties of mankind, from the recent "Allocution" of the Pope against the numerous civil reforms progressing in Austria. Of course, no good Roman Catholic will call in question the authority of his Holiness, Pius IX. Whatever degree of harmony there may be between Romanism and Democracy, there is manifestly the harshest discord between Father Hecker and the Pope himself; for, while the former is lauding his Church as the most efficient aid of a popular government in securing to its subjects their rights and liberties, the latter, the Head of the Church, the unerring spiritual guide of every conscientious Roman Catholic, warns "all persons who approve of the laws recently passed by the Reichsrath concerning the press, religious toleration, civil marriage, and public education, to beware of the spiritual pains and penalties attached to the violation of the sacred rights of the Church."

THE POOR OF THE POPE.—Rome sets charity far above faith as a means of salvation, and the Romish Archbishop of Algiers has been illustrating her dogmas. The Arabs of his diocese are dying by the hundred thousand of hunger. The Bishops of the Early and Middle Ages sold the chalice from the altar and the ornaments from the shrines, to emancipate the slave and feed the hungry. Their modern successor (as he claims) says, when asked why he has made no appeal for the poor Algerians: "I have hesitated to take the initiative, considering the numerous wants of the [Romish] Church," etc.!!! In other words, he has been prevented from asking any thing for the Arabs from fear of diminishing Peter's Pence.

SECESSION FROM THE CHURCH OF ROME IN GERMANY.—The new Catholics of Vienna and vicinity have organized under the ministration of the Rev. Karl August Forstner, and put forth a long confession of faith. They renounce allegiance to the Pope and the bishops of the Catholic Church, and will hold all their services in the language of the people. The Rev. Karl A. Forstner is in friendly correspondence with Johann Ronge, who is about to visit Vienna.

ROMANISM SUITS THE HINDOO.—"The Roman Catholics have numerous missionary stations, and have had considerable success, because they accommodate the native ideas and tastes for ceremony and display. Goa, a place down the coast, is the centre of the operations—a settlement made by the Portuguese a century since. The "Times of India" has an account of the ceremony of exorcising devils, as performed recently; the erection of a cross, an effigy of the Virgin, of the Archangel Michael, and also of Gabriel. The women afflicted with the devils kneeled before the images weeping and wailing, the priests passed among them, plucked out handfuls of hair, thus relieving them of the wicked spirits. Some of the women got rid of six, others eight, some ten, and one of twelve devils!

Such a ceremony commends itself to the Hindoo. He can understand it; so, by forms and ceremonies, by demonstration and display, the Catholic brings his religion to the comprehension of these people, and secures converts.

A SHREWD DEVICE.—The favorite method of the Papists is that of educating children and young people. The Convent of St. Francis Xavier of this city (Chicago) has a young ladies' school in connection with it, open to all Protestants—operated so as to be little else than a trap to unwary feet. The instructors in music, modern languages and the accomplishments, are all nuns in full costume, and just so much of the conventual rigor is applied as the unsuspecting can be made to bear. Meanwhile incessant personal efforts are employed privately upon every pupil, and every few weeks a sound convert is made.

Another part of this well-laid net is a boarding hall for young ladies of narrow incomes. Board is furnished at thirty to fifty per cent. below market rates, and the temptation is very great. Hundreds of young girls who can only earn six or eight dollars a week are hourly upon the edge of ruin, because their total earnings barely pay for meals and lodging. These loving "Sisters" furnish plain but neat and satisfactory board for four dollars, and to the extent of liberal accommodations all are welcome. It is necessary indeed to accept this generosity with conditions. One must attend chapel exercises, and observe other religious forms, but the conscience being still free, why complain? Constantly saturated with proselyting influences of the most seductive character, one yields and another.

Next Sabbath a young lady of promise as an artist is to be baptized with due pomp, having been won first as a boarder,

and then as a convert. She is yet a member of an Orthodox Congregational church in good standing, and her late pastor is now a home missionary in the employ of the American Missionary Association. Two other young ladies, members of one of the largest of the Congregational churches in this city, are also boarders; and one of them is now patiently reading, with a "candid" mind, the cunningly prepared volumes with which the Sisters ply her.—Of course we make no complaint of the Romanists, male or female, for using all innocently effective means to convert persons to their faith. But it is proper that we, who are not of their faith, should be aware of their measures, and should guard our young people against seductive influences. There should be several Protestant 'Homes' established in this city, affording cheap board to young women, and others for young men, all, like the Romish institution, to be under decidedly religious influences.—*Advance.*

WORDS TO BE PONDERED.—The relations of the State to the various religious sects are well settled in the minds of all, or nearly all, native Americans; but we are receiving from Europe every year half a million of people or thereabouts, and we have here already three or four millions more, in whose minds they are not well settled; in whose eyes the position of the Catholic Church in America is not what she is entitled to, but what the numerical weakness of her followers imposes upon her, and is therefore, they hope and believe, only temporary. She has never yet accepted a position of equality with other sects, except as a matter of necessity. It has been imposed upon her, of course, in Protestant countries, but never in Catholic ones, except by the alienation of the body of the people or of the governing classes. In no country in which the government is in the hands of sincere and fervent Catholics does the Church admit that other sects should be tolerated or admitted to an equality with her, or do the clergy refrain from seizing on every species of power which the State is willing to place within their reach.

The Austrian Concordat of 1852 handed over to the Bishops complete jurisdiction over the schools and over marriage, by an arrangement between a despotic monarch and the Pope, in defiance of the feelings and traditions of the people; and its abrogation within the last few weeks has been

accomplished in the teeth of the threats and denunciations of the clergy. In France, Belgium and Italy, they have been ousted forcibly, owing to the long association of the Church with various forms of political tyranny, but largely owing to the growth of scepticism and materialism or other forms of heresy amongst the intelligent classes.—In Spain, where the great body of the people remain attached to the Church, the pretensions of the clergy and their treatment of Protestants and other dissenters have undergone little or no change since the sixteenth century. They do not burn or torture heretics, it is true, but this is because manners have been softened by the advance of civilization, not because they no longer believe that purely carnal treatment is unsuited to spiritual disease.

We confess we know of no reason for expecting that in this country either they will ever be content with anything less in the way of privilege or immunity than what they can secure by working on the hopes or fears of the members of the Church. A striking illustration of what we may expect on this point has been afforded by the repeated attempts—one of which was partially defeated—to extract money from the State treasury for the support of the Catholic churches and schools. They defend this by saying that Catholics are taxed for the support of schools of which they do not approve and which they cannot use, or, in other words, that they must counteract one wrong by another. But this argument will cover every attempt either to escape from

the jurisdiction of the State government or obtain the control of State machinery; for the Catholic Church, even when placed in a position of perfect equality, is, as we have said, held to be deprived of her just rights. Every school, no matter who pays for it or attends it, which might be directed and supervised by a priest, and is not, is in Catholic eyes a standing offence against religion and virtue.

We feel satisfied, therefore, that a firm, temperate and persistent opposition to all pretensions on the part of the Church or its members to exemption from any laws or regulations to which other portions of the community are subject, cannot be begun a minute too soon, because the sooner it is begun—the earlier the Catholic population are familiarized with the idea that religious equality is the law of the country, which cannot be evaded—the less trouble will there be hereafter. The evil which threatens us is one of those which gains prodigiously every year, which, if not met in its small beginnings, may produce a convulsion. We are not in a position here, and we hope never shall be, to seize a contumacious archbishop in the night, as the late King of Prussia did, and send him out of the country; and we have not that control over the clergy, and we hope never shall have, which the French Government secures by the Napoleonic Concordat. Whatever we do to keep them in bounds must be done by the pressure of public opinion and the rigid enforcement of equal laws. — *The Nation*.

BOOKS RECEIVED

At the Library of the A. & F. C. Union, for critical Notice in THE CHRISTIAN WORLD, and in the forthcoming CRITICAL CATALOGUE OF BOOKS PERTAINING TO THE ROMAN CONTROVERSY.

[Among the measures lately adopted by the Directors of the CHRISTIAN UNION, is one which, they have reason to hope, will make itself felt by the Christian public at large as an invaluable public service; and which will be more effective, in the line of labor appropriate to their Publication Committee, than if they had spent tens of thousands of dollars in stereotyping and issuing with their own imprint books and tracts bearing on the great issue now pending between Rome and the Gospel. It is a measure which will make the entire current literature of the subject accessible and available for the various uses of the Christian Church; so that any person seeking the right book for his own reading on

any department of the subject, or the right book or tract to give to another, or to put into general circulation, might be able to find it and to get it.

To accomplish this result we propose a very simple, but not a very easy expedient—to wit, the publication of a *Classified and Descriptive Catalogue* of all books of current value bearing on our subject. The Catalogue will include an account, not only of works adapted for popular circulation, and for use in Sunday-School libraries, but also of such as are fitted to aid the studies of clergymen and other scholars.

A circular announcing our purpose having been sent to the principal publishers in the country, has been responded to by some of them with promptness; and the books which they have sent in, bearing more or less directly on the matter in hand, are acknowledged in the following list. We shall, from month to month, give critical notice of the more important of

these and of others which may yet be received, in the pages of this Journal; and the preparation of the Catalogue will not be needlessly delayed.]

FROM CARTER & BROTHERS.

THE KINGDOM OF CHRIST DELINEATED; in two Essays on our Lord's own account of his Person and of the Nature of his Kingdom; and on the Constitution, Powers, and Ministry of a Christian Church, as appointed by himself. By Richard Whately, D.D., Archbishop of Dublin.

THE BOOK AND ITS STORY: A Narrative for the Young. By L. N. R., author of the Missing Link. [An account of the Bible in all ages and countries.]

HISTORY OF THE CHURCH OF SCOTLAND, from the Introduction of Christianity to the Period of the Disruption in 1843. By the Rev. M. W. Hetherington, A.M., Torphichen. 8vo. pp. 500.

THE SCOTS WORTHIES; containing a brief historical account of the most eminent noblemen, gentlemen, ministers, and those who testified or suffered for the cause of Reformation in Scotland from the beginning of the sixteenth century to the year 1688. By John Howie of Lochgoil. 8vo. pp. 632.

"FOX'S BOOK OF MARTYRS." The Acts and Monuments of the Church; containing the history and suffering of the Martyrs. Wherein is set forth at large the whole race and course of the Church, from the primitive age to these latter times. With a Preliminary Dissertation on the difference between the Church of Rome that now is and the Ancient Church of Rome that then was. By John Foxe; with a Memoir of the Author by his Son.

A new edition, with five Appendices, containing accounts of the massacres in France, the destruction of the Spanish Armada, the Irish Rebellion in the year 1641, the Gunpowder treason; and a Tract showing that the executions of Papists in Queen Elizabeth's reign were for treason, and not for heresy.

The whole carefully revised, corrected, and condensed, by Rev. M. Hobart Seymour, M.A., author of a Pilgrimage to Rome. Royal 8vo., pp. 1032.

THE CRIPPLE OF ANTIOCH, and other scenes from Christian Life in Early Times. By the author of the Schonberg-Cotta Family.

THE VOICE OF CHRISTIAN LIFE IN SONG; or Hymns and Hymn Writers of many Lands and Ages. By the author of the Chronicles of the Schonberg Cotta Family.

CLAUDE THE COLPORTEUR. By the author of Mary Powell.

THE STORY OF MARTIN LUTHER. Edited by Miss Whately.

THE MARTYRS OF Spain and the Liberators of Holland. By the author of the Schonberg-Cotta Family.

TALES AND SKETCHES OF Christian Life in different Lands and Ages. By the author of the Chronicles of the Schonberg-Cotta Family.

FATHER CLEMENT: A Roman Catholic Story. By the author of "The Decision," &c.

LUICILLA AND THE ABBE; or the Reading of the Bible. By Adolphe Monod, D.D.

BICKERSTETH'S Treatise on the Lord's Supper; adapted to the Services of the Protestant Episcopal Church in the United States. With an Introduction, Notes, and an Essay. By G. T. Bedell, D.D., Rector of St. Andrew's Church, Philadelphia.

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History of the Reformation of the Sixteenth Century. By J. H. Merle D'Aubigne, D. D.—Five Volumes.

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Volumes First and Second of the Same, in Spanish.

The Life and Times of Martin Luther. By W. Carlos Martyn, author of *The Life and Times of John Milton*. 12mo. pp. 550.

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"What is the reason, then, you do not offer it for sale?" That is the very point we were coming to. The book is out of print. But we have already taken measures to secure a re-issue of it; and should be glad if the several chapters could be issued separately for circulation as tracts.

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No. 10.

OUR NEW WORK.

If our friends have correctly measured the natural growth of our work in fields already under our charge, they can for themselves estimate the steady increase needed in our regular and stated funds.— But they must also be aware that God's providence does at times lay open more suddenly than we had anticipated some new path for progress, and that for immediate entrance we must have a special increase of means. Such demands are now made upon us.

1st. The way seems to be prepared for us to enter into closer relations with the Evangelical Society of France. The names of the Protestant pastors, Pilatte, Fische, Monod, and de Pressensé are known, loved and trusted in America. These men, natives and residents of France, thoroughly understand the wants of their country. They urge upon us the great necessity of sending more Evangelists and Colporteurs throughout the provinces of that priest-ridden land.— Such laborers, when appointed, will report directly to us, if we furnish the means for their support, while the nomination of trustworthy men and the immediate oversight of their labors will be left to these French Protestant pastors. The measure will be economical in respect to funds, and is likely to be fruitful in immediate results.

The only point at which we purpose at present to keep an American pastor is Paris, and his salary will continue to be raised among the American residents of that city.

2d. From the best authority we learn that a large number of educated men in the city of Mexico and adjacent places are ready to establish a reformed worship, if they may but rely upon our countenance and support. Through their representatives in New-York they say, Send us a man whom you and we can trust, and we will openly avow our religious sentiments. This call has been so loud and long, that our dear brother RILEY, notwithstanding his most important

work among the Spanish residents of New-York, has felt constrained to listen. We desire to commence no feeble enterprise, but one equal to the demands. Hitherto this Society's work in Mexico has rested on the shoulders of that heroic woman, Miss RANKIN. But she has never carried her labors beyond the region of Monterey. Let us now establish, at the capital city itself a Mission which shall be the heart of our Spanish American work.

3d. Within our own borders we must at once increase our efforts. The progress of the Romish church in this country is so largely aided by immigration, that we perhaps fail to note her determination to gain over native American converts of other than Celtic descent.— But she finds that the common people of this land are less easily won by mere glitter, than the peasantry of other countries; and again, that so far from being duly impressed with veneration for things ancient, they have even an undue fondness for that which is new and professedly an improvement on the old. They cannot be won by the prestige of her conquests elsewhere, but to a certain extent will investigate for themselves. In a great measure, they must be gained by argument; and so the Roman Catholic Church in America has to make a pretense of appealing to the reason and judgment of the people. It were an unhappy predicament for Rome could she be driven from stratagem and fraud, and reduced to the extremity of taking up only the weapons which we love, but she abhors! Nevertheless even these weapons she may seem to wield with success among the careless and unwary. It therefore becomes our *immediate* duty to put Americans on their guard in this respect.

The Papists of this country are now issuing a series of tracts, many of which are specious enough to deceive those who think for themselves to a limited extent, but never to any depth. Some of these tracts have a refreshing tone of innocent simplicity and artless candor. In others, the topic is some one of the few truths from which the corrupt Church of Rome has never seen fit to swerve, as for example, the Inspiration of Scripture, or the Divinity of Christ. By arguing lustily in behalf of such points, and observing a discreet silence regarding the truths she has wholly rejected or fatally perverted, she stands before the orthodox Protestant, as the champion of a vital truth, hoping that the gratified reader will be deluded into forgetting that she is on other points the advocate of soul-destroying

error. All through these tracts quotations of Scripture are brought in so frequently as to create an impression that the Church of Rome is really supported by the Bible, even though her laity so seldom peruse its pages, and are never allowed an independent judgment respecting its contents. Nor, finally, is there lacking the distinct attempt to sustain the bare-faced untruth that the reading of God's word is not forbidden. And these tracts, written for all the various classes of non-Roman Catholic Americans are scattered broadcast wherever they may suit the locality.

We have already published answers to some of these tracts,* and shall go on with this work as our means may permit.

Christian friends! we ask you to remember that the measures resolved on cannot be carried out unless we have special means at our control. In view of what we are thus called on to accomplish within our own borders, in Mexico, and in the provinces of France, we ask this year for Fifty Thousand Dollars in addition to our ordinary supplies—that is to say, a sum total of Two Hundred Thousand Dollars. This will require an increase of a little more than one-fourth on the donations of Churches and friends. Our promises are already given, our plans are in some respects fully matured, and we only wait for you to respond with the means for carrying on the work with vigor. We believe that every Christian patriot will bid us 'Go forward.'—We ask for the earnest, importunate prayers of God's chosen people.

MONUMENT TO LUTHER.

THE month of June, 1868, will be long remembered not only throughout Germany, but the Protestant world. Kings and princes, dukes and statemen, with ninety thousand ardent admirers of the great reformer, assembled at Worms, to unveil the greatest work of art of its kind on the continent—the monument to his memory.

As we read the thrilling accounts of this remarkable celebration, we seem to go back to the days of the great Reformation, and to enter enthusiastically into the noble, daring deeds of the lion-hearted man. The act which led to its erection in that place is well known as one of the sublimest exhibitions of courage. Luther was cited by imperial authority to appear before his enemies.—His friends, apprehensive of certain death, entreated him not to obey the summons. With a heroism unequalled, he exclaimed: "If there should be as many

* Such as "Fair Answers to Fair Questions," by L. W. Bacon, of which Dr. S. I. Prime writes: "I have read 'Fair Answers' with unmingled satisfaction. I regard it as a work of decided merit and permanent value."

devils in Worms, as there are tiles on its houses, I will go !” and go he did, amid the fears yet cheering encouragements of hundreds of his followers. We almost hear him, just as he enters the place, break forth in his song of defence, “A strong tower is our God !” He stands in the midst of the regal magnificence and ecclesiastical splendor of Catholic Europe, a lone monk. With words that burned into the very heart of opposition, he defends himself, and concludes with the sentence that will live as long as Protestantism lives :— “Here I stand. I cannot do otherwise. God help me.—Amen.”

The monument, though in Germany, is a world's monument. The funds for its erection were gathered from two hemispheres. “It consists of no less than twelve bronze statues, some of them colossal, and all in the best style of art.—At the four angles stand out boldly, on high pedestals, Frederick the Wise, of Saxony ; Philipp the Magnanimous, of Hesse (Luther's princely supporters), and Melancthon and Reuchlin—the first two with their swords in hand—Melancthon bearing a book, Reuchlin a scroll. Between these noble figures (all likenesses, and in the costumes of the period) are sitting statues representing the cities most distinguished by services or sufferings for the Reformation—Augsburg, Magdeburg, and Spire. A range of twenty-four pillars bear the arms of as many cities memorable in the history of the cause. In the centre of all, and rising aloft above all, is the pedestal and colossal statue of Luther. At its four angles sit the great precursors of the Reformation—Huss, of Bohemia ; Savonarola, of Italy ; Peter Waldo, of France ; and Wyckliffe, of England. On the pedestal are medallion likenesses of Calvin, Zwinglius, Bugenhagen, Justus Jonas, Franz, of Sickingen, Ulrich von Hutten, John Frederick the Magnanimous, and John the Steadfast. Inscriptions of the best sayings of Luther occupy prominent places. Four bas reliefs represent interesting scenes in his life—the nailing of his Theses on the gate at Wittenberg, his appearance before the Diet at Worms, etc.”

Those present declare that there has been no celebration like this in the memory of the oldest visitor. Each of the three days was filled up with ceremonies, processions in the streets, sermons in the various churches, speeches, and a dinner, with three thousand guests, at the monumental platze ; choral singing from the church towers every day at dawn, and, finally, the glorious Oratorio of St. Paul by Mendelssohn. This was the fitting climax to the celebration. No less than three hundred and fifty singers and one hundred instrumental performers took part in the music. “It was universally pronounced a grand success, and its visible effect on the vast audience was remarkable.”

We rejoice that although centuries have passed, so suitable a tribute has in our day been paid to the memory of one to whom under God we owe a large share of our religious and political liberty.

While writing the above the thought came, Why do not the Romanists erect monuments which shall commemorate some of the most thrilling deeds in the history of their church ? The Massacre of St. Bartholomew was conducted in the name of Religion, and thousands of Protestant Huguenots were suddenly murdered because they dared to protest against the errors of the Roman Catholic faith. Why not erect a tablet to the memory of the Duke of Alva, and

one to keep in remembrance the three hundred thousand burned during a former age in Spain? We would suggest some parts of the design :—Midnight—Paris in slumbers—The Ministers of the Church invading house and hotel—The knife and the dagger piercing the bodies of men, women and children, &c., &c.—The Church of Rome has gloried in these slaughters as done for the good of her religion, and to rid the world of heretics. Why then should she not keep alive the memory of them and honor those who were her faithful instruments?

THE NEW ROMISH TRACTS.

THE "*Catholic Publication Society*," located in New York, has undertaken to tread in the footsteps of our Protestant evangelization, by calling to its aid the system of an energetic tract distribution. It has issued a number of tracts, (upwards of thirty have come under our notice,) ranging from four to twelve pages each, and is disseminating them widely over our country. They are shaped for the American mind, and as a whole, are a Jesuit woven veil of Popery. Having no Pontifical endorsement, and no Episcopal voucher, they commit the Papacy to none of their representations of Roman Catholicism, so that whenever it becomes convenient, they can be ruled out of a discussion as no account. They present just so much of Romanism, and under such gloss, as may captivate minds of a certain order, such as they seek to reach. They are written for people who, allowing a premise to be assumed, are carried easily to a conclusion by a plausible use of the unproven basis. Could we feel assured that such minds were rare among us, we should have no apprehension from the circulation of any amount of this Jesuitical literature. It derives almost its whole danger from the light tone of thought with which, in this age and among the masses of our people, truth has to contend.

Tract No. 18, "*The Gospel Church*," is an example of the masking of the Papacy under what the superficial thinker will be likely to take as a candid exhibition of it. Certain distinct peculiarities of the Romish Church are given. Without literally saying as much, they are so put forth as to lead the reader to suppose them to cover the whole question between Protestantism and Romanism—to think that the settlement of these according to the views of the tract, sweeps from the Papacy all its odium. Such points as the infallible authority of the teachings of the Church, sacramental grace, and the necessity of asceticism as the means of closest Divine communion, are presented as tests of the Gospel Church. Nothing of the claims of the Papacy to supreme dominion in the earth; nothing of the use of excommunication to enforce from the magistracy of the world obedience to its edicts; nothing of the power of censorship over the literature of the world, sacred and profane, scientific included, (claims once active, and though of necessity now partially quiescent, yet never by any papal authority in the least measure renounced; in fact just reiterated in the Papal "*Allocution*," which pronounces certain Austrian legislation "*null and void*," and absolves Austrian subjects from the duty of obedience to it;) nothing of that stupendous source of power and revenue, the fiction of purgatory; not

the remotest hint of the existence of any of these pretensions is afforded to the inquirer for the Gospel Church.

The other sophistical feature mentioned—that of carrying the reader blindfold over the main premise, and then pretending to reason it to a conclusion—is on any subject the impudence of argument, and an insult to the intelligence of those addressed. It is the genius of these tracts. Take, for illustration, No. 25, "*The Catholic Church*." A gentleman, formerly skeptical, whose conversation betrays a high state of the virtue of easiness of conversion, has, in former tracts, through friendly discussion with a Romanist, been brought up to the orthodox faith in the Divinity of Christ. Now comes the struggle to win him over to Rome. Not much of a struggle either, when the quondam skeptic begins by saying, "Since I saw you last, I have become fully confirmed in my belief of the doctrines of the Trinity, the Incarnation, and others which make up positive, dogmatic Christianity. *More than this, I have almost made up my mind that the belief in these doctrines requires in strict logical consistency the belief of the entire Catholic system.*" There is not given here, nor in the conversation of these parties in former tracts, one step in the process through which an evangelical orthodoxy had *almost* worked him into Romanism. And when his Romanist friend inquires for some unquestioned point from which the discussion may launch out, he replies, "I am prepared to admit, in a general way, that the historical succession and continuity of Christianity lie principally in the Catholic Church." He goes on to admit that if Jesus Christ meant to establish for his Church a communion in one external unity of doctrine, worship and government, "*that communion can be no other than the Catholic Church.*" He asks only for the removal of the *if*, and then he is ready for the communion. There is a clean jump to the point, which, in the case as it afterwards turned out, was the point of points, of Romanism as the historical succession and continuity of Christianity, or even *principally* such. And the reader is expected to take the same leap over the whole ground where the strength of the controversy lies, and begin his inquiry where it should end. So much account the tract makes of the discernment of those whom it would convince. The like assumptions of premises, with no offer of proof, put forth with an assurance which might lead the superficial reader to suppose them unquestioned and unquestionable dogmas, are all through the tract, the sole bases of conclusions. As for example—"If Jesus is the Son of God, he must have given perpetuity to his doctrine, permanence and universality to his institutions. *He has not done so, unless his doctrines and institutions are to be found in the Catholic Church.*" And Mr. Mayflower, the skeptic that was, is so far convinced. "Your conclusion appears to me just. I am convinced that the Catholic Church is substantially and essentially the embodiment of the genuine Christianity of Christ."

But how about its being the Church of Christ, to the exclusion of all others? He wants to know if the Orientals, Anglicans, and Protestant communions, have all no title to Christian churchship. No, because "a universal episcopal jurisdiction over the Catholic Church is a right annexed to or superinduced upon the ordinary episcopal jurisdiction of the Bishop of the Roman Church, by virtue of his succession from St. Peter. It is because St. Peter made the

episcopal See of Rome his own apostolical and pontifical See, leaving his own special, personal authority as Vicar of Christ, together with the ordinary power of the episcopate, to his successors in the same See, that the Bishops of Rome are the supreme Bishops of the Catholic Church."

It strikes us as rather impudent for a tract writer to ask men of sense to receive all this on his own bare assumption. This cool placing before us as a granted fact what the consent of no enlightened age has sanctioned, is, to say the least, making small account of our information. Our reading of the Scriptures has given us no intimation that Peter regarded himself as, in any sense, a bishop over bishops. His epistles and his sayings recorded in the Acts of the Apostles, breathe no consciousness of supreme episcopal dominion. That binding and loosing power, of which Romanists make so large account, whatever it be, was committed no more to him than to the other apostles. See Matthew xvii : 18. The grammatical construction of Matthew xvi : 18, would refer as easily to the confession, "Thou art the Christ, the Son of the living God," as to Peter, for the Rock of the Church, while other Scriptures make the Lord Jesus the only foundation. There is nowhere in history a record that Peter was ever the Bishop of Rome, nor is it material whether he was or was not, in the absence of proof that for centuries the occupant of that See was invested with the primacy. But the Romanist in the dialogue before us, treats the supreme pontificate of Peter, and its succession in the Popes as an unquestioned point, making the assertion thereof to stand in the place of all proof, and thereupon deduces the exclusive continuity of the Christian Church in the communion of Rome. And so Mr. Mayflower finds "there is no tenable ground between being an utter skeptic, or a thorough-going Catholic, on sound philosophical principles." A Sunday afterward he makes his first communion. If the tract meets any reader of the same easy faith in unblushing assertion, the same facility of imposition, he will probably follow his example. But really, for men who feel the insufficiency of any reasoning until there is a properly established starting point, has Jesuitism nothing better to offer ?

WHAT IS RITUALISM ?

BY THE REV. WILLIAM FRANCIS TAYLOR, LL.D., D.C.L.

I. **RITUALISM** is the 'histrionic' or theatrical performance of religious worship. It consists of the use of altar-lights, incense, crosses, crucifixes, gorgeous vestments, banners, processions, bowings, prostrations, genuflexions and crossings.

II. **RITUALISM** IS AVOwedLY THE SYMBOLIC EXPRESSION OF THE FOLLOWING DOCTRINES :—

1. The real presence of Christ's true body and blood, under the form of bread and wine.
2. The eucharistic sacrifice, or the pretended offering up of Christ in the Sacrament.
3. The eucharistic adoration of the worship of Christ, supposed to be present in or under the elements.

4. The doctrine of priestly absolution, and consequent necessity of auricular confession.

III. RITUALISM THEN, IN ITS ROOT AND FRUIT, MEANS ROMISH DOCTRINES AND PRACTICES: the Mass; Transubstantiation, or something very like it; the worship of the Host; confession; absolution, &c., &c.; and all symbolized by a gorgeous, elaborate, and minute ceremonial.

IV. RITUALISM HAS NO AUTHORITY FROM THE OLD TESTAMENT.

1. The Old Testament prescribed a minute and precise ritual for a specific purpose, and for a specific period.

Every pin, loop, thread, color, form, material, and structure, was prescribed. No deviation was permitted. All things must be made after a prescribed pattern. That pattern was given by God himself to Moses in the Mount.—(Heb. viii. 5.)

The Jews were not at liberty to take this and leave that: they might not add to, diminish from, or vary in the least particular.

2. The Jewish ritual was appointed for a particular purpose: to be a type of Christ and his Gospel. The tabernacle with all its arrangements was in fact an acted parable. (Heb. ix.)

3. The ritual was fulfilled in Christ, and therefore came to an end. The very moment Jesus died on the Cross, the veil of the temple was rent in twain. This was the abolition of the temple service. To secure this, about forty years after, the temple itself was destroyed; and thus the ritual service was rendered an impossibility, for it was confined to the one prescribed place.

4. St. Paul declares the abolition of the ritual service of the Jews. (Heb. x. 9, and viii. 13. Gal. v. 1.)

V. RITUALISM FINDS NO AUTHORITY FROM THE NEW TESTAMENT.

1. The Acts of the Apostles contain the history of the Christian Church for the first thirty years, but there is not one word about ritual.

2. *The Epistles.* St. Paul wrote fourteen epistles. They treat of every possible subject connected with the doctrine and practice of Christianity, but they never treat on ritual except to warn against it. (Gal. iv. 9. Col. ii. 16–23.)

The Corinthians were guilty of great irregularity in public worship, and irreverence in the celebration of the Lord's Supper. He strongly rebukes them, but writes no rubric.

St. Peter wrote two epistles, but never mentioned ritualism. St. John wrote three, but ignores ritualism. St. Jude and St. James do the same. Christ dictated seven epistles to the churches of Asia, but never prescribed any ritual.

3. In the twenty-one epistles of the Apostles, we can find but two directions, or rubrics, as to public worship. "Let all things be done decently, and in order. Let all things be done to edification." (1 Cor. xiv.)

4. THE BOOK OF THE REVELATION GIVES NO SANCTION TO RITUALISM.

It is a book of prophetic symbols; it contains many emblems of historical facts and doctrines, but it prescribes no ritual for the Christian Church.

It is impossible to copy the symbols of the Revelation—the throne of God, the four living creatures, the rainbow round the throne, the sea of glass, the golden lamps, the palms of victory, &c. The ritualists do not attempt to do so.

The saints are clothed in white robes, but the ritualists in parti-colored vestments. They rather copy the harlot church described in Rev. xvii., who was clothed in scarlet, and adorned with precious stones.

The grand and essential features of Christian worship are spirituality, truth, order, decency, edification, and simplicity.

The arguments in favor of ritualism are insufficient.

1. Our Lord attended the temple services. No doubt He did. Our Lord was a Jew, and conformed to the rules of that dispensation under which He lived.

2. The Apostles went to the temple after the ascension. Very true. Not to join, however, in ritual observance, but to praise God in His courts ; and, in obedience to the Divine command—"Go, stand and speak in the temple to the people all the words of this life."

For the foregoing reasons, ritualism ought to be opposed by every true Christian man.

Its direct testimony is to destroy the spirituality of Christian worship ; converting our churches into flower shows, concert-halls, and pantomimes.

Its open and avowed object is to restore the superstitious doctrines and practices which were rejected at the Reformation, and to interpose a system of priestcraft and sacramentalism between the soul and God.

Its necessary result therefore must be, if successful, to destroy the liberties, civil and religious, which are the glory of the land.

WHAT RITUALISM IS ! ANOTHER FORM OF WORSHIP.

It is to hold "that no public worship is really deserving of its name unless it be histrionic ;" to conduct divine service so that "a stranger entering into a church where Ritual is carefully attended to might easily, and *of course*, mistake it for a Roman service ;" to maintain as "the five prominent (though not exclusive) points of the charter of an English Churchman's Ritualistic liberties, the ancient vestments, the two lights on the altar, the incense, the mixed chalice, the eastward position in front of the altar, of the priest and his assistants in the celebration of the Holy Communion."

It is to speak of the XXXIX. Articles as "those Protestant Articles tacked on to a Catholic Liturgy, those forty stripes save one, as some have called them, laid on the back of the Anglican priesthood."

It is to assert "that nothing can ever make up for the loss of the perpetual presence of God incarnate, under the form of bread, on the altar ; or for the practical change which has turned our clergy from a sacrificing priesthood into a preaching ministry ; to pray after the consecration, "by the words of which the bread becomes the body of Christ, and the wine the blood, 'I believe, O Jesus, that Thou art truly present ; I worship Thee, as the shepherds worshipped Thee, as the wise men adored Thee ;'" "to bow down the head and body in deepest adoration when the priest says the awful words, and to worship the Saviour then verily and indeed present on His altar ;" to recognize and give directions for "Mass for the dead," with the prayer "Grant that the sacrifice may be a propitiation for me, and for all whom I have offered it."

It is to agree "that those who are neither with the saints nor with the

damned suffer great anguish, and that meantime their souls are benefited by the prayers and offerings of the Church, and by alms given in their behalf; that those who have not died beyond the pale of salvation receive mitigation in their sufferings, and ultimate release; and that possibly those who are lost gain a mitigation of their sufferings, which mitigation may last through eternity:" that by the disuse of the custom of "men flocking to the altar of God, there to offer up their prayers in conjunction with the all-prevailing sacrifice for their departed friends, the dead have been defrauded of their right," and "worse than all, that through a great part of Western Christendom the voice of prayer for their peace and refreshment has already ceased for three hundred years; thus the perfecting of the saints has been retarded, and the great day of final reckoning postponed."

It is to affirm, "that Protestantism is hopelessly undogmatic; that it consists in a system of negations; it is destructive, not constructive," &c., "that there is nothing in the Council of Trent which could not be explained satisfactorily to us if it were explained authoritatively;" to believe "that, rightly understood, they are in the main truer statements than our own;" "that there is nothing that can be called error in the Church of Rome;" "that the English Church is still a part of the Catholic Church, unless she sinned sufficiently at the Reformation to justify Rome in cutting her off;" to believe it to be "a most fatal mistake to think that the sins confessed in secret to God are fully confessed;" "to look upon the confessing priest not as a commissioned minister, but to see that it is our Lord himself who speaks at confession, and that the confessor's words are not his own, but that he is under the control of one who regulates them in a way of which the priest himself is generally unconscious."

It is to admire and propose for imitation the Liturgy of the Church of Sarum; wherein are set forth the Romish vestments (pp. 37, 44-6), chasuble, amice, &c.; the lights, the acolytes (pp. 39, 40, Preface, p. 13), thurifers (p. 42), and taper-bearers (p. 41), the incense (pp. 42-7, 51), worship of the crucifix (p. 47), sign of the cross (p. 48), adoring the cross and prayers to it (p. 121-2), performing sacrifice, offering the host, elevating and adoring it (pp. 50-1-2-3, 62-3-5-6-7, 75-8, 81, and 124); high mass, low mass, masses for the dead (pp. 41, 68, 75, 81), belief in purgatory (p. 54), prayers to the Virgin (pp. 38, 40-9, 64, 70-3, 83), festivals in her honor, prayers to the saints asking their intercession (pp. 40, 64, 90-3).

THE POLICY OF RITUALISTS.

CHURCHES like St. Albans, Hollom and St. Laurence Norwich, and books like "Altar Manual," the "Priest's Prayer Book," and the "Church and the World," fairly represent the most advanced post yet reached by the Catholic revival in England, that is to say, in perverting the Church of England to the Church of Rome. "They are not the ultimate goal. The final aim which alone will satisfy the Ritualist is the re-union of Christendom and the absorption of dissent within the Church." That is, it is the intention of the Ritualists to compel, if need be, the whole Protestants of the kingdom to come within the pale of the Church of Rome.

An article, the organ of English Church Union, goes on to sketch the policy which the Ritualists are determined to pursue. It says : "Let the advanced post remain as they are. Let each of those which are a little behind, and only a little, gradually take up the same position, and let this process be carried on (only without haste or wavering) down to the last in the chain."

"Where there is only the ordinary parish routine, but where the preaching is honest and sound, let a gradual change be brought in. A choral service, so far as Psalms and Canticles are concerned, on some week-day evening, will train people to like a more ornate worship, and that which began as an occasional luxury, will soon be felt as a regular want. Where there is monthly communion, let it be fortnightly ; where it is fortnightly, let it be weekly ; where it is weekly, let a Thursday office be added. Where all this is already existing, candlesticks with unlighted candles may be introduced. Where these are already found, they may be lighted at even song. Where so much is attained, the step to lighting them for the Eucharistic office is not a long one. Where the black gown is in use in the pulpit on Sundays, let it disappear in the week. The surplice will soon be preferred, and will oust its rival. It is easy for each reader to see how some advance, all in the same direction, can be made, and that without any offence taken. Only two things should be most carefully observed as a rule. First of all, nothing should be introduced without a plain and frank statement to the people. Secondly, the innovations ought to be confined, at first, to extra services put on for this very purpose. . . . Of course these suggestions do not apply to a perfectly new mission church in some heathen district of London, Manchester, Liverpool, or any other great town. Where there has been no religion at all there is not any reason for being scrupulous in respecting prejudices, and a full system will always prove more attractive than a half one. But it is scripture not to give strong meat to babes who are too weak to swallow even milk. Thus far we have spoken of changes in the services, but the plainest and simplest teaching should be employed constantly. . . . In towns the lecture system might be developed, as it was in Ipswich, Norwich, Plymouth, York, and other places. Small local exhibitions might be held with profit, popular and telling pamphlets circulated, everything done openly, bravely, but not fussily."

In this bold avowal of their policy the Protestants of the kingdom must not think that the Ritualists are making a vain boast that cannot be realized. Ritualists are, first, most earnest in their work. Second, They have acquired an influential position in certain quarters. Third, The Protestant camp is much divided, and unless united, is weak both for attack and for defence. Fourth, The Romanists though apparently discountenancing the Ritualists are certainly encouraging them, and will unite with them against evangelical truth. Fifth, There is great apathy and ignorance abroad, approaching almost to infatuation. What, then, is to be done ? More organization and united effort are necessary on the part of all Protestants, not only in exposing and resisting all Ritualistic or Romish practices, but in systematic efforts in enlightening the whole community. Histories should also be written, and classes established for the training of the rising generation. Should this

not be done by all sections of the Protestant Churches, the formalism and dogmas of the church of Rome will overspread the whole kingdom, the light of gospel truth may be eclipsed, and civil and religious liberty banished the realm.—*The Bulwark.*

AN ŒCUMENICAL COUNCIL.

THE Pope, as has long been expected, has summoned all the Bishops of the Church of Rome to attend a General or Œcumenical Council, which is to begin in Rome on the 8th of December, 1869. A General Council is a rare occurrence in the history of the Church of Rome. Even by counting in the councils of the first centuries, which had very little in common with those of the middle ages, the total number of them all does not reach twenty. The last one, that of Trent, which was called for the purpose of arresting and suppressing the great Reformation of the sixteenth century, was held about three hundred years ago. Since that time the Bishops of the Church have never been assembled in a general meeting until the present Pope, in 1854, convoked them from all countries of the world to be present at the proclamation of the Immaculate Conception of the Virgin Mary as a doctrine of the Church. Since then, 1867, a second meeting of the kind has been held in Rome, but neither of these had the character of a General Council. They lasted only for a few days, and their only action consisted in an address to the Pope expressing an unqualified approval of some recent Papal measures.

A General Council is expected to be in session at least for several months. In the opinion of the Church of Rome, the General Councils are infallible in all decisions concerning matters of faith. In the earlier Church the authority of the Councils was by far superior to that of the Bishop of Rome or of any other Bishop. The first eight Councils, down to that of Constantinople, in 869, were called by the Emperors, not by the Bishops of Rome, and the Emperors either presided over them in person or by commissioners, and the final ratification of the decisions was also left to the Emperor. If delegates from the Bishops of Rome were present, they had no influence whatever. One of the Councils even condemned a Bishop of Rome as a heretic. But since the separation of the Greek from the Latin Church, the Popes have gradually succeeded in magnifying their own authority at the expense of that of the General Councils. Though their personal infallibility has not yet been declared to be an article of faith, the Popes have claimed and generally enforced the same degree of submission to all their decrees as though they were clothed with the infallibility of the Councils. Nearly all the Popes since the middle ages have claimed to be infallible, and the number of Bishops and priests who have dared to dispute the claim has become smaller and smaller. So prevailing appears, therefore, at present, the acceptance of the dogma of Papal infallibility that many members of the Roman Catholic Church believe that the approaching Council will declare it to be an article of faith. This would complete the subordination of the General Councils to the Pope. In the ancient Church the assembled Bishops claimed to be the supreme legislators for the Church. Subsequently, in the middle ages, though they admitted the necessity of co-operation with the Bishop

of Rome, yet they still mustered courage to depose the Pope when the peace of the Church was disturbed by the conflicts between Popes and anti-Popes.— If the Pope is possessed of the fulness of power which formerly was ascribed to the Councils only, the former legislative faculty of the latter ceases, and they are degraded to the rank of a Papal Council.

But be this as it may, if the General Council of 1869 shall really meet at the appointed time, it will not fail to be of unusual interest. However inferior in real importance it may be to its predecessors, it will, to some extent, have the prestige which surrounds, in the annals of church history, many of the former Councils. Roman Catholics and the Romanizing parties in the Anglican and some other churches will sound its praise and magnify its significance. A sensational press will send its "own correspondents" from all parts of the globe to gather some fresh material for public excitement. The Protestant Churches will chiefly be interested to notice the position which the Council will occupy with regard to the remainder of the Christian world. However great the corruption may be which has for centuries pervaded the whole of the Church of Rome, there yet remain some fundamental doctrines of Christianity which are held by the Church of Rome no less than by Protestants. This element of common Christianity has been greatly weakened by Papal innovations and corruptions, but it is not yet extinct. To watch its working in the deliberation of a universal Council of the Roman Church will be to Christians of every name a subject of profound interest.—*The Methodist.*

THE PONTIFICAL BULL OF CONVOCATION.

"THE only begotten Son of the Eternal Father, out of the great love which he bore unto us, descended from His celestial throne, in order to redeem, in the fullness of time, the whole human race from the yoke of sin and from bondage to Satan and the darkness of terror into which by the fault of their first parent, they had long since miserably fallen; and He, not declining from the paternal glory, was born of the Immaculate and Most Holy Virgin Mary, and manifested His doctrine and the rule of life brought from Heaven, attesting it with so many excellent works and giving Himself up as an offering for us and as a victim to God in the odor of sanctity; and, having vanquished death, He, before ascending into Heaven to sit upon the right hand of the Father, sent His Apostles into the world to preach the Gospel to every creature, and gave to them the power of ruling the Church purchased by His own blood, and thus constituted what is the column and firmament of truth; and enriched by celestial treasures, shows the certain path of salvation and the light of true doctrine to all people. In order, then, that the government of the Church should be ever maintained in a right and well ordered course, and that the whole Christian world should uphold one sole faith, doctrine, charity, and communion, He promised His aid unto the end of time, and chose Peter, whom he had declared to be Prince of the Apostles, His Vicar on earth and head, foundation, and centre of the Church, so that, invested with this rank and honor, and with amplitude of chief and full authority, power, and jurisdiction, he should feed the sheep and the lambs, confirm the brethren, rule the universal church, and be the gate-keeper of Heaven, and arbiter to bind and to loose; the effect of his judgment remaining unaltered in Heaven. (S. Leo. Sermon 11.)

"And that the unity and integrity of the Church and her government might remain

perpetually immutable, therefore the Roman Pontiffs, successors of St. Peter, sitting in this same Roman chair of Peter, inherit and possess in full vigor the very same supreme authority, jurisdiction, and primacy of Peter over the whole Church.

"Hence the Roman Pontiffs, using their pastoral care and authority over the whole flock of the Lord divinely intrusted to them by Christ Himself in the person of the Blessed Peter, have spared no fatigue in making every possible provision in order that, from the rising to the setting sun, all people and all nations should have knowledge of the evangelical doctrine, and by walking in the way of truth and justice attain eternal life.

"It is known to all with what unwearying care the Roman Pontiffs have sought to preserve the deposit of the faith, the discipline of the clergy, and the holy and learned teachings, and the sanctity and dignity of matrimony, and to promote and extend the education of the youth of both sexes, to foster the religion and piety of the people and virtuous manners, to defend justice, and to assure the tranquillity, order, prosperity, and rights of civil society. Nor have the Pontiffs omitted, when they have deemed it useful, especially in times of great perturbation and calamity for our most holy religion and civil society, to convoke General Councils, to the end that, by consulting with all the Bishops of the Catholic world, whom the Holy Ghost has appointed to rule the Lord's Church, they might, by their united strength, providentially and wisely ordain all those things that would chiefly serve to define the dogmas of the faith, dispel errors already propagated, or that might thenceforward be propagated, illustrate and elucidate doctrine, uphold and reform ecclesiastical discipline, and correct the corrupt manners of peoples.

"It is already known and manifest to all how horrible a tempest now agitates the Church, and what grievous ills afflict civil society. The Church, her salutary doctrine her venerated power, and the supreme authority of this Apostolic See, are opposed and set at naught by the bitter enemies of God and man. All sacred things are contemned, ecclesiastical property is plundered, bishops and honored men attached to the Divine ministry and men distinguished for their Catholic sentiments are troubled in every way, and religious families suppressed. Impious books of every kind, pestilent journals, and multitudinous and most pernicious sects are spread abroad on all sides. The education of the unhappy young is nearly everywhere withdrawn from the clergy, and, what is worse, is in many places confided to masters of impiety and error.

"Thus, to our poignant grief, and that of all good men, and with mischief to souls that can never be sufficiently deplored, impiety and corruption of manners have everywhere propagated themselves; and there prevails an unbridled license and a contagion of depraved opinions of all kinds, and of all vices and immoralities, and so great a violation of divine and human laws that not only our most holy religion, but human society also, is thereby miserably disturbed and afflicted. In the heavy accumulation of calamities whereby our heart is thus oppressed, the supreme pastoral charge confided to us requires that we should ever, increasingly, exert our strength to repair the ruin of the Church, to heal the souls of the Lord's flock, and to repel the assaults and fatal attempts of those who strive to uproot from their foundation, if that were possible, both the Church and civil society. And truly, by the help of God, from the commencement of our Pontificate, we conscious of our solemn obligation, have never ceased to raise our voice in our consistorial allocutions and Apostolic letters, and to defend constantly by every effort, the cause of God and His Holy Church, confided unto us by the Lord Christ, to uphold the rights of this Apostolic See, and of justice and truth, and to unmask the insidious devices of its enemies, to condemn errors and false doctrines, to proscribe impious sects, and to watch over and provide for the salvation of all the Lord's flock. And following the practice of our illustrious predecessors, we have deemed it opportune to assemble a general council, which we have already long desired, of all our venerable brethren, the bishops of the whole Catholic world, who are now called to take part in

our solicitude. These our venerable brethren, prompted by the warmest love for the Catholic Church, and remarkable for eminent piety and for reverence towards us and this Apostolic See, anxious also for the salvation of souls, and excellent in wisdom, in doctrine, and erudition, and greatly lamenting with us the grievous condition of sacred and profane things, they will hold nothing more precious than to communicate to us their judgment, and confer with us in order to provide salutary remedies for so many calamities.

"All these things have to be most carefully examined and regulated in Œcumenical Council, more particularly with regard to all that in these evil times concerns the greatest glory of God, the integrity of the faith, the respect for Divine worship, and the eternal salvation of men, the discipline of the orders of the clergy, and their solid and salutary training, the observance of ecclesiastical laws, the amelioration of manners, the education of Christian youth, and the peace and concord of all. And further, the council must seek by anxious study that by the help of God all ills may be removed from civil society, that erring wanderers may be led back into the right way of truth, and that vice and error may be eliminated, our august religion and her salutary doctrine may everywhere be quickened by fresh life, and may still farther extend their influence, and thus piety, honesty, probity, justice, charity, and all the christian virtues may gather strength and flourish to the great benefit of human society. None can ever deny that the strength of the Catholic Church and her doctrine does not alone regard the eternal salvation of men, but is essential also to the temporal welfare of peoples, and to their real prosperity, order and tranquillity, and even to the progress and solidity of human science, as the annals of sacred and profane history clearly prove by a series of splendid facts and still constantly demonstrate.

"And since Christ the Lord so greatly consoles and comforts us with those words, 'For where two or three are gathered together in my name there I am in the midst of them,' we cannot doubt that in the abundance of His divine mercy, He would vouchsafe to be present at this council, in which we shall be able to establish those things that in any way regard the welfare of His Holy Church.

"Therefore, after most fervent prayer offered up day and night in the humility of our heart to God the Father of light, we have judged it to be expedient that this council should be assembled. For this cause, strong in the authority of God the Father Almighty, the Son, and the Holy Ghost, and of the Holy Apostles, Peter and Paul, which authority we represent on earth, we, with the counsel, and consent of our venerable brethren the Cardinals of the Holy Roman Church, by these present letters announce, convoke, and ordain the sacred Œcumenical and General Council to be holden in this our City of Rome in the coming year, 1869, in the Vatican Basilica, commencing upon the 8th day of December, sacred to the memory of the immaculate conception of the Virgin Mary, and to be prosecuted and conducted to its termination by the help of God, to his glory, and to the salvation of all Christian peoples.

"We therefore desire and command that our venerable brethren, the patriarchs, archbishops, bishops, as also our beloved sons, the abbots, and all others who by right or privilege, are entitled to sit in general council and to manifest their opinions to the same, should from all parts repair to this Œcumenical Council, convoked by us, and to this effect we invite, exhort, and admonish them, both in virtue of the oath they have taken to us and this Holy See, and of Holy obedience, and under the penalties by law or custom decreed against those who fail to appear at the councils. We rigorously ordain and prescribe that they shall be bound to attend this sacred council unless withheld by some just impediment, which, however, must in all cases be proved to the Synod by the intermediary of legitimate proxies.

"We cherish the hope that God, in whose hands are the hearts of men, showing himself favorable to our desire, may grant that, by His ineffable mercy and grace, all

the supreme princes and governors, more especially Catholic, of all nations, growing daily more conscious of the immense benefits which human society derives from the Catholic Church, and knowing that the Church is the most stable foundation of empires and kingdoms, not only will not impede our venerable brethren the bishops and others from attending this Council, but will rather aid and favor this object, and cooperate zealously, as becomes Catholic princes, in all that may result to the greater glory of God and the benefit of this Council.

"To the end that our letters and the things therein contained may come to the knowledge of all whom it may concern, and that no person may be able to plead ignorance of the same; and as, possibly, they might not securely reach all those to whom they may be personally addressed, we desire and command that the present letters be read publicly and audibly by the messengers of our Curia or some public notary in the Lateran, Vatican, and Liberian Basilicas. After having been read, they shall be affixed to the doors of the said churches, the gates of the Apostolic Chancery, in the usual place in the Campo di Fiori, and in other public places, where they will remain for some time, for the information of all. When the originals shall be removed they will be replaced by copies in the same places. In view of such lectures, publication, and exhibition, we ordain that, two months from the date of publication and posting of our letters, all and each of those whom they may concern will be bound thereby equally as if they had been read and communicated to them personally. We farther order and decree that copies of these letters, written or signed by a public notary, and bearing the seal of some ecclesiastical dignitary, may be accepted as perfectly authentic.

"No man will be at liberty to oppose or rashly contravene this our indiction, announcement, convocation, statute, decree, command, precept, and invitation. And if any shall presume to attempt this, let him know that he will incur the wrath of Almighty God, and of his blessed Apostles Peter and Paul.

"Given at Rome at St. Peter, in the year of the Incarnation of our Lord 1867, on the 29th June, in the 23d year of our Pontificate.

"L † S.

† Pius, Bishop of the Catholic Church."

(Here follow the signatures of the Cardinals.)

PRAYER.

When prayer delights thee least, then learn to say,
Soul, now is greatest need that thou shouldst pray.
Crooked and warped I am, and I would fain
Straighten myself by Thy right line again.
Oh come, warm sun, and ripen my late fruits;
Pierce, genial showers, down to my parched roots.
My well is bitter; cast therein the Tree,
That sweet henceforth its brackish waves may be.
Say, what is prayer, when it is prayer indeed?
The mighty utterance of a mighty need.
The man is praying, who doth press with might
Out of his darkness into God's own light.
White heat the iron in the furnace won;
Withdrawn from thence, 'tis cold and hard anon.
Flowers from their stalks divided, presently
Droop, fall, and wither in the gazer's eye.
The largest river, from its fountain head
Cut off, leaves soon a parched and dusty bed.
All things that live, from God their sustenance wait,
And sun and moon are beggars at His gate.
All skirts extended of thy mantle hold,
When angel-hands from Heaven are scattering gold.

TRENCH.

FOREIGN CORRESPONDENCE.

ITALY.

MR. MOOREHEAD.

STILL ANOTHER MOVEMENT.

QUITE an interesting and important movement has begun in two villages in the vicinity of Carrara. They are called respectively *Miseglia* and *Bedizzano*. In *Miseglia*, the parish priest was converted to the Gospel a year and a half ago, when, of course, the place was immediately supplied with another priest. After due proof of his sincerity and conversion, I encouraged this young ex-priest to take a wife, which he did; and next, to do what he could in a quiet way for the spiritual benefit of his old parishioners. He began a little night school. I paid the rent of the room, but did not give him any compensation, simply because I wished to test him as strongly as possible. Since last autumn, when we began preaching in the town, either I, or the Evangelist of Carrara, went regularly once or twice a week for that purpose. The good opinion we had formed of the convert and teacher was daily strengthened.—Finally, believing that he had given sufficient proof of his faithfulness, he was admitted to fellowship in the Church of Carrara, and soon after the church elected him as deacon. He has worked well and faithfully thus far. God keep him from the snares and falls into which run so many of those who come out of the Roman priesthood!

We are particularly careful as to the reception of ex-priests. When a man has been a priest for more than five years in Catholicism, generally, he is *hopeless*.—I mean as to usefulness and power as an evangelical worker.—That dreadful system of iniquity so warps and twists the moral nature of those immediately connected with it. But our friend of *Miseglia* is going on remarkably well. Quietly and efficiently has he worked there. Finally the priest of the town said to the people: "If you don't cease frequenting the company and meetings of these heretics, I will leave you."—But the people still continued to walk in the way of the heretics, heedless of his

threats or warnings. A week ago, the Evangelist of Carrara, went to *Miseglia*, to preach as usual. Imagine his surprise to find a great part of the population of the town awaiting him in the square. They at once said to him, "the priest is gone, and we want you to preach in the church of the village, so that all can hear!" "No," said the Evangelist, "the laws of the country forbid my doing so; I must preach in the usual place of meeting." He did so, and had an audience of more than double the capacity of the room; but the windows were opened, so that those who stood outside could hear.

A day or two after, the people of *Miseglia* drew up a petition to be presented to the Prefect of the Province, asking that the Parish Church of their town be converted into an Evangelical Church! Of course the Government rejected the petition. At subsequent meetings, the room was still crowded with deeply interested audiences.

BEDIZZANO.—Of *Bedizzano*, the Evangelist wrote yesterday a letter so interesting that I will translate it for all who sympathize with Italian mission work. This Evangelist is from the Milan School.

"I left Carrara yesterday (19th July) at 5 1-2 P. M. for *Bedizzano*, in company with four of the brethren of Carrara, and arrived there at 6 1-2 o'clock. Scarcely had we entered the town when we were recognized and surrounded by a multitude of boys, men and women, who conducted us into the town-square, in which is located the room where our meeting was to be held. We passed half an hour in talking of the priest, of the affairs of the town, &c., until the arrival of Sig. Colombo, the vice-mayor, whose presence animated the people assembled, and brought to us many more." (I would just state here that I know this man personally, have often talked with him, and some two years ago one of us gave him a Bible. Three years ago I visited this town with other brethren from Torano, but then we had no opening.) "Soon after his arrival I began my discourse, founded on Matt.

xxiv. As I spoke so loud as to be heard from the street, all at once the place was filled to overflowing, by more than a hundred persons. The majority were women, who hearing me speak of the Virgin Mary, stood listening with eager astonishment.—In a word, all were more than satisfied, and invited me to return very soon, and I propose going to them Wednesday and Sabbath.

A very sad accident occurred in this town of Bedizzano during the day I was there.—The house of a poor family was burned down and a little child of the family burned with it. I thought it my duty to urge Christian charity toward this unfortunate and afflicted family, and proposed a collection for their benefit, beginning with us of Carrara. Our example met with universal approval and applause, and induced others to give also to the same object, and a popular collection was at once taken up by the vice-mayor, Sig. Colombo.

The disposition of the people of Bedizzano is excellent, and the ground for evangelization most promising; hence we may justly expect a great harvest. They are already accustomed to do without a priest, as he left the place some days ago. The people accompanied us some distance on our return to Carrara with indescribable manifestations of good will and joy."

At Terni, of which I wrote you lately, the priests are moving heaven and earth against the work. I have just sent a young man to labor there as colporteur and "city evangelist," as a reinforcement in that important place.

Pray for these places, Christian friends! pray for them!

VENICE.

[We insert another letter (in part) from F. COLTON, Esq., U. S. Consul, respecting the purchase of the building referred to in his former communication.]

Encouraged in the belief that, if steps were taken to secure a permanent location for this Evangelical work, we should be sustained by our American friends who co-operate with you; and with the farther en-

couragement that the Scotch friends would render assistance, we opened negotiations for the purchase of a place which had previously been offered us. We were doubly successful in the conclusion of the contract for the building—first in the very low price, and secondly in the easy terms of payment. The total cost is less than \$12,000, besides an annual annuity of \$400 per year upon an old man's life, which cannot last long. \$6,000 out of the \$12,000 we have borrowed, and paid down. There remains \$5,600 included in two mortgages, at the low interest of five per cent. One of these mortgages (\$2,000) is due Dec. 31, 1871, while the other \$3,600 is not limited in time, and runs indefinitely by paying the 5 per cent. interest. The interest on the \$5,600 would be only \$280 per year, and the annuity \$400 (during the old man's life)—making a total of \$680 to pay annually, a very small amount compared with the great good to be accomplished. I feel certain that your Society will adopt this small indebtedness, in which case I can safely guarantee that our Scotch brethren will furnish the ready cash for the down payments and expenses of transfer, which together will considerably exceed \$6,000. The safety of the Mission seemed to depend upon the possession of a building of its own, and now it will be jeopardized if the means are not forthcoming to meet the engagements which have been made in the purchase.

In order to assure your Society of the importance of the work, I may say that there are two hundred permanent members in the church, besides a large congregation. The meetings are usually attended by 300 to 500 persons. There are most interesting Sabbath and educational schools connected with the Mission. We have now three teachers in the day-school, and shall on the first Sept. reorganize our school in the new building, under a new head master of known ability, and hope to make it so attractive as to induce Catholic parents to send us their children, besides as at present educating the children of the church. The future of the work is most promising. I do not know of another point in Italy where our people could co-operate in its evangelization

with so good a prospect of rich returns.—As a *religious* movement, this Venetian Mission is acknowledged to be the most marked and extensive in all Italy; and when I remember that it has all grown up during my residence here—a little more than two years—I cannot help feeling that it is a work specially blessed of God, and that every honest effort, directed to its support and development, will receive the Master's approval in still greater blessings.

GREECE.

SCHOOLS, SCHOLARS AND TEACHERS.

Just as in New England, schools here are graded and *free*, so that a child can learn the alphabet; pass through the grammar and high schools, study a profession at the university, and receive his diploma with scarcely any expense of tuition to his parents. Here at Athens, also, is a flourishing normal school for girls, which furnishes the female teachers for the whole country.

Paul says, "the Greeks seek after knowledge," and this is just as true to-day as it was eighteen centuries ago. Poor parents will suffer almost anything in order to send their little ones to school, and the whole household submit to any inconvenience, that the boys may study at the university. The daughter of many a Greek washer-woman passes her examination creditably at the normal school, while many a student at the university plays the part of gentleman at the expense of a mortgage upon his aged father's only habitation.

Early in the morning one meets in the streets multitudes of bare-headed children, trudging along with satchel and lunch-basket; as it will be eight hours before they return home. The larger girls are usually followed by a servant who carries the luggage, conspicuous among which is the bright, worsted needle-work in its wooden frame. For handiwork is taught in all the girl's schools, being considered an essential accomplishment.

Every school-room must be furnished with some holy picture. In nearly all the schools, at the opening and close of each session, the pupils repeat a prayer in concert, ringing out the "Amen" in a sort of

cadence, and then making the cross three times with *three* fingers. A friend told me that a little Papist in her school became quite offensive to the other pupils, because he made the cross with *four* fingers instead of *three*.

Greece has schools enough, and the children all attend, but the question is, "are these good schools?" In many respects, yes. Yet, you know, a school is very much what the teacher makes it. Children here, usually, do not tell the truth; they call names, and gratify a quick temper by blows or any other effective means. Now because a person has grown large in practising such wicked ways, has finished his lessons at school and received an appointment to teach, you will not expect him to become a faithful, loving teacher. The Greek teacher seeks to govern his school, before he learns to govern himself. You will not wonder that the schools are noisy and disorderly.

Infidelity in the higher schools. There is a fearful amount of infidelity in these schools. Teachers and taught manifest the utmost indifference to the claims of religion. A lad in the country is accustomed to light a candle, kiss the sacred pictures, make his cross on all proper occasions, confess to the priest and receive the Lord's Supper, as the only necessary means to secure the Divine favor both here and hereafter. But let him spend six months in the schools here, at the capital, and he will assure you that religion does very well for old women, that priests may need the Bible, but he has no time for either; what with his studies, lectures, etc., really he cannot find an hour, even on the Sabbath, to attend to spiritual matters.

The step from superstition to infidelity is both easy and natural, for having been taught simply the form of religion, having seen nothing of its spirit, of course, when he loses confidence in his superstitions, he throws away all that bears the name of religion to him. Having no substitute, he strengthens himself behind the bulwark of human reason, and soon neither fears God nor regards man. The Sabbath-school strikes at the very root of this evil. We

earnestly pray and labor that the day may speedily come when young and old throughout this land shall study and hear the Word of God with a sincere desire to obey it.

AUSTRIA AND HUNGARY.

DR. KENDALL.

ALL the other leading cities of the Empire are following the example of Vienna, in resenting the interference of the Pope. Obviously, a great change has come over the Austrian people since the late war with Prussia—so great, that one of the members of an old and noble family in Austria said openly in Parliament a few days ago, that *"as the Papacy seemed to be receding in the Austrian Empire, it seemed to him proper that Protestantism should begin to advance!"*

Hungary has partaken largely of the spirit of religious toleration, and now takes rank as one of the most liberal governments of Europe. The leading men, and especially the ministers in various departments of the government, seem to be enlightened statesmen. They are doing all they can for popular education; and as one of them remarked to one of our party, the people are nobly responding to their endeavors.

Rev. R. Koenig, missionary to the Jews from the Free Church of Scotland, has established a church in Pesth—his success, however, seems to be more among the Gentiles than the Jews—and has Sunday-schools and week-days schools and a Protestant hospital (the first and only one in Hungary,) in successful operation. He has also established friendly and even intimate relations with the Protestant pastors in the city, and by correspondence made the acquaintance of many others in other parts of the kingdom.

As to spiritual life, the Protestant churches in Hungary are doubtless nearly dead. But there are pastors who mourn over the prevalence and pernicious effects of Ritualism and Rationalism, and see the need of a return to the simple doctrine of justification by faith alone. The Bible and good books can be distributed everywhere without hindrance. The people are

eager to read. Seven colporteurs have been engaged in selling the Scriptures and a religious literature during the past year. Their reception by the people of all classes, and the results of their labors, have been most satisfactory. They even sell more to the Catholics than to the Protestants.

There is a religious movement in Hungary by a people who are characterized as "Nazarenes," who, by a sharp recoil from the forms of the Papal Church, from which they came out, have thrown away nearly all ordinances, and have no ecclesiastical polity or order. But they meet together very often, frequently by stealth, for the reading of the Scriptures and for prayer. There are probably ignorant fanatics among them,—chaff with the wheat. They have doubtless made some mistakes such as were made in the "Great Uprising in Italy,"—such as the Corinthians made,—and perhaps they need some sharp reproofs by such men as the Apostle Paul. But there can hardly be a more hopeful sign in a Papal country than to see a people given to prayer and the reading of the Word of God. Order and organization and purity will come in due time, if by any means we can send them help.

Everything, then, seems to indicate that the "set time" has come for the Christian Church to make a vigorous effort to evangelize Hungary. The people are neither effete nor effeminate. The Free Church of Scotland sends out missionaries only with special reference to the Jews; the London Religious Tract Society sends out no colporteurs, and translates no large or standard works such as the American Tract Society publishes—works that scholarly Protestant pastors would gladly translate and encourage the distribution of. If, then, such organizations as, for instance, "the American and Foreign Christian Union," and the American Tract Society, would respectively employ evangelists and colporteurs, and jointly sustain an agent to supervise the labors of both for a season, they would find ready access to millions of people in these broad countries, embracing Hungary proper, Slavonia, and Transylvania,—reaching from Presburg on the

west nearly to the Black Sea, and from the Atlantic on the south beyond the Carpathian Mountains on the north. And if the British and Foreign Bible Society does not forthwith *quadruple* its corps of laborers here, the American Bible Society ought to enter Hungary with an efficient system of Bible distribution,—and there would be no collision with any other organization, for the field is wide, and the harvest is ripe, and the laborers are few. Indeed, if these three American Societies would but seize the present auspicious period to make a deep impression on the Hungarian mind, I cannot but think they would speedily see precious results from their labors.

Religious Condition of Bohemia

DR. KENDALL.

FROM REV. A. Van Andel, missionary to the Jews representing the Free Church of Scotland, I obtained much valuable information. There are about 200,000 Protestants in Bohemia and Moravia. They are more free from rationalism and ritualism than the Hungarians. The people are nearly all poor and spiritless from long oppression, but the repression of hostile legislation is no sooner removed than a more earnest spirit begins to manifest itself. The Reformed Church recently sent a delegation of two ministers to Scotland and England with Mr. Van Andel. They were delighted and encouraged by what they saw, and came home greatly refreshed in spirit. A meeting was called in one of the large churches in Prague to hear their report. It was an occasion of great interest. The house was crowded. Pastors came in from the country to hear, and already it is manifest that the smoldering embers of Christian faith needed only to be gathered together and blown upon by the breath of Christian sympathy to be kindled into a glow. Earnest men in the ministry are beginning to aspire to a better life. An attempt is now being made to found a Theological Seminary and a training school for teachers. For it is found that an absence of two or three years in Germany or Switzerland studying theology

partially unfits the minister for preaching successfully and acceptably in his native tongue. And as for teachers, so inadequate is the present supply, that the Protestant people are frequently compelled to put their children into the hands of the Papists for their education. Two men are already designated as qualified to teach theology, and the young men could be found to begin their studies at once, if the requisite funds were at hand for their support.

The 6th of July, 1869, the five hundredth anniversary of the birth of John Huss (which is also said to be the anniversary of his death,) there is to be a grand celebration and demonstration to his memory, on the occasion of the dedication of a new church, to be called the "John Huss" church, at Constance, where he suffered martyrdom. In this affair the Protestants of Bohemia and Prague particularly will bear a conspicuous part. As the late uncovering of the monument to Luther at Worms cannot have failed to strengthen Protestantism, so will this occasion at Constance, if rightly managed, serve greatly to rouse and strengthen the dormant energies of the people of God in Bohemia. The Protestants of England, more or less of them, are laying their plans to be present. May we not hope that many American clergymen and others, traveling in Europe next year, will be there too?

But the substantial and material use which the Protestant churches in Bohemia mean to make of the occasion and the anniversary year is to establish such a Seminary as I have spoken of. They have appointed a central committee to raise funds, who have begun to raise funds for the purpose, and have sent abroad an appeal to foreign lands for help.

It is clear, then, that the late more liberal policy of the Austrian government opens a wide door for evangelistic efforts in behalf of the Protestants throughout the Empire. Oppressed as they have been, cold and depressed as they are as to spiritual life, they take rank with the great brotherhood of Protestants throughout the earth. They are alive to any sympathy we may express for them. We are in a con-

dition to do them good. We all love and honor the "American Board," but it confines its labors to the *heathen* world. It puts forth no efforts in behalf of any nominally Christian countries. But here is this great empire, through which are scattered Protestant churches and communities, men who sympathize with us, who are on our side,—what organization is there to help them, to lift them up, to inspire them with hope, to impart to them, by the blessing of God, the spirit of modern and aggressive piety? Into every house the colporteur may enter with the Bible. In every town,—and the same is true of Italy, joining it on the south, especially all Northern Italy,—the evangelist may go and preach the Gospel to the people, and the government will stand by him and protect him.

If, now, the American and Foreign Christian Union, representing all the leading Protestant denominations in our country, is competent to undertake this work, let it gird up its energies, and organize for a great, costly, and thorough work among the Protestants of Southern Europe. It will find before it a vast field, white to the harvest.

CHILL. — SANTIAGO.

MR. MERWIN.

Interview between the Governor and a native Christian.

You will perhaps be reminded by the following incident of Paul's defence before the Roman governor Felix, particularly of that part of his speech where he says: "But this I confess unto thee, that after the way which they call *heresy*, so worship I the God of my fathers; believing all things which are written in the law and the prophets." Acts xxiv. 14.

An interview lately took place between the "Intendente" of Santiago, who is both Governor of the Province and Mayor of the city, and a member of our congregation, a man who possessed considerable political influence some years since, but is now advanced in age, blind and poor. The Governor has thus far shown a commendable degree of religious tolerance when treating with foreigners, but his action in this case

gives evidence of the bigotry of the government, and shows how little the people can hope from men in high places until some political change occurs. Our friend Senor L. had heard that the Municipality was about to deprive him of the small income from a piece of land, granted many years ago to an ancestor for services in the war of independence; and that the cause of this withdrawal of former privileges was the fact that he had in Talca spoken publicly against religion and in favor of Protestantism. In order to explain the matter, he had an interview with the Governor, who had given rise to this report, and who could secure to him a continuance of the grant. After a short conversation, the 'Intendente said, that he had been greatly shocked to hear that Senor L. had departed from the faith of his fathers, and was attempting to undermine Christianity. Our friend replied that, so far from forsaking the true faith, he was just beginning to find it—that before becoming an evangelical Protestant, he had been an Infidel in common with multitudes of his countrymen, who are nominally Roman Catholics. He denied the charge of having attacked the religion of Jesus Christ. This he endeavored to honor and conserve by inducing his fellowmen to read and study the Word of God. What he had opposed was the corruption of the priests, and the abuses practiced upon the people in the name of religion.

The Governor replied, that although certain abuses did exist, such a state of things was better than the introduction of Protestantism. He had traveled extensively, and the comparison between Protestant and Roman Catholic countries resulted in favor of Romanism. He feared the entrance of dissenting ideas and worship into this country, and expressed his belief that the Bible should not be read without notes approved by the church.

Our friend, in reply, said, that he was surprised to hear a man of his culture and attainments make such statements; and asked him if it were not a well known fact that the masses of Italy and Spain were not inferior, morally and socially, to those of the United States and Great Britain. In re-

gard to the assertion that the introduction of Protestantism would create disorder and immorality, he felt persuaded that the contrary was the case. Having been a constant attendant upon the services held at the house of Mr. Gilbert, he could testify to the fact that the Protestant ministers preached a severe system of *morality*, as well as purity of doctrine—and that they were exemplary in their lives. If he had the use of his eyes and other advantages, he said that he would travel through the land making known the Gospel of Jesus as contained in the Bible.

The interview was more than an hour in length—and illustrates forcibly two things, that “the powers that be” in Chili are not disposed to *hasten* the work of Reformation; and that there are some men of the humbler classes who will not sacrifice their convictions of truth and duty even at the hazard of losing their earthly all. That which gives most interest to the above conversation is, that our friend is blind, and will now, probably, lose his only means of subsistence, an annuity of less than fifty dollars per annum.

Views of a Thoughtful Chilean.

THE following extract from a letter written by a Chilean gentleman to a countryman, will give you an idea of the condition of many of the educated and wealthy class in this country: “You cannot imagine,” he writes, “my regret that the good ideas do not take hold yet upon what is called the *aristocracy*. There is no other cause for this but the state of abjection to which they have arrived. They do not consider their well being—they put aside the subject, *put it aside, nothing more*, forgetting their sacred duties. It is, moreover, singular that our enlightened classes who believe in nothing, and who practice nothing in religion, mock at that of the ‘dissidentes,’ who believe in the religion of Jesus, and who alone have rejected the abuses with which it was plagued. Perhaps by reason of the multiplied deceptions, by reason of the farce of which they were once the dupes—they do not wish now to accept *anything*—and so throw themselves

into the arms of indifferentism more completely. Behold, then, the double work of the ‘propaganda’ (referring to our Mission-work in Chili,) to bring back the masses to the road which they have lost in confusion. But we ought to hope everything from the *people*, from the *working-class*, from that large portion of citizens who *aspire*, and to-day push on, the car of progress.”

The writer says that he is not disinterested in the work already begun, although the obstacles are many, and the signs of encouragement few. Oh, that there were even *one* such man in every town in Chili!

—
MR. GILBERT.

Whips and Belts for Torture.

THE ignorant, and especially the women are beyond our reach for the present. A few weeks ago we employed a new servant, who attended our services, listened to reading, and would remain at evening prayers. After the first interview with her confessor, all was changed. Now she wishes to receive no instruction from us,—says that her confessor is in the place of Christ, and seems to think that all the teachings of her books have equal authority with the Bible itself. She has in her room a leathern whip one foot in length, with twelve heavy braided lashes swinging from four iron rings attached to the handle. Most farmers would shrink from using such a whip, even if it were long enough, in driving oxen, and yet this frail girl scourges herself with it in a practicing penance. Who knows how many blows she would have to inflict upon herself if she presumed again to hear us preach? The Carmelite nuns have such whips hanging by their beds constantly. A few months ago I had one of them made of small iron chains tipped with iron points, but it was stolen. Beside this instrument of torture, our servant has a wire belt with perhaps a hundred blunt points, which is designed to wear around the loins. This poor girl is trying hard to gain heaven by a system of torture—an earthly purgatory—a vain process of expiation.

“Stayed long enough!” “Wasting your

Now every body knows that a conversion or reclamation effected by imprisonment, hard fare, and hard labor, with despair of release, is just as valid as a note of hand or a bequest procured under duress, and no more so. Even if she wrote the letter it is of no account, since it was wrung from her by the discipline of the Inquisition. But waiving all that, as a party interested in her release, and as you have published the letter, I address you through the same medium to say, that if Miss Smith wrote or dictated that letter, and the facts are as therein represented, I am willing for one to discontinue the suit. But I doubt the genuineness of the letter; or, if it is genuine, believe it has been procured by threats or bribery, or in consequence of her despair of ever being released. Besides, as the poor girl can neither read nor write, it would be an easy thing to deceive her, and get her consent to the letter, when read differently from what it really is. In a word, I believe the whole thing a forgery, an outrage upon the unhappy prisoner, and an insult to the public. My reasons for this opinion are these:

I. Miss Smith gave evidence of genuine conversion to Christ, and of the existence of a principle of devotion to him which would not be easily shaken by bonds and imprisonment.

II. After having been in your "religious institution"—(such you declare it to be in your first published letter, which you swore in court was true, although the State of New York pays twenty-five thousand dollars a year to sustain it, and your "mother superior" swore in court that it was *not* a religious institution)—after having been in this bastille three months, working twelve hours a day, and subsisting mainly on mush and stale bread and molasses, she was as firm as she was the day you sent her there in her adherence to the true faith of Christ, and so declared in court and to yourself and the nuns who surrounded her.

III. After the decision remanding her back, I heard her say to the "reverend mother," as you style her, "Well, mother, you may *confine* me and *starve* me as long as you please, but I *shall never renounce my religion*. I have seen enough of the Roman Catholics." This last remark had reference to the false witnesses procured to prove her a prostitute. The last we heard from her, therefore, even after the decision against her, she was as firm as at any other time. I told her not to despair, that she had friends outside, and that she might yet hope to be released, to which the old "mother" snapped out with a vengeance, "Yes, get out and go to hell!"

Now, with all this before us, we are asked to abandon the suit for her release upon the evidence of such a letter, procured from her if at all we know not when, or how, or by whom; and without our seeing or communicating with her in any way!

But I have further evidence that the pretended letter is a forgery.

IV. I went yesterday, in company with Rev. Mr. Gilbert, to see the father of Mary Ann; told him I wished to talk with him in a friendly way about the case, and that if Mary Ann really desired to stay in the nunnery we would withdraw the suit. I then proposed to him to go with us to the institution to-day, promising that if Mary Ann said in our presence that of her own free will and accord she preferred to remain where she was, we would drop the suit.—Instead, however, of accepting this reasonable proposition, and thus settling the matter forever, he flew into a passion, and, turning to Mr. Gilbert, said, "You are the prosecutor, are you?" I answered, "He is." "Well," said he, "I'll pursue ye till yer heart's blood!" I said to him mildly, "O, don't talk of heart's blood," to which he rejoined, "Yes I will, and I'm the very mon for it." Upon this we left; from all of which I infer that the father *knows* the whole thing to be a fraud, and was maddened by the proposition which he knew would expose the whole plot. If Mary Ann dictated the letter, and desires to remain where she is, why should her father fear to have her see us and tell us her wishes face to face?

V. Some days since Mr. Smith visited Mrs. Fitzgerald with this letter, or another purporting to have been written by Miss Smith, and urged Mrs. Fitzgerald to do what she could to stop the suit. Mrs. F. promised to do so, in case Mary Ann desired it; and as she had seen her once in the institution, under a permit graciously granted to her by yourself, and when there the ladies in charge had invited her to come again, assuring her that no new permit would be necessary, she concluded to go and see Mary Ann for herself. Accordingly she went yesterday, with her husband, and after encountering all kinds of excuses and pretexts for an hour and a half, was finally refused permission to see her, on the ground that it might disturb her tranquillity, or make her discontented to see Mrs. Fitzgerald. Here is a fifth proof that the pretended letter is a fraud. They *dare not* let Mary Ann see any Protestant, because they know that she would expose and denounce the whole plot.

These, sir, are my reasons for believing the whole affair to be but a "pious fraud," got up to deceive us and the public—an

affair in which no honest man, and especially no professional minister of Christ, should knowingly participate.

Your favorite organ, the *N. Y. Tablet*, says: "In God's name let the matter be again thoroughly examined—let there be light." We Protestants all say, *Amen*; let the *truth* come out, hit where it may. And we are resolved that it *shall* come out. And now, sir, to settle the whole matter in a day, and have an end of it, I make you this proposition:

On Tuesday next, Aug. 25, at 10 o'clock A. M., you shall meet Rev. Mr. Gilbert, Rev. Mr. Poor, of your city, Gen. Runyon, Mrs. Fitzgerald, and myself, or such of us as can attend, at the House of the Good Shepherd, on Eighty-ninth St., near East River, N. Y., and procure for us an unrestricted interview with Miss Smith. I will read the pretended letter to her, and question her as I think best as to the whole affair. The questions and answers shall be written down, and signed by all of us, and published the next day in the *Daily Advertiser*; and though Miss Smith is thus confined, and in the hands of her enemies, and would be liable to punishment, and perhaps death, if she testified against you, nevertheless, if she tells us that she dictated that letter of her own free will, and that she wishes to remain where she is, the suit shall be withdrawn, and there the whole matter shall end. The public can then judge from her own words printed in these columns; and if the facts are as the letter affirms, both yourself and your cause will thus far be fully vindicated.

ANSWER TO THE ROMAN CATHOLIC TRACT, "IS IT HONEST?"

In our April number we printed "Is it Honest?" with the Rev. Dr. Gordon's short and pungent reply. The following presents the subject in a different light, and we ask for it a careful perusal.

IT IS HONEST

To say that the Roman Catholic Church prohibits the reading of the Bible.

BECAUSE translations of the Bible into living languages are placed in the Index Prohibitorius,¹ or official list of books which no Romanist is allowed to possess where the Church has power to prevent it.²

BECAUSE the authorized R. Catholic copies themselves say, "To guard against error, it

was judged necessary to forbid the reading of the Scriptures in the vulgar tongues."³

BECAUSE the approbation cited in the tract was not given to a simple Bible, but to a Commentary in twenty-three quarto volumes.⁴

BECAUSE this very translation itself has since been prohibited.⁵

BECAUSE Bibles without notes cannot be bought "at any Roman Catholic Book-store," and the sale of commentaries is another matter altogether;⁶ and

BECAUSE the fact that each edition of even these is specially authorized by "the Bishops of the Roman Catholic Church,"⁷ (who, by the by, do not encourage Romanists to read the Bible,"⁸) itself proves the charge. Where there is no prohibition, no license is needed.

IT IS HONEST

To say that Roman Catholics believe that man, by power in himself, can forgive sin.

BECAUSE the very text cited and misinterpreted to prove the power of absolution, proves this very thing if it proves anything at all for them;⁹ and

BECAUSE if Roman Catholics believed the truth that God only can forgive sins,¹⁰ without the interposition of the priest,¹¹ they would not apply to any man for any form of absolution.¹²

IS IT HONEST

To accuse Protestants of falsely, dishonestly, and slanderously charging that R. Catholics pay the priest to pardon their sins—

WHEN payment is actually made to the priest for indulgences which remit temporal punishment for sin—

WHEN the distinction between pardon and remission of temporal punishment is a mere scholastic, technical quibble, which

¹ See 'An Admonition,' on third page of Roman Catholic Bibles. ² Mendham, Index Gregory VI., p. 62; Darling, *Cyclopaedia Bibliographica*, p. 99. ³ Townley's *Illustrations of Biblical Literature*, vol. ii, p. 539; Darling, p. 99; Index Librorum Prohibitorium, Rome, 1841, p. 272. ⁴ See any Roman Catholic "Bible" throughout. ⁵ See second page of Roman Catholic Bible. ⁶ See as above. The words quoted in the tract are not in "the approbation of the Bishops of the Roman Catholic Church." ⁷ See the text itself. (It should be noted that this is misquoted from the authentic Rheims version, which reads: "whose you shall retain," in the editions of 1582; Baltimore, 1837; Boston, 1857; and Dublin, 1794. ⁸ Isa. 43: 25; Psa. 32: 6; Mark 2: 6. ⁹ Heb. 7: 24, 26; 9: 16; 1 Tim. 2: 6. ¹⁰ John 10: 1; Isa. 65: 2.

¹ Index Librorum Prohibitorium, Rome, 1841, p. x. See also pp. 30, 379, 380. See also Index Gregory XVI., (Mendham,) Sig. A. 4. 2. ² Introduction to Rheims' Testament, original edition, paragraph 2.

very few plain folks, Roman Catholic or Protestants, can see into—

WHEN the indulgence is accepted by most Roman Catholics as all the same thing as a pardon—

WHEN, nevertheless, Protestant controversialists, after their attention is called to the cavil, scrupulously observe it; and—

WHEN such a thing is *not* “unheard of in the Roman Catholic Church,” for otherwise it could not be “stigmatized as a grievous sin?”

IS IT HONEST

To charge Protestants with making the false accusation that Roman Catholics believe their sins are forgiven merely by the confession of them to the priest—

WHEN no such thing is believed, and no such charge is made by them—

WHEN in the preceding paragraph the contrary complaint is made that a financial consideration, and not mere confession, was said to be the means of obtaining pardon?

IT IS HONEST

To assert that the Roman Catholic Church grants indulgence or permission to commit sin—

BECAUSE indulgences, though nominally inapplicable to sins not yet committed, can always be obtained after the sin, and reckoned on before—

BECAUSE a chief cause of the Reformation was the sale of indulgences with prospective effect,¹ and the Roman Catholic Church boasts that it never changes; and

BECAUSE many instances are on record where men have been absolved by Roman Catholic priests of crimes not yet committed.²

IT IS HONEST

To accuse Roman Catholics of putting the Blessed Virgin and the saints in the place of God and the Lord Jesus Christ—

BECAUSE a single prayer to any of them is a putting them into the place of God, who has reserved all prayers to himself.³

BECAUSE very many prayers are found in the Missal⁴ and other authorized books of

devotion¹ addressed to the Blessed Virgin and to the Saints.—

BECAUSE prayers are made to the Blessed Virgin for blessings, without any mention of God,² who is the only source of blessing.³

BECAUSE the Blessed Virgin and the Saints are very frequently asked to intercede between God and man,⁴ whereby they are put in the place of the Lord Jesus Christ.⁵

BECAUSE it is plainly said that the Virgin has power over God,⁶ and that Christ has given up His power to her.⁷

BECAUSE blessings are asked for through the merits of the Saints,⁸ and professed to be given;⁹ and

Because salvation is asked for through the merits of Mary, the Saviour not being mentioned.¹⁰

IT IS HONEST

To accuse Roman Catholics of paying the same worship to images or pictures as the heathen do—

BECAUSE “the heathen” themselves always claim that the divinity or virtue is not in the images themselves, but that all the honor paid to the idols is intended for an unseen being whom the image is supposed to represent.¹¹

BECAUSE the Roman Catholics, like “the heathen,” have a multitude of images and pictures which they reverence as being themselves endued with supernatural powers;¹² and—

BECAUSE God has declared that no genuine worship can be paid Him through images,¹³ whence all such worship must be false.

IS IT HONEST,

When all things are so,

To charge Protestants with untruth, and slander, and dishonesty, and ignorance, and

¹ D'Aubigne's History, vol. i. book iii., chap. ii. Gleesler's History, vol. iii., pp. 402, 500.

² For a single instance, the Gunpowder Plot conspirators, who received absolution from Gerand and Greenway, two Jesuits. ³ Matt. 4:10; Isa. 46:23; Phil. 2:10.

⁴ The Roman Missal, approved by Cardinal Wiseman, pp. 155-157; 51, 52, etc.;

¹ Glories of Mary, approved by † John, Archbishop of New York, almost every sheet. Ursuline Manual, pp. 383, 414. Devout Manual, p. 57. Catholic Pieté, pp. 23; 248. Flowers of Pieté, pp. 182, 199.

² Glories of Mary, pp. 322-333; 166, etc. ³ James 1:17; John 3:27, etc. ⁴ The Missal. For the Virgin, pp. 236, 244, 329; For Saints, pp. 332, 336, 338.

⁵ 1 Tim. 2:5; John 14:6; Acts 4:12. ⁶ Glories of Mary, pp. 218, 442, 427. ⁷ Glories of Mary, pp. 200, 441, 764. ⁸ Missal, pp. 331, 343.

⁹ Missal, pp. 333, 336. ¹⁰ Missal, p. 396. ¹¹ Porphyry; Dio Chrysostom, Arnobius, et alii. ¹² That is, supernatural ability to wink, sweat, bleed, etc., under favorable circumstances. ¹³ Isa. 42:8; John 4:23, 24.

even with loving these crimes against God more than the Roman Catholics do?

Remember the commandment of God, which says, "*Thou shalt not bear false witness against thy neighbor.*" Remember that the Saviour said, "*With what judgment you have judged, you shall be judged: and with what measure you have measured, it shall be measured to you again.*"¹

Reader, we try to be honest. Our cause depends upon it. We have proved that herein WE ARE HONEST. We wish our opponents were, for then there would be no controversy. Now, examine the subject for yourself fully; but remember that the side that finds misrepresentation or concealment necessary cannot be the side of truth. We do love fair play; not that kind of fair play which establishes the Inquisition, or prevents the other side from being heard, or tries to rule public schools for sectarian purposes, or obtains public money and property for denominational ends, or disowns its own practices, or misrepresents its opponents. Reader, do you love fair play?

BY THEIR FRUITS YE SHALL KNOW THEM!

¹ Quoted from a Catholic Bible.

ROMANISM IN INDIA.

MISSIONS OF CHURCH OF ENGLAND.

MR. THOMAS.—Sometimes I have had opportunities of placing "the truth as it is in Jesus" before Romanists and Mohammedans. Some of the Romanists are deplorably ignorant, others again are a little more shrewd, and these attempt to justify the worship of images by the fact that Moses was ordered to place cherubims over the mercy-seat. They forget, however, that though he was divinely instructed to place them there, yet no where was he directed that they should be worshiped. Some of them have admitted that there was no difference, save in names and other minor matters, between Hinduism and Popery; and that Protestant Christianity was the only true religion. One of them, in comparing the two latter, used a very original and purely oriental simile to illustrate what appeared to him the distinction between them. "Protestant Christianity," he said, "was like clear melted ghee, into which, when you look, you see your face plainly; but Popery was like congealed ghee, in which you saw nothing; it was the same thing dimmed

and obscured." I heard from another Romanist that one of their number had one of our Tamil Bibles in his house. The priest, hearing of this, proceeded to the house, caught sight of the man's 'golden treasure,' and, Jesuit-like, asked him to "lend it to him to read;" that he would return it when read. Unable to resist his priest, he consented to the loan; and, after the lapse of some time, went and asked for the book he had lent, and received the following reply: "I told you I would return it when I had read it; I have not yet read it." The poor man heard that, in the meanwhile, his much prized Bible had been consigned to the flames! The virulence of Popish hatred towards the word of God is as bitter and malignant now in this country, as it has ever been everywhere. "There must be," as one of our good evangelical bishops at home said, in a recent charge, "there must be a lie in his right hand, though he may not know it himself, who instinctively shrinks from contact with the one only volume of truth."

MR. SCHAFFTER.—We have had, also, some large accessions from heathenism, and a few from the Church of Rome. The former, with a few exceptions, bid fair to abide in the faith. The latter quite astonished me as to the amount of ignorance they possessed. For three or more generations they have been members of the Church of Rome, and yet not a soul in that village knows how to read or write; and, as regards Romish doctrines, they seem to be well up with the arguments why a priest should not marry, and know five or six prayers addressed to the Virgin Mary. When they joined us, and were brought at once into a regular system of instruction, they were pleased at it, and astonished at their former ignorant state. In passing, I may as well mention here, that, as regards spiritual and mental ignorance, it strikes me, that on the whole the most ignorant heathen in my district is better off than the Romanist. But such has been the device of Rome everywhere.

SANDWICH ISLANDS.

(A. B. C. F. M.)

MR. PARIS.—The Reformed Catholics have built their house of worship, made attractive by an organ, etc., and established a day and Sabbath-school in the immediate vicinity, and have done their utmost to proselyte and draw away not only the children, but also the members of this church. But strange to tell, with all their external glitter, flattery, and threats, thus far they have failed. The members of our church stand fast. They all, or most of them, went once

to see and hear for themselves, and said they were satisfied. 'It was all form—shell—no substance. It was genuine Popery varnished.' Many who were Papists have left their ranks, and are inquiring the 'way to Zion, with their faces thitherward.' Some of these had been led blindfold by the priests fifteen, twenty, and some thirty years.

TURKEY.

NATIVE PREACHER—I must tell you a little about my visiting and talking with a sick man, 110 years old. He was a Gregorian. When I went I said to him: 'Father, do you wish that I read the Gospel to you a little?' 'I should be very happy,' he replied, and at once tears ran from his eyes. After reading, I asked him, 'What hope have you of going to heaven, and on whom do you trust?' He replied, 'All my days I have called on all the saints, and the mother of God, the holy virgin.' 'Is there no other?' I asked. 'Who is there?' he asked, 'I know of no one.' 'Did Christ do nothing for you?' I asked. Turning up his nose, he asked, 'What did he do?' 'Did he not shed his blood for you?' I asked.—Again turning up his nose, he said, 'They say 'tis one thousand years since he came. Where was I then? I have only heard that he came and saved Adam from hell.' Wretched man! He was indeed baptized 110 years ago, and called a Christian!—Finally I talked to him more than an hour about the Saviour. He wept much and was very grateful, and we parted friends. As he was a very poor man, I gave not only spiritual but pecuniary aid also, according to my ability. I am sorry I was not with him when he died.

A **CONTEST** is going on in Louisville, Ky. between a physician named McKinley and the Superior of the Ursuline Academy in New Albany, Indiana, for the possession of a girl, fifteen years of age. The Doctor alleges that the child is his daughter; the Superior of the Academy that she is not. What gives point to the controversy is the fact that the girl is admitted to be heiress to a fortune of a million of dollars.

THE BISHOP OF PETERBOROUGH ON THE PRIESTHOOD.—Speaking of the work of the Church he said: "Some of the ministers are degrading the ministry by making themselves priests, whereas there was but one priesthood in the Church of Christ—the priesthood of all the members of his Church. Their work was nobler than to be the representatives of man to God; they had to represent God to man, and beseech him to be reconciled to God."

PRAYERS FOR THE FUTURE OF THE POPE-DOM.—On Sunday Bishop Loughlin caused to be read in the several Catholic churches of Brooklyn, an interpretation of a letter from Pope Pius IX., setting forth that the dangers threatening the Roman Catholic Church in Russia and Prussia call for the prayers of the faithful, and granting seven years of plenary indulgence to such as comply with the requirements of a triduum—three days of fasting and prayer. The Bishop named Thursday, Friday and Saturday of the present week as the days set apart for the purpose.—*N. Y. Times.*

TEN YEARS' WORK.—Ten years have seen encouraging mission growth in Turkey. In 1857 the American Board had 28 churches, 800 members, 50 schools, and 1,500 pupils. Now it has in that country 56 churches, 2484 members, 175 schools, and 5,500 pupils. Each year there are 30,000 copies of the Bible sold.

KEDZIE'S RAIN-WATER FILTER. Patented Jan-10th, 1854. Manufactured by Kedzie & Brunel, Rochester, N. Y.

We cheerfully recommend this Filter to those who have impure water. For two years our well was useless. A chemist on analyzing the water, that looked like milk, pronounced it good. A friend urged us to send for Kedzie's Filter.—We did so. The water comes from it as beautifully clear as any water we ever saw. The firm offer Filters of five dimensions, with Reservoirs that hold from one to four gallons. Send for their Circular.

IS IT HONEST?

In reply to inquirers respecting answers to this tract, we state that the following articles, published in our Magazine, are now reprinted, and can be had in any number, by application to 27 Bible House.

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PETER AND THE POPE.

In the Catholic tracts we find a statement of the Romish claim in respect to the Pope, as follows : " He (Christ) gave St. Peter the keys of the kingdom of heaven, and declared that whatsoever he should bind or loose on earth should be bound or loosed in heaven. This is a delegation of his own supreme power to St. Peter, which constitutes him, in the full force of the term, the Vicar of Christ." * * " Jesus Christ has, as it were, * * affixed his signature and seal to the blank sheets on which his vicars write their laws." So much for the power itself, which is certainly ample. Now for the way it comes to be in the Pope's hands : " It is because St. Peter made the Episcopal See of Rome his own apostolic and pontifical See, leaving his own special personal authority of Vicar of Christ, together with the ordinary power of the Episcopate, to his successors in the same See, that the bishops of Rome are the supreme bishops of the Catholic Church. Our Lord Jesus Christ did constitute St. Peter and his successors His vicars on earth : St. Peter did establish an order of succession to this vicariate in the line of succession to the Roman Episcopate. It is easy enough to prove these two facts ; and that is equivalent to proving that the supremacy of the Roman Church is derived from a precept of Jesus Christ."

This is plain enough.—It is remarkable, however, that these " two facts," which it is " easy enough to prove," are *not* proved. The assertion of them is made in language strong and often. But, as proof is on the whole more satisfactory, and the matter is of some importance, and as it is " easy enough " to give, it is a pity that it was not furnished.

At this point in the tract, the other party in the dialogue, a Protestant, just turning Romanist, is made to say : " I have been studying this matter for the last five months, and indeed, I had examined ecclesiastical history pretty carefully long before this. I am convinced that Christ gave the primacy to St. Peter, that St. Peter was the first bishop of Rome, and that the bishops of Rome have always held the primacy as successors to St. Peter." Here again, it were greatly to be wished that the methods of this five months and more of study had been set forth. This, " I am convinced," is not an altogether satisfactory mode of getting past the vital points of disputed verity in an affair of this kind.

The matter here pending, is nothing less than the supreme authority affirmed to be vested in a single line of men to govern, one after another, as the viceroys of God, the whole Church on earth to the end of time. We must expect that the grounds of so great asserted power will appear clearly, both in Scripture and history. If such a mighty rod of divine vicegerency has been left among men, it has been plainly stated, we must suppose, who should handle it, and how, if at all, it should be passed from one to another.—If any one has now in his hand a stick which he seems to have picked up because he fancied it, and because it was lying about carelessly, surely that cannot be the rod!

Agreeably to this, we find the old Hebrew priesthood assigned to "Aaron and his sons," by "a perpetual statute;" by a "statute forever throughout their generations." And directly, in order to make His purpose plain on this point, the Lord caused the earth to swallow up Korah, and others, who had doubts. So the true prophets who spoke of God, were required and prepared to show the signs of their commission by supernatural works, and by verified predictions of coming events. God himself laid down the rule on this point. (Deut. xviii. 21, 22). The man at Rome, claiming a power immeasurably vaster than ancient priest or prophet ever exercised, must show some like statute or sign.

The "two facts," so easy to prove, are little more than two. The first, as it was given, is: "Christ did constitute St. Peter and his successors, His vicars on earth." This will bear division. "Did constitute St. Peter His vicar, and did provide for successors to St. Peter, who should also be His vicars," would be a better form. The successors, if there are any such, being perhaps Popes, ought not to be slighted so much, as to be slipped in lightly in the same phrase with St. Peter. It is possible, too, that when we come to look narrowly on them, the Saint might pass and the successors be objected to. Peter must not go with so big a girdle till we have shaken it, at least, to see what may come from it.

The second, or really the third "fact," is fairly laid down. When it has been shown that Peter was vicar of God, and that he was to have successors in that office; the next thing is to show that the bishops of Rome were set to be those very men. These things being established, we may grant that the claims of the Papacy would be maintained. Though, indeed, if the case were to be pressed, there would remain a fourth thing to be proved, namely: that this high office is not liable to be vacated or passed into other hands through maladministration. Changes something like that have occurred, as we learn in the Bible history. The question would then arise, whether the misbehavior at Rome, might not have amply sufficed to fling the vicarship out of that line. But this may pass. It would be useless to spend time in disputing about the course of a river after we had found that there was no such stream.

And now we may consider the facts. We will turn to that text on which Rome mainly, and indeed almost solely, relies. Here, certainly, we shall expect to find the deed of power to Peter and his successors.

We read, (Matt. xvi. 18, 19), "I say unto thee that thou art Peter,"—Peter is here plainly,—“and on this rock I will build my church”—the successors,

one would suppose, must come next : "and I will give unto thee the keys :"—no successors yet !—"and whatsoever thou shalt bind :"—more of Peter, but no successor. Look well ! How readest thou ? "And whatsoever thou shalt loose on earth,"—nothing of successor ?—No, verily ; not a line or syllable.

But we will examine the passage again. The language throughout we see is figurative. A government should not be built on metaphors. Various constructions have, from the earliest times, been put upon the words employed.

To give the case fairly for the Pope—if he has any interest in it—it should be said that "Peter" signifies, or is literally "rock." So that the verse might read : "Thou art Rock, (or thy name is Rock,) and on this rock I will build my church." Yet not modern Protestants only, but others also, long before, have held that by "this rock," is meant not Peter, but the confession he had just made, or not certainly the purely personal Peter, but the Christian confession in him, without which he would have been nothing but water. So Augustine believed.

But we need not stand on this point. It may be allowed that Peter, personally, was meant. What follows ? Truly, exactly as it is written, that the Church is built on Peter. He, the first to utter that great Christian confession, was laid in by the Master-Builder as the first of the stones in the great temple or church that was to be raised. The figure, used also in other places, is of the church, as a temple in which each believing man is a stone. So the apostle Peter himself speaks of Christians as "lively (or living) stones, built up a spiritual house." (1 Pet. ii. 5.) He makes Christ, also, it should be noticed, the "chief corner-stone." And Paul writes of Christians as "growing unto an holy temple in the Lord." In whom, also, they "are builded together for an habitation of God." (Eph. ii. 21, 22.)

What further follows as to Peter ? Nothing ! If the church is built on Peter, then Peter is under the church. It makes no difference how much "this rock" means the personal Peter. The more it means the purely personal Peter, the more the pure Peter is there where the Builder put him.

What has the Pope to do with all this ?

If the church is built on Peter it is not built on the Pope.—We learn that Peter is some way near the bottom of the building, but nothing is said as if there were to be a stone Peter, or something like it, laid on at the corner and front of each new course, as high up as the work should be carried.

Moreover, what is here said of Peter, is said elsewhere of the other apostles. Christians are said to be "built upon the foundation," not of Peter singly, but of the apostles and prophets." (Eph. ii. 10.) And in a similar manner, (Rev. xxi. 19.) it is written of the new Jerusalem, "The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Others then, his fellow apostles, and the prophets, were in this masonry with himself.

But the next verse in Matthew which deals with the keys and the binding and loosing, may be thought to confer on Peter a peculiar pre-eminence. Yet reading further on, (Matt. xviii. 17, 18.) we shall see that if "the keys" are taken to represent the power of controlling church membership, then they are

given to "the church," and also, that the "binding and loosing" power, whatever it is, is lodged in the same hands; or at the least, is conveyed to the apostles without distinction. (John xx. 22, 23.) We find Christ bestowing upon all the apostles a certain power to "remit" and "retain" sins. Nothing is left to Peter alone, unless his "keys" are imagined to stand for some law-making power in the church. But to imagine is not to prove. The supposition has nothing to confirm it, and is in itself unlikely.

What we conclude then, is, that Peter appears on this occasion as the medium of reception for the others, as he was also their organ of utterance or communication. Christ had put His questions to the whole company. Peter, with characteristic promptness, answered for the rest; and Christ, speaking in return, spoke to him really for the rest; causing the gifts which he conveyed to light upon Peter first, only by a distinction corresponding to that prominence in which Peter himself had come forward to speak first for the others. The gifts came into the hands of the others, as we have seen; whether at this time or not, makes but little difference.

But what were these powers? We may answer that question at our leisure: since we have shown that they did not belong to Peter exclusively. Briefly, we say: First, God has left the interests of His cause on earth in the care of men, under the direction of His Spirit; by men then, and primarily by the apostles, the doors of the kingdom of Heaven were to be opened or shut; and in the course of their labors, the sins of men were to be remitted or retained. The issues of life for the world are in the hands of the church. Second, the apostles, being endued in a peculiar manner with the Holy Spirit, were enabled to judge unerringly of those conditions of heart in men which belonged to the states of forgiveness or condemnation; and pronounce upon them accordingly. Third, in that degree in which any Christian is enlightened by the Spirit, he may now so understand the way of life and so discriminate concerning the cases of men with which he has to do, as to speak to them forcibly, either in confronting or admonishing.—But if any will assume to speak with absoluteness, as the apostles did, let him show "the signs of an apostle."—Fourth, and lastly; as to Peter in particular, the distinction implied, in our Lord's speaking directly to him of the keys, is carried out in the part he held when the doors were opened, first to thousands of the Jews, and then to the Gentiles; and generally by the prominence he held in the early and introductory events of the Christian history.—Into this space is the primacy of Peter compressed.

The Romanists are also accustomed to cite Christ's charge to Peter, to feed His sheep and His lambs. But no time need be spent to set this aside. The Pope might begin to heed this charge with much advantage to his flock.

Another of our Lord's instructive sayings to Peter in this connection, the Popes should not overlook. Peter saw the "disciple whom Jesus loved" following after; and with his usual forwardness he asked—"What shall this man do?" Whereupon he was told in effect to attend to his own business and not be troubled about other people. The bishops of Rome have occupied themselves altogether too much in asking and appointing what this and that man shall do.

Here too we are reminded of the terrible but wholesome check which the Master gave to that same apostle shortly after the occurrence of which the Romanist's canon makes so much. "Get thee behind me, Satan; thou art an offence unto me." It has appeared to many that the Popes who are so eager to represent Peter in the matter of the "keys" and the "rock" should also be content to stand for him as "an offence" and as "Satan." Possibly too the succession might be established on this line with less difficulty.

But again, and bearing decisively against any such meaning as Rome would put on these texts, we have Christ's own warnings repeatedly and most plainly given to his disciples against striving or looking to see "who should be greatest" among them. He tells them, that it shall not be with them as in the nations of the world where "they that are great exercise authority upon them." All which looks, not towards making a line of Popes, but towards forbidding one to be made.

And further, if we pass on to examine the records of the early history of the church, we shall find no signs of Peter's possessing, or claiming any such powers as the Popes, in his name, have arrogated. He was prominent especially in speaking. He took the place he was fitted for; as one does in a society of equals. But he does not appear as deciding doctrinal or ecclesiastical questions. At the most noted and important meeting held, James, rather than Peter, gave that sentence which "the whole church" adopted. As to business, James indeed seems to have been the managing man. We hear of those "that came from James;" of "James and all the brethren;" of "James, Cephas and John," who seemed to be pillars—with James standing before Peter. Then, as the history advances, the great figure of Paul casts all the rest into the background. His bearing is the more remarkable in this connection since he was not one of the original company to whom those commissioning words of Christ were spoken. This one, "not a whit behind the very chiefest of the apostles," says of himself, that he once "withstood Peter to his face," and also speaks in a very Protestant way of an interview he had with the other apostles.—"But of those who seemed to be somewhat—whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed to be somewhat, in conference added nothing to me." Brave old Puritan, had there been then any Pope!

If Paul were to visit the Pope in these days, a variety of things would probably be added to him. But how impossible that the apostle should have written so if Peter had been the "Vicar of God," with supreme authority over the whole church and over him! How incredible also that the history of a Papal church for a generation should be so written, as this, with no Papacy in sight!

And now, lest, from the manner in which Peter has been drawn into this controversy, that most eminent and really unpopish Christian should be misunderstood, we may hear some words of his own, written in the ripeness of his age and his piety: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ. * * Feed the flock of God which is among you, taking the oversight thereof not by constraint but will-

ingly ; not for filthy lucre, but of a ready mind ; neither as being lords over God's heritage, but being ensamples to the flock." (1 Pet. v : 1-3.)

Thus vanishes at every touch the pretense that Christ made Peter the supreme head of His church.

Supposing Peter to have had the office, which he never had, we may inquire after his successor. The main passage, as we have seen, has no hint of any successor. There is none any where else in all the word of God. If we were to grant then that Peter had some peculiar powers, what would follow ? Nothing ; there being no provision made for the continuation and transmission of those powers.

It would hardly be enough for Peter to undertake himself to pass his authority over to another. If a man has been made president of a State for a term of years or for life, it does not follow that he is to arrange for a succession after him ; the constitution of the State giving him no such right, and the appointing power not being consulted.

But we are told that, in the nature of the case, he must have had successors. That is just the thing to be proved.

There is no evidence that any of the apostles had successors. A substitute was put in the place out of which Judas fell. It was done, it is said, that he might be a witness, with the other apostles, to the resurrection of Christ.—This shows what the apostolic office chiefly was. It was to testify to the main facts concerning Christ. So Peter, besides being "an elder," calls himself "a witness of the sufferings of Christ," which covered his apostleship. The apostles also, guided by the Holy Spirit, explained the meaning of the mission of Christ, and in this they closed the volume of revelation, and exhausted their office. None followed them in it. The idea of regarding certain leading elders, presbyters, bishops, or pastors as holding their rank, under the thus misused name of bishops, was an after-thought, and came with the pride of men and love of power and precedence.

As the apostleship had no succession, so neither, and much less, had this supremacy of Peter in apostleship,—which supremacy never existed. Continuation of it in any line is not spoken of, and cannot be proved.

We have now dealt with the first two alleged "facts :—" "that Christ made Peter His vicegerant, and provided that his successors should hold the same rank." Peter was not His vicegerant, and nothing was said of any successors. It remains only very shortly to look after the third "fact," namely, that Peter made the bishops of Rome his successors.

The speaker in the tract, after some study of church history, had become convinced that Peter did do that thing. After some similar study, we have become convinced that he did nothing of the kind. As the burden of the proof lies rather on the other side, we may be content to leave it so, if they are. Other Romanists, however, attempt the business of showing that Peter was bishop of the church at Rome, and suffered martyrdom there. If these things were true, it would not follow that his successors in the Roman bishopric would also succeed to his asserted and extraordinary office of vicar of Christ. It is an assumption, that these must have been connected. But these things are

not true. Singularly, and unluckily for the Pope, it happens that Peter's life, kept plainly in sight during the first years of the church, drops almost wholly into the darkness afterwards. Nothing is to be seen of him at this critical time when he is most wanted, at the fixing of the succession. Historically it has been made nearly or quite certain, that he never was bishop of Rome. It is even doubtful whether he was ever in that city. Perhaps it would be reckoned probable, that he was there to be put to death. Rome has the killing of Peter ; we may safely allow it, because if the pagans did not then certainly do this for the great preacher, there have been times enough since, when if he had been there, the Popes would have done it without any species of uncertainty at all.—Peter died at Rome ! Does that make Pius IX. Pope ?

As to the actual rise of the Papal power at Rome, we know by history that it was the slow growth of centuries. Certain great cities gave a prominence to their pastors or bishops. Rome was the greatest of them all, and the accustomed seat of empire. The pride and ambition of men did the rest. But not till ages after the apostles were dead, did the bishops of Rome exercise or claim such powers as they now possess in the Roman Catholic Church.

It is not true, therefore, that those bishops "have always had the primacy, as successors to the See of Peter ;" nor that they are his successors at all.

Here, finally, the argument rests. We may sum up the case, reversing the order of the facts. Those facts are : first, the bishops of Rome are not the successors of Peter ; second, Peter never had any successors ; third, Peter was never Pope. The chain, on which the Papacy hangs suspended, is cut sheer off in two places, and was never hooked upon any thing at the top to begin with.

Upon a poor farm on the mountain there lived one Simon, a devout man and a deacon of the church. His way of life was, to work with his hands, to do good among his neighbors, and to walk on the Sabbath days to the house of God. In old age he died, and was buried by his fathers. When he had been many years in his rest, there was seen one day in the shire town of that county a gay young man dashing through the streets with a coach and six horses, and minding little whom he hit in his driving. After he had knocked over and maimed several persons, women, children, aged people, and even able-bodied men, who were hard put to it to get out of his way, an officer of the law laid hold of him and asked him who he might be. He made answer that he was grandson of Deacon Simon who lived on the mountain ; and that the team he had was one the deacon, his grandfather, had left to him. But the old men who had seen Deacon Simon, when he came to the county town, said that the youth neither looked nor carried himself like him nor like any of that family. And another, who had lived on the mountain, said, that Deacon Simon had no children of his own ; and had never, he was sure, owned such a team. And a passer that way from another town told how he knew the stable from which those horses were stolen. And the Register of Wills for the county made search in his books, and read from the record how Simon left his goods by testament to the poor of the parish. So the young man was known to be a cheat, and the officers' oath had him to jail for a thief.

"LET US GO UP AND POSSESS IT."

If there be one field for missionary effort more needy and more hopeful than all others at the present hour, and having stronger claims upon the Christians of the United States, we think that field is the southern portions of our continent—Mexico, Central and South America.

The need is seen in this, that the thirty millions of people there are almost wholly without the Gospel of Christ in its purity and simplicity, and are utterly dissatisfied with the corrupted forms of Christianity which hitherto have ruled them. In Mexico with its eight millions, there is not, so far as we can learn, a single ordained evangelical minister from the United States, or a single Protestant church, when the people, especially the more intelligent men, by thousands, have lost all faith in the corrupted forms of Christianity which alone they know. With modifications the same is true of the republics of South America. The people perish for lack of knowledge, and the degenerate priesthood would have it so. With the exception of a few stations and a few faithful missionaries, Mexico and Central and South America are covered with a pall of ignorance and superstition dense and dreadful.

The hopefulness of the field is seen in this, that wearied with the unsatisfying forms of religion which meet not the wants of the soul, and disgusted with the corruptions of the clerical order, thousands are inquiring for the better way. There are little companies of devout seekers after the truth in several important centres of those republics, who meet upon the Sabbath, read the Bible and religious books, and discuss among themselves the great truths of salvation, and long for some one to show to them more perfectly the way of life. And these gatherings of awakened minds are growing larger constantly and more intelligent, and if wisely encouraged and aided in their searchings after the truth, will in time come out boldly and form true churches of Jesus Christ.

Nor are they satisfied with inquiry among themselves; they are sending of their number one and another, to visit societies and churches in the United States and plead for books and tracts and teachers to be sent among them. But up to the present there are not so many educated and efficient missionaries in all those countries, as there are millions of souls needing their teaching. Still the press is free, and many of the people can read and will read what is placed in their hands, and thus they are accessible to the Gospel in printed form, even where the living preacher would not be allowed to proclaim the glad tidings.

But how can they be supplied? There is no adequate provision of evangelical literature in their language, and no adequate means given by the benevolent for its production, and the churches are only just awakening to the vast field open for evangelization? Still it is a cheering fact that the heart of the church is beginning to beat in sympathy for these destitute millions. Presbyterians and Methodists have mission stations, the American and Foreign Christian Union has missionaries at work, and the American Tract Society has provided two hundred distinct publications in Spanish and Portuguese, of which thirty are volumes, for circulation among the inquiring and thinking minds of these republics. These books and tracts are now sent by thousands,

and would be sent by hundreds of thousands, if means were adequate, and every one creates a demand for more, and the appetite grows more rapidly than the supply. This failure to keep up with the increasing demand is the more to be deplored because in the breaking up of their faith in former systems of belief, the tendency to infidelity in the unrenewed heart will carry multitudes over the precipice, unless Christian truth in its purity and power is brought into living contact with their minds. The present is a critical point with these republics, and letters constantly coming from many centres there show that God is moving among the priest-governed masses, and waking them to prayerful inquiry.

The peculiar claims of these inquirers upon the Christians of the United States are palpable and most urgent. Are these not sister republics; and though feeble and vacillating in their governments compared with our own, are they not gradually assimilating to us, in freedom of speech and the press, in their systems of education, and in their general policy? They are to a considerable extent readers, are now awake to inquiry, are admirers of our institutions, and ready to receive light at our hands, and they are coming into closer relations to us daily in social and commercial bonds. The day must be near when the Christians of the United States will awake to the vast work laid upon them and hasten to possess these lands for Christ, for they are "fully able."—*Am. Messenger.*

EVANGELISM IN CHILI.

DR. TRUMBULL.

You request "a sketch of all missionary agencies that have worked and are working in Chili, the kind of religious literature used, and what (if any) books or tracts have been put forth against the work of the priests."

I. MISSIONARY AGENCIES.

THE first Evangelical effort in Chili of which any trace remains, is connected with our brethren of the Church of England. As early as 1837, a congregation was gathered under the chaplaincy of the Rev. Mr. Rowlandson in connection with the British Consulate. This congregation is still flourishing.

At an earlier date, about 1822, the American Board had sent two messengers, via Buenos Ayres and across the Continent, to note the condition of these countries and suggest what could be attempted for their evangelization. Their names were Brigham, (afterwards Dr. Brigham of the Bible Society,) and Parvin. The "Missionary Herald" contains some notices of them; but the scheme never came to anything.

About the year 1834, Mr. Isaac Wheelwright came to this country for the American Bible Society. At that time the archbishop issued a circular in which he sought to dissuade the people from purchasing the Scriptures which Mr. W. offered them.

In 1845, at the suggestion of this same gentleman, then residing here as a teacher, the Foreign Evangelical Society sent me with directions:

1st. To do what might be practicable in the way of gathering another congregation of foreign residents, for which it was thought there was need.

2d. To seek the spiritual welfare of seafaring men by preaching and in other ways. The Seamen's Friend Society aided to sustain the effort a little later on.

3d. To seek as an ultimate end, the introduction of the Gospel to the knowledge of the native population who were Romanists.

In 1851, Mrs. Trumbull commenced a school for girls, which was successful and useful until 1857, when, for reasons of health, it became necessary to relinquish it. Once a very respectable lady requested that the Romish catechism might be taught in the school, or else she should be compelled to remove her daughter as her confessor had bidden her. She was told that it was impossible to teach it; however, the child remained, and ere long the lady thanked me for not having consented to use the catechism.

We built a church in 1856. It was against the constitution to hold any worship publicly other than the Romish; but the authorities pronounced ours to be private worship, inasmuch as it was not in the language of the country, the building had neither bell nor steeple, and was shielded from public observation by a wall. Still, I was officially admonished that if it were for Presbyterian worship I should be held liable according to the law. But there has never been the least interference on the part of the Government. For twelve years we have assembled here; for eight years previous, elsewhere; and now needing a larger edifice, we are preparing to erect it in one of the most public thoroughfares of the city.

The Episcopal Congregation built a new church two years later, in 1858. On that occasion the prelate issued a pastoral in which he censured the Government for allowing the church (Anglican) to be erected; and added, as against all Protestants, that they circulated falsified Bibles. This led to a discussion between a priest and myself in relation to the Bibles; which called attention to the subject generally, accustomed the public mind to the use of religious freedom in the press, and finally led to the establishment of the Valparaiso Bible Society.

This was in 1861. The Society sustains a colporteur and a depository; and has put into circulation about 12,000 copies of Holy Scripture, one half of them in the Spanish tongue, some 25,000 other books, and many more small publications. We distribute the Word of God and everything that tends to encourage men to read it, or that aids them to comprehend and obey it.

The British and Foreign Bible Society sustain in Santiago another colporteur, having done so for about four years.

The American and Foreign Christian Union in 1861 sent the Rev. Mr. Gilbert, who preached in English five or six years, and then devoted himself exclusively to effort on behalf of a native congregation. This has been formed, and recently a church organized which embraces six native members. Messrs. Merwin and Sayre have recently joined the native mission, Mr. Merwin working at Santiago with Mr. Gilbert, and Mr. Sayre having taken up an advanced post at Talca, where he is gathering a congregation.

The South American Missionary Society in London have turned their warm sympathies towards the South of Chili. While desiring to reach the aborigenes, they have sought the spiritual welfare of those who speak English at the coal-mining towns of Lota and Coronel. I am afraid they may withdraw their missions or diminish their strength. The Rev. Mr. Gardiner is withdrawing from Lota, where for some years he has labored for this (S. Am.) Society ; and the Rev. Mr. Stuart is to leave Coquimbo. A teacher and a catechist will then be the only laborers of that Society in Chili remaining.

Connected with our church there is a Missionary Society that hardly knows as yet its own strength. It sustains an itinerating missionary, the Rev. Mr. Swaney, who has just arrived from New York. He will visit the different ports on the coast, holding forth the word of life to seamen and residents who speak English, doing also what may be in his power to reach other foreigners and the natives.

Of the Germans I have said nothing. They are numerous in Chili. Within a year a pastor has come to this city, the Rev. Dr. Fiedler, who is very acceptable. In the South there are many German colonists. They are expecting a pastor for Valdivia ; but there is occasion for two more at the least, and it would be of great importance for the evangelization of Chili if the American and Foreign Christian Union could send agents to minister to their wants lest they fall into Romanism, and through them to reach the native, and in time even the Indian populations of the Southern frontier.

The names of all Protestant laborers that are now employed in Chili, are the following, according to time of residence : D. Trumbull, 1845 ; Rev. Dr. Richard Dennett, 1856 ; Rev. N. P. Gilbert, 1861 ; Rev. A. W. Gardiner, 1862 ; Rev. J. Stuart, 1866 ; Rev. Sylvanus Sayre, 1866 ; Rev. A. M. Merwin, 1866 ; Mr. Henry Martin, candidate, 1866 ; Rev. Dr. J. Fiedler, 1867 ; Rev. John Guy, 1867 ; Rev. J. A. Swaney, 1868.

Three others there are who do not preach : Francis Muller, colporteur, since 1861 ; Newton J. Wetherby, colporteur, since 1864 ; Christian Keller, catechist, since 1865.

Here we have a large school that has indirectly grown out of the mission entrusted to me in this city, containing 230 children, and taught by five instructors. This is under the care of Peter McKay, Esq., an accomplished instructor from the Normal school at Glasgow, with trained assistants. The school is sustained by friends here almost exclusively ; and, besides putting a good education within the reach of the families of working men, it imparts gratuitous education to about forty who are unable to pay any tuition.

Another school is sustained in Lota, by the South American Missionary Society, taught by Mr. Markham. There are eight Sabbath-schools in this country : two here, two in Santiago, one in Lota, one in Talca, one in Coquimbo and one in Puchoco.

Thus, I believe, I have furnished a statement of all the means of Christian effort now operating in this land.

We found rather an extensive assortment, if counted denominationally,—Episcopalians and Lutheran, Congregational and Presbyterian, Methodist and

Independent. But the blessing of the Lord has been upon us. May the future reveal changes still more glad and great.

The adversaries call attention to us by occasionally speaking evil of us, but for the most part observe a discreet silence. They do not favor us with such tracts as "Is it Honest?" as your neighbors do you. I am not sure but it would be well to translate and print that tract here. It shows one thing, how much Romanists are affected, insensibly, by the very atmosphere of Protestantism.

WHAT THE ROMANISTS PROPOSE TO DO.

I have recently seen statements, in one of my German papers, of what the *Papists* propose to do, and are actually doing in this country, which I have not noticed in the English religious papers. With your permission, I wish to call attention to the subject in the columns of the OBSERVER. The statements in the German paper, to which I refer, are the following :

"On the 3d of June last, the *German Catholic Central Union* held its session in New York. Delegates were present from different parts of the land. By resolution, the Union is devoted only to matters of benevolence. To defray the expenses of its organization and management each member has to pay *two cents* annually.

After some unimportant business had been dispatched, the subject of Catholic Immigration to this country came up. A committee of five New Yorkers was appointed to sustain and promote Catholic Immigration. Agents for the ports of New York and Baltimore are to be appointed to assist and counsel immigrants, without charge, in the purchase of railroad tickets, the exchange of money, the shipment of goods, and the like. At important points in the *interior*, the local Unions are also to appoint agents. Those of Baltimore and Cincinnati are to be appointed as soon as possible. A priest from Milwaukee advocated resolutions that Catholics must send their children only to Catholic schools—that persevering efforts must be made to have Catholic teachers appointed in the Public Free Schools, and if possible to have laws enacted to support Catholic schools by *public funds* !

A priest from Buffalo exhorted to a more perfect binding together of the different portions of this Union, and warned of the danger of its overthrow. Let us first rescue the adults, and then think of the establishment of schools. To the State, Catholics pay large sums in the shape of taxes, and the State must establish and support Catholic schools. Already had Albany agreed to give \$50,000 this year, and this is but the beginning—this is the little finger, and we must persevere until we get the whole hand.

These resolutions called forth a long and earnest discussion, at the close of which, they were adopted by a large majority, except the one in regard to the appointment of Catholic teachers in the Free Schools. Afterward this resolu-

tion, also, was reconsidered and passed. The collections for the Pope amounted to a large sum."

Now, ye simple-hearted, good-natured Americans, do you see what is going on in your own midst?

1. Here you have a grand Union of the Catholics, which will concentrate their whole power, in the accomplishment of most important ends.

2. Large Catholic Immigrations from Europe are to be "promoted and sustained!" We are to be inundated and overwhelmed by an importation of an immense, ignorant, priest-ridden, and enslaved population, who are soon to do our voting for us, and to govern us under the dictations of the Priests.

3. Catholic Teachers are everywhere to be appointed in the Public Schools.

4. The State is to be compelled to establish and support Catholic Schools at the *Public Expense*!

These are magnificent schemes; but agencies are even *now* at work to accomplish them. We have already given the Romanists "the little finger," and they are determined to have the whole hand. Any one who sees their operations, as we see them here in St. Louis, cannot well fail of having his eyes opened.—*Lutheran Observer*.

AMERICAN PROTESTANT.

ROMISH ARROGANCE.*

PROBABLY nothing indicates more clearly the unaltered spirit of Rome, and her confidence in the profound ignorance and apathy of the mass of the English people, than some of the recent publications of Dr. Manning. In them we have truly "a mouth speaking great things." To take the most recent instance, we have before us a volume of essays written by several Popish authors, and endorsed by a preface, or introductory essay, by Dr. Manning himself. This preface, as well as the whole volume, ought to be read by all who wish to understand the true spirit and aims of Popery at present, and what a thorough delusion it is to imagine that she will be satisfied of anything short of entire supremacy, as of old, in this country and throughout the world. The following passage is from the preface of Dr. Manning, and is bold enough:—

"The providence of God has poured shame and confusion on the Tudor statutes. The royal supremacy has perished by the law of mortality, which consumes all earthly things. And at this period of our history the supremacy of the Vicar of Jesus Christ re-enters as full of life as when Henry VIII. resisted Clement VII., and Elizabeth withstood S. Pius V. The undying authority of the Holy See is once more an active power in England; the shadow of Peter has fallen again upon it."—Pp. 19, 20.

All the essays are worth reading, but probably the most remarkable is that by a Mr. Purcell, on the "Union of Church and State," in which he boldly maintains the most extreme views of the middle ages. The following are extracts from this remarkable and instructive production:—

* Essays on Religion and Literature. By various Writers. Edited by Archbishop Manning. Second series. London: Longmans, Green & Co. 1867.

"The Church, on the other hand, in virtue of the power which she has received from God, has the right to require from the civil governor, as from the individual Christian that he should receive from her hands the divine law, and act in obedience to her interpretation of its precepts. In this obedience lies the basis of the relation between the Church and the civil power."—Pp. 396, 397.

"Human nature is so constituted that, to attain its proper end, it stands in need of external assistance; and since the end of this life is happiness in the hereafter world, so, as St. Thomas teaches, it is the business of the civil power so to order society as to be best adapted to the attainment of that end. But in this ordering of society, it stands to reason that the civil power, since the end to be worked for is beyond its jurisdiction, must labor in subordination to the Church. Just in this respect the civil power is the servant of God; following the directions of the Church, 'it helps,' as St. Gregory says, 'those who are inclined to good, it makes broader the narrow way, and thus the earthly serves the heavenly kingdom.' Hence it follows, that not only since the foundation of the Church, but from the very commencement of social life, two powers were appointed to govern the world—the spiritual and the temporal, both of God, but different in the character of their institution. The civil power, though in itself instituted immediately by God, was not especially communicated to an individual in this or that kingdom; this is the primary difference between the two powers, for the Church was not only constituted directly by Christ, but the supreme authority was conferred directly on Peter as His representative on earth. The whole constitution likewise of the Church is divine; therefore the prince, like the individual Christian, falls under the universal obligation of submission to its authority. But, says Lactantius, 'in these two, the royal priesthood and secular royalty, inseparably united, the duty of man, as well as all truth is contained.' " Pp. 398, 399.

"Occasions were not wanting for the employment of the civil sword in defence of the Church. 'Defend,' says Leo the Great, in a letter to the Emperor Theodosius II., 'defend against the heretics the unshaken position of the Church, so that by the rights of Christ your kingdom also be protected.' Thus the spiritual and the civil powers were so united as to make it impossible that rebels against the one should find refuge with the other. Hence, argues Professor Philipps, this principle flows, that neither the Church nor the State, wheresoever they are united on the true basis of divine right, have any cognizance of tolerance. 'Not the Church,' he says, 'because neither true peace nor true charity recognizes tolerance. Not the State, because in accordance with its own principle it must not tolerate anything which does not agree with divine justice. Christ himself condemns tolerance when He says, 'Who is not with me is against me.' "—Pp. 402, 403.

"The most complete independence of all State control in ecclesiastical matters is an essential characteristic of the Church. It must, moreover, be remembered that inasmuch as all these relations are based on the divine law, and the interpretation of the divine law rests with the Church alone, it follows that to her belongs the right of adjudicating on all these relations, and on the Christian State lies the obligation of implicit obedience."—P. 408.

"In modern times it is too much the custom to limit or explain away rights which were undoubtedly exercised by the Popes in former days, in order to bring the Papal authority into harmony with political ideas, which have too often nothing in common with Christian principles. The only satisfactory explanation, it seems to me, of the history of the Popes in the middle ages, is the simple statement that the Popes were responsible to God for the well-being of Christendom, and, acting on such responsibility, they deposed, by a right inherent in the Papacy, kings who had forfeited their right to reign over a Christian people. If this right be denied to them, the greatest and holiest of

the Popes will be justly exposed to the reproach of having put forward false claims, and of having usurped an authority to which they had no title."—Pp. 414, 415.

"Hence it follows if the prince rebelled in such temporal matters as were subject to the authority of the Church, how much more so if he fell into heresy! He was not only excommunicated, but forfeited also his civil rights. It was simply impossible for a king, put outside the Church, to rule over a Christian community; it would be an act in direct antagonism to the first principles of law and order. It was an axiom in such a condition of society, that kings, to have the right to govern their people, had to be Christian. Unless, therefore, the right of excommunication were denied to the Popes, the right of deposition had to be allowed. Moreover, the right of deposing kings is inherent in the supreme sovereignty which the Popes, as the vicegerants of Christ, exercise over all Christian nations. By the very fact of being Christian, nations have accepted the divine law, and are bound by its remotest consequences, and the Church is responsible to God for the observance of the divine law by kings and peoples alike, but every responsibility involves a corresponding authority. Therefore this supreme sovereignty is vested in the Church. One of the attributes of sovereignty, however, is to execute judgment, and the last punishment of kings is deposition. But the Church is also responsible for the highest welfare of the people, for whose good, in the name of God, kings reign. When kings renounce the name of God, and lead their people to destruction, the Vicar of Christ, by virtue of his supreme responsibility and consequent sovereignty, deposes the godless king and absolves the people from their oath of allegiance"—Pp. 416, 417.

"A question distinct from this, however, is the exercise of a right undoubtedly possessed. A man, for instance, may possess a right, and yet be unable to exercise it or consider it inexpedient even to assert it; yet this restraint under which he labors does not destroy his right. In a like manner, the vicars of Christ possess the right to excommunicate kings by name, or depose them, or to lay kingdoms under an interdict; and yet, owing to the altered state of Christendom, and because it would not now conduce to the public good, the sovereign pontiffs refrain from inflicting these terrible penalties on sacreligious princes or on rebellious people; but it does not follow from this wise expediency that the Popes of the present age are dispossessed of this supreme attribute of their sovereign power over the nations. Under circumstances, the non-exercise of a right is no conclusive argument as to its non-existence. Writers have argued, and nations have declared, that Popes have no power; but no Pope, that I am aware of, has accepted such arguments or endorsed such declarations, and therefore I will follow what the Popes have said and done, rather than the opinions of Gallican legists or the declarations of heretical parliaments.

"In the earlier centuries indeed of the middle ages, the Christian state was so constituted as to be able to carry out almost in perfection the divine laws as to the public government of society. Instead of the antagonism which, to a greater or less degree, has ever since existed between the spiritual and temporal powers, there was, on the whole, harmony and effective co-operation. Owing to this co-operation, the conscience of Christendom in all public matters was instinct with the spirit of Christianity; and kings who fell under the ban of the Church were rejected and condemned at once by the public voice of Europe. The divine law was, in a word, the law of nations, and the Pope was the supreme law-giver on earth."—Pp. 418, 419.—*Bulwark*.

To be of no church is dangerous. Religion, which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated, and reimpressed by external ordinances, by stated calls to worship, and the influence of good example.

UNITY OF THE CHURCH.

THE *Southern Presbyterian*, some time since, reported the substance of a sermon by the Rev. Dr. Thornwell, preached not long before his death. We give an interesting extract :

"THE body of the Church is one. The members of it may differ as to their functions, but they are one by virtue of their union to Christ their head. So far as the invisible Church is concerned, this is clear. That Church is the whole multitude which was conceived in the eternal purpose of redemption, and given to Christ to be delivered from sin and death. As this Church manifests itself, the whole number thus designated are regenerated and united to Christ. All are incorporated into him, and must, therefore, constitute one organized whole, which is the holy catholic Church. But if the Church, as thus conceived, is one, the visible Church, which is designed to call the invisible Church to union with Christ, must also be one. It is the office of the visible Church to call to the invisible, and to realize it. The relation between the two is close, and both, therefore, must be characterized by the principle of unity. The connection between them is of such a nature that it is unwarrantable to predicate unity of the one, and the want of unity of the other. Any constitution which does not recognize this fact is convicted of being unscriptural.

"Rome does, in a certain sense, give unity to the Church. She compacts all its parts. There is no stronger outward representation of unity than is furnished in her system of government. This unity, however, is essentially defective, because it undertakes outwardly to represent Christ the head. The bishop of Rome is the head of the Church. He alone who is in communion with him is a member of the Church, and consequently a member of Christ. Now he must be either a real or a true head, or a symbolical and typical head. If the former, then as no body can have two real heads without being a monster, the headship of Christ is displaced. If the latter, then as everybody must partake of the nature of its head, the Church is a symbolical and typical body, and the reality of the Church is destroyed. This dilemma embraces all the suppositions that can be made in the case, and it is difficult to perceive how its force can be evaded."

"WITH OUR LIVES."

"Protestants will have nothing left to give but their bodies to be burnt! Are they prepared for that?"—*The Rock*.

Yes, for the honor of Jesus' name, Yes, for the truth of God, [flame, Like the martyrs of old we could brave the We could tread the path they trod. For He who sits on the throne above, Who died for us on the cross, Has filled our souls with the faith and love That for Him counts all things loss. And still His Truth is a dearer thing Than wealth, or kindred, or life: [spring, We have loved it thro' long, calm days of We will keep it thro' storm and strife. Give us the dungeon, the chain, the stake, His Truth shall be still our own; From our children's children the foe shall That Truth with our lives alone! [take	'With our lives! Let history speak, and tell What triumphs are won in death! How widely the Gospel echoes swell, Waked by a martyr's breath! How the man of God may be bound and slain And his ashes sprinkle the ground, But the Truth of God shall untouch'd remain And His word shall not be bound!* For the Truth of God, for the Savior's name, Oh, brothers, awake once more! We may not yield to the priestly claim That darkened our land of yore. Give us the dungeon, the chain, the stake, God's Truth must be still our own, And our children's children in peace partake The heritage we have won!
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* 2 Tim. ii. 9.

FOREIGN CORRESPONDENCE.

FRANCE.

OUR NEW LABORERS IN FRANCE.

IN response to the action of the Board in July, devoting twenty thousand francs to the support of individual laborers in France under the supervising agency of the Evangelical Society, we have received the following communication from the Rev. Geo. Fisch, General Secretary of that Society. This is part of the additional work which the Directors have felt constrained by the providence of God to undertake. France has gone backward for the last few years. Her few Christian men not only need the moral support which we express by this new pledge of help, but they absolutely need the money to keep alive what they have begun. For both reasons, the gentlemen of the Board felt that aid must be given. They doubt not the American Churches will second their action.

We had yesterday a committee meeting in order to choose the laborers who ought to be proposed to your Board as your own agents. We came to the opinion that it was highly desirable that the agents to be brought before your churches, and commended to their support, might be among the best, among those who have not only their own field, but the survey of other laborers, and are able therefore to give the most extensive and interesting information—and last among those who are the most able to write a good report. Therefore we propose to you seven ministers of the Gospel, who are the following :

1. The Rev. Mr. FOURNEAU, a very distinguished man, formerly a priest of an important parish of Paris, who after having left the orders went to a Protestant college of divinity. He is at Noalton, a *chief town* of an *arrondissement* in the Department at Yonne (county town.) His work is entirely new. He has a large district to

evangelize in the country where Beza was born. This country is entirely Roman Catholic, as all the other parts of France where our Society is laboring.

2. The Rev. AUGUSTE FISCH, my own son. He works at Tonnerre, another county town of the same department. From Tonnerre as from a centre, he preaches in a good many places in a region of six hundred square miles. The most encouraging of them are the towns of Noyers and Ancy le France.

3. The Rev. Mr. BERTHUEL, also a converted priest, who having been Professor of Divinity in a seminary and Provincial Superintendent of a missionary order, left the Church of Rome by conviction, studied also in a Protestant college at the age of thirty-eight years, and is now pastor at Auxerre, the chief town of the Department del'Yonne. He is a learned man, who exerts a real influence at Auxerre, and is highly respected by the authorities.

4. The Rev. Mr. DUSSAUZE.—He works at Sens, the seat of the Archbishop of lower Burgundy. He is one of our most useful laborers, filled with apostolic spirit. He has four stations under his hand : St. Maurice, Villevallier and Villenouve, and preaches besides in a constantly increasing number of towns and villages. Last winter he had whole populations flocking to hear him.

5. The Rev. Mr. BOUBILA, our oldest laborer in the Haute Vienne (central France.) He is pastor at Villefavard, a village which has left the Church of Rome and embraced as a whole the Protestant faith. After long and severe persecutions, this work goes on now very peacefully.—Mr. Boubila is the only pastor of four stations where we have churches and schools : Villefavard, Balledent, Chateau Ponsac, and Thiat.

6. The Rev. Mr. BONHOURS, formerly missionary in China, now pastor at Limoges, a large town, the capital of the old province Limousin, and now the chief town of the Haute Vienne. From Limoges, he exerts his influence over the newly erected station of St. Leonard, where the chapel was shut

by the Government under the influence of the Jesuits who saw that from that point the Gospel made inroads upon the whole surrounding country.

7. The Rev. Mr. SAGLIER, formerly a Roman Catholic lawyer, who after his conversion devoted himself to the ministry.—He is pastor at St. Denis, a town of twenty thousand inhabitants, five miles distant of Paris, and celebrated by the old Cathedral where the Kings of France were buried.—Mr. Saglier is quite beloved in his church, and is doing much good in the town and neighboring country.

I would recommend the work of these seven excellent servants of God to the most earnest prayers of our brethren in America. I received yesterday from Mr. Fournneau, a very cheering letter, recounting the conversion of a very bigoted Roman Catholic young woman as the first-fruit of his newly undertaken work. He says: "Let people pray in Paris, in Geneva, in Lausanne." I add, Let them pray in America.

AMERICAN CHAPEL, PARIS.

THE Rev. C. S. Robinson, D.D., has written for permanent record in these pages, the history of the changes in the form of worship recently established by direction of the Board, and by the harmonious action of the congregation. We may add, that a unanimous and very cordial expression comes to us from that people of great satisfaction with the pastoral services of Dr. Robinson, and a strong desire that he may long remain their pastor. Dr. Robinson writes:

As to the Sabbath services, I have to report the most favorable news. The first morning I occupied the pulpit, I gave notice of a meeting on Thursday of that week, at which I would explain my mission from the Society in full. I contented myself with announcing at that time that I had come charged by the Board to return to the original basis of agreement as to the forms employed in the usual worship; which agreement, quite contrary to the tradition-

al understanding here, was that the Episcopal liturgy should be read at the second service on the Lord's Day, and not at the first. I therefore stated that hereafter, in the morning, I should conduct the exercises as we were wont in America in all the non-liturgical congregations; in other words, we would have a union service in the forenoon, and use the prayer book in the afternoon.

When the evening came, I made my address and presented my documents. The acquiescence of the people was immediate; and the recognition of the justice of the change was no more quickly made than the cheerful acceptance of the new order was admitted.

Shortly afterwards, the urgent wish came from every quarter to discontinue the use of the liturgy altogether, and especially to cease to employ it on Communion occasions. I replied that I had no authority from the Board to disturb the original agreement, and that prescribed the liturgy for the afternoon of each Sabbath. But to the question as to whether there was any process of relief? I replied that there could be no doubt whatsoever concerning the power of the congregation to order their own forms of service; but the Society in New York would be no party to it. Another meeting was called, and after long discussion, a resolution was offered to discontinue the prayer book altogether. It was voted that this resolution should be circulated for signatures.

I wrote it out in full in a little book; and in the other part of the same, I wrote a resolution exactly counter to it: this I circulated with my own hands. In every instance I read both carefully, and without an argument or a suggestion asked the name. I went everywhere, only seeking "pew-holders and stated attendants." Sixty names were appended to the one resolution, not even one to the other.

Some of our most faithful workers and friends belong to the Episcopal Church, but all of these, without exception, are in favor of the new plan.

What is the new plan? Simply the employment of congregational singing and

extemporaneous prayers instead of a fixed liturgy. We use a collection employed by Congregational, Baptist, and Presbyterian churches at home.

On Communion Sundays—the first in each month—we distribute the elements to communicants in the pews.

Has anybody been offended or alienated from the Chapel by these changes? In reply, I am happy to say that no one name of any Christian man or woman has come to my knowledge who has in any degree lost interest in the Chapel by reason of the change. On the other hand, many most useful families have come to us from the French and English churches where they had been wont to attend; and this avowedly by reason of their preferences of a non-liturgical service. I am assured by the oldest residents here, that the numbers in attendance were never larger, and real friends to the Chapel were never more in number, or more generous in help, than since the prayer book was removed.

I am confident that all the chapels of the American and Foreign Christian Union should be fixedly non-liturgical. The traveling friends they will make, will prove of far more value than the few sectarian local families they may render cool.

Our posture on this grand question is, therefore, easily apprehended. The liturgy was first, by order of the Board, changed from the morning to the afternoon. This restored matters to the original basis. Our Directors were determined to fulfill their early agreement, nothing more, nothing less. But the people here, clearly and intelligently, and after full deliberation, changed the plan of their own accord. This they had the right to do, as all Christians have it in their own behalf. And no dissenting voice was heard. It enters into history, therefore, that the American Chapel in Paris, has by its own free will become non-liturgical.

Let me express my deep and thankful gratification at the confident and hopeful spirit of the beloved brethren in the Board. It is already having its good effect. From every side I hear of new faith in the Society, and new favor for it springing up

among Christians of every name. The fresh vigor will make itself felt through all these states, and God will give it His manifest and manifold blessing.

CARTHAGENA.

MR. MONTSALVATGE.

SKETCH OF PROGRESS MADE.

WHEN I came here in 1855, the Bible was almost unknown in this Republic. To-day, few there are who do not possess it. By means of preaching, and through the circulation of sermons and tracts, it has come to pass that much importance is given to the Bible, so that now legislative members consult it in their plans to reform the laws, antibiblical and inquisitorial. When I came to Carthagena, the pain of death for the faith of Christ still existed; now it is abolished. Then, the monks and nuns tried to take advantage of this nation by controlling its politics; but now, the ecclesiastic is not allowed to interfere with what is not his duty. Then, the public confounded the Protestant religion with the Jewish, and hated us more than they did the Jews, because we make proselytes and they do not; now, the people confess that the doctrines and the morality of the Protestants is better than the Catholics. The newspapers take our part, while then they were against us. This is the reform that the evangelical preaching, and reading of the Bible has produced, since 1855. We distribute the Bible in large numbers, and it is found in the President's library, and in the other employers, also in the carpet-bag of the traveler and stranger. I visit daily the wharves and the hotels, to offer the Bible to the sojourners, and thus the seed is scattered through the country.

CHILL — SANTIAGO.

INCIDENTS OF BIBLE COLPORTAGE.

MR. WEATHERBY.

The Watchmaker.—I entered a humble watchmaker's shop, where I found its two occupant's busily engaged at their employment. One of these, to whom I directed my conversation, and whom I shall have occasion to mention more than once in my narratives, I will designate as Señor L.

He was about thirty years of age, of the middle stature, and with a decidedly intellectual expression of feature.

Señor L. ran over the title page, which ran as follows: "La Biblia, o el Antigua y Nueva Testamentos traducido al español de la vulgata latina por el Rev. disino P. Felipe Seio de San Migúal Obispo electo de Segovia, Londres: Spottiswoode y la." After turning over a few leaves, he said: "Evidently this edition was printed for some 'Bible Society,' at least I should judge so from the fact of its being unaccompanied either by the recommendation of a prelate, or the annotations of the Church Fathers." "You are right, I replied, and I may add that the great Bible Societies publish the Word of God 'without note or comment,' and unencumbered with engravings, genealogical tables, maps, or anything else that would tend to enhance its selling price, and thus impede its easy entrance into the cottages of the poor. The price of this book is one dollar, and doubtless, you will agree with me that it would be extremely difficult to find in this, or any other city in Chili, a volume at so little cost containing so much reading matter—to say nothing concerning its intrinsic worth." Señor L.—"*Es de balde!* I will buy the book. To say the truth, I have long had a desire to possess the Bible, and this desire has been greatly increased by reading an article of the Rev. Mr. Trumbull, which has just been published in the *Ferrocarril*, and by which it would seem that the reading of the Scriptures was encouraged by the early Christian Church. Mr. Trumbull states, and refers to Church authorities in proof of his assertions, that St. Chrysostom, Cyril, Jerome, and others, not only permitted, but earnestly urged the people to a careful study of the Word of God." Col.—"I suppose you have had opportunity of knowing that reputed 'Successors' now-a-days do very little urging to that end, and that, in fact, the book which you have just purchased is a prohibited one." Señor L.—"So much has been said of late by the clergy concerning Bibles and 'Bible Societies,' that I am perfectly aware that in purchasing this book, I am

doing that which would displease them exceedingly. The Roman Catholic Church peremptorily forbids the reading of a Protestant version of the Scriptures. She actually prohibits the reading of her own favorite translation from the Latin vulgate, unless bound up with the copious annotations of the 'Fathers.' Even the latter, she *practically* withholds from the masses by never encouraging the publication of a cheap edition that might be within the reach of the people." Our conversation was here interrupted by the entrance of customers. As I bade him "good-bye," he earnestly requested me to call again as soon as convenient.

The Bookseller.—Shortly after, I entered a book-store and asked to be shown a cheap Bible. The shopkeeper, himself the oldest bookseller in Santiago, waited on me. He showed me a translation from the vulgate, by Padre Amat; in two volumes, decently bound, with a goodly number of annotations, and, I was informed, its price was *only* fourteen dollars! I asked if he called this cheap. "You will not be able," he replied, "to find a Bible at this price in any other store in the city." He then informed me that the only Bibles for sale in the other shops were those of Seio, in five or six volumes richly bound, and at prices ranging from twenty to fifty dollars!

I then showed him a copy of the Society's Bible: "Why," said he, "two of your Bibles contain as much reading matter as the whole of Amat, inclusive of notes, preliminary chapter and every thing else; that is, you give fourteen dollars worth of reading matter for two dollars! You must be selling it at less than cost." I then told him that I was in the employ of the Bible Society, and asked if he would take a half dozen of my books to sell on commission. He replied, that my Bibles, having no recommendation from any ecclesiastic, and being without notes, would come under the head of prohibited books. "But," said I, "have you no prohibited works of any description? If I mistake not, I have seen in your late catalogue, 'Volney's Ruins,' 'Renan's Life of Jesus,' and other productions of a similar character."

"Very true, *amigo*, but I can assure you that by keeping on our shelves the 'Philosophical Dictionary,' we will lose nothing in our trade, but if we should sell your Bibles we would soon be denounced by the friars as agents of the Protestant Propaganda, and consequently our business would suffer. Our sale of catechisms, devotional books and other publications of a religious nature amount to no inconsiderable sum during the year."

"Have you ever read much in the Bible?"

"Very little," he replied, "whenever I have leisure, which is not much, I generally read something of the romantic kind; I bother myself very little about religious things; I have certain private opinions of my own on these matters, and one which I share in common with many others, and that is," said he, straitening himself up, and bringing his clenched fist heavily down upon the counter: "these priests and friars should be married men!"

What Protestants are told and asked in the United States.—Protestants in the United States have been told over and over, by Papal emissaries, that the Church of Rome is, and always has been, exceedingly friendly to the reading and general distribution of the Holy Scriptures; and Protestants have been asked "if it is honest" to say that said church places obstacles in the way of the circulation of the Bible among the faithful.

What an English Cardinal says.—Cardinal Wiseman says in his tract "Catholic Doctrine on the use of the Bible," page 25, republished from vol. xxxiii. of the *Dublin Review*: "If, therefore, we be asked why we do not give the Bible indifferently to all, and the shutting up, (as it is called,) of God's word be disdainfully thrown in our face, we will not seek to elude the question or meet the taunt, by denial, or by attempting to prove that our principles on the subject are not antagonistic to those of Protestants. They are antagonistic, and we glory in avowing it.

"1. We answer boldly, we give not the Word of God indiscriminately to all, because God himself has not so given it.

"2. We further say, we do not permit

the indiscriminate and undirected use of the Bible, because God has not given His Church the instinct to do so.

"3. We cannot and must not adopt the Protestant course, because we have no reason to admire its fruits or expectations.

"It may, perhaps, be not out of place to remark that in countries like this, in which the very antagonisms of Catholics with Protestants keep alive and before their minds constantly, the two opposing principles of Church authority and free judgment, restriction is less necessary, and scarcely exists; and, on the other hand, in Catholic countries, such as can or do read, have access to the Latin version without restraint.

"But though the Scriptures *may be here permitted*, we do not urge them on our people; WE DO NOT ENCOURAGE THEM TO READ THEM. We do not spread them to the utmost among them, *certainly not.*"

Let us conclude the subject with the *Words of Pope Clement XI*: "The proposition of Quesnel, that 'it is useful and necessary at all times and in all places, and for all sorts of persons to study, and to know the spirit, and piety, and mysteries of the Scriptures,' is false, captious, shocking, offensive to pious ears, scandalous, pernicious, rash, seditious, impious and blasphemous." "Unigenitus," A. D. 1713.

(To be continued.)

CATECHISING CHILDREN.—The Jewish Rabbins observe a very strict method in the instruction of children and others, according to their age and capacity. Let no Christians lag behind them in propagating the truths of Jesus Christ, their Master.—Let children be well instructed, principled, and catechised in the fundamentals of the Christian religion, for without catechising the people perish in the want of knowledge, and become fit subjects for every priest, Jesuit, and sectary to work upon. The Papists have confessed that all the ground we have gotten of them is by catechism, and the little ground they have gotten of us is by a more diligent requiring and practice of it.

MISSIONARY INTELLIGENCE FROM OTHER SOCIETIES.

AMERICAN BOARD.

Mr. Labaree writes from Ooroomiah, Persia—

"Mr. Abbott, English Consul-General at Tabreez, is, with his family, making us a visit which is likely to be prolonged for two or three months. He is quite engaged in examining into Nestorian oppressions. In one village twenty families, including our preacher and nearly all the evangelical party, are about to leave for another village, driven to this great sacrifice by the long-continued outrages which they have endured at the hands of their master and some of their wicked neighbors. It partakes, in fact, of the nature of persecution for the Gospel's sake. One of the principal men of the village has ever been an enemy of the cause, and has repeatedly been put under bonds to keep the peace. Finding himself unable to carry out all his malignant schemes against our friends, he became a Papist, avowedly for the purpose of being protected in bullying our preacher and his party; and most effectually has he succeeded. Again and again, have our peaceable friends been abused and cudgelled by their rowdy enemies, instigated by this man—his own sons being the foremost in these rows. In addition to the violence they have thus committed themselves, they have been in league with the servants of their master, who have beaten old and young without any mercy, besides subjecting them to countless other annoyances.

"During the Easter festival, a savage attack was made upon our people by their rowdy neighbors, and they barely escaped with their lives, by the interference of Mussulmans who were present. Complaint was made to their master, who, without any investigation, on the presumption that both parties were equally guilty, caused several of each side to be punished. Our preacher was tied up face to face with his drunken, brutish adversary, and both were beaten, the servants taking care that the heavier blows should fall on the priest." The matter was represented at Tabreez, but no adequate notice was taken of the various outrages. The Lazarists support the persecuting party, representing the evangelicals as chiefly at fault. Mr. Abbott has been persuaded that there is blame on both sides; still, I hope he is getting light, which will lead him to be an efficient protector of these victims of Papal and Mussulman hate.

EASTERN TURKEY.

Mr. ALLEN wrote from Harpoot, Aug. 5, that Messrs. Williams and Barnum had gone to Mardin to see what could be done for the Protestant brethren there, who, under the influence of a new Papal Patriarch, were imprisoned on a false charge, shockingly beaten for refusing to pay unjust exactions, compelled to do the hardest and dirtiest work, "each man committed to two brutal soldiers," "old men, long unused to labor, loaded with stones and water till they fell in the streets, and then unmercifully beaten," etc. August 8th, he added: "A telegram from Mardin, last evening, announced the arrival of our brethren there, and that the Protestants, on paying 20,000 piasters, were released. The Turkish Government ought to be compelled to make speedy reparation for this unjust exaction, and the instigator of this affair deserves severe punishment."

AMERICAN BAPTIST MISSIONARY UNION.

Mr. Stevens of the Mission to Burmans, writes of a tour to the east of Prome:

The nature of the country seems to have a decided effect upon the character of the inhabitants. The plains I found full of palm trees springing out of the rice fields on every hand. The lowlanders are engaged to a great extent in obtaining from these an intoxicating drink called toddy. The dissipating effects of drinking this, are manifest in the ignorance, shiftlessness, and lack of self-respect, stamped on the countenances of the people. I was surprised to find so few of the men able to read, and still more so, that they did not feel ashamed of their ignorance. At the foot of the hills, however, where the toddy palms are comparatively few, and in the villages nestled among the hills themselves, is to be found a sturdier, more industrious, and more intelligent class of men, engaged in felling the forest, planting patches of cotton, the mulberry and vegetable gardens, breeding the silk-worm and manufacturing raw silk, as well as cultivating rice. In this latter region, a distance of thirty-five or forty miles from Prome, we have, as might be expected, many more signs for encouragement than under the shadow of the palm groves.

The three who have come down thence to the banks of the Irrawadi, to make a profession of Christianity, have on their return, boldly stood forth as "Jesus Christ's men," in the midst of their heathen neigh-

bors. The brother of Ko Ktan, the first convert from among these well-to-do gardeners and farmers, asked for baptism a year ago, but was advised to wait, as he admitted then that though intellectually convinced of the truth of the Christian religion, he had not yet formed the habit of prayer to the Eternal God. The prayers and labors of his older brother appear to have been blessed to the conversion of this young man, whose name is Moungh Thahlay. In a little pond near the village of Yua-boo, where two of the disciples reside, the rite of baptism was administered for the first time in all that region, on the morning of the Lord's day, April 12th, 1868. A company of about twenty men, some of whom had heard his confession of faith, followed us to the water-side, and saw Oo Khong baptize him.

As for the southern part of the field, I am happy to be able to add that two of the Karen women to whom I referred in my last as living in Taling-gong, town of Enma, where Moungh Shway-Nee is stationed, have had grace given them to come out boldly on the Lord's side. As a consequence, one of them, a widow by the name of Mah Ngway, at the age of fifty, was turned out of house and home by her son. By the end of the week he called her back; but I fear that his motive was not so much repentance for his unfilial conduct, as the desire to have her help in the care of the children. Two other Karen females are expecting to be baptized at that village soon.

CHURCH OF ENGLAND'S MISSIONS IN SOUTH INDIA.

Mr. Dibb writes from the Tinnevely district, that two works against Christianity have appeared, the one written by a Mohammedan, the other by a Hindu. He says:—

"Each of these writers cordially hates the matter of our preaching, and at the same time bears ample testimony to the extent of it. Mustan Saib gives as his reason for writing against Christianity 'that he has heard Christian missionaries and their catechists wickedly preaching and talking against his religion in every street;' and he adds: 'also when having intercourse with missionaries and other Christians on secular business, I have often found them introducing religious topics; exalting their own religion and running down ours.' He then directs his pen against five points in the Christian religion, which will show what it is that we teach; viz. the deity of

Christ, the inspiration of the Scriptures, the atonement, original sin, and monogamy.

The Hindu writer is equally explicit.— Endeavoring to account for the decrease of Saivism, and the spread of Christianity, he says: 'One reason is, that Saivism is only taught to those who seek for it; whereas Christianity is not so. Its teachers and catechists stand bawling at all the cross-roads, and offer it to every passer-by.'

Mr. Simmons, of the same Mission, writes:

"In 1843, had any one visited the spot now so well known as the Paneivilei Mission station, the sphere of labor of the devoted late Rev. J. T. Tucker, they would have found a plot of palmyra trees upon a bed of sand. In that year Mr. Tucker took up his abode in the village of Paneivilei. The little room in which he and Mrs. T. lived for several months still exists. It is eighteen feet long, twelve feet wide, and its mud walls are nine feet high. It is now occupied for the village school. From that time to this I suppose that not less than twenty children have received daily instruction from God's word in that room. How many lambs have been gathered into Christ's fold we shall know more fully hereafter.— Some, perhaps, will ask, Why should not the Missionary always live in so humble and inexpensive a dwelling? I would say, let Mr. Tucker's experience give the answer. After a short residence in the little room he was seriously ill, which illness arose from the great heat of so small a dwelling. This experience taught Mr. Tucker to build what we now find at Paneivilei, viz. a small detached bungalow, thatched with oleis. This was occupied by Mr. and Mrs. Tucker until the more substantial bungalow, built of brick and mortar, and tiled, was finished. The large bungalow furnishes a healthy and comfortable residence for the Missionary and family, whilst the little detached one is most useful as a dispensary of medicine, both for bodies and souls. In this, also, the missionary meets the Mission agents weekly and monthly, and transacts his daily duties when not out in the district."

PRESBYTERIAN BOARD.

CONVERTS ADMITTED TO THE CHURCH.— In the letters received during the last month we find notices of several converts received in China, viz.: three at Shanghai on the first Sabbath of July, four at Hangchow on the same day, and one at one of the out-stations, and two at Bao-ko-tah near Ningpo. One of the latter is a young woman, who had to meet with reproaches and even severe beating from her family, but who was enabled to witness a good confession

for Christ. At Shanghai, twenty-five are on the list of inquirers, some of whom will probably soon be admitted to the Church, and also three persons at Suchow, where Mr. Schmidt is stationed. At Corisco, no converts were received at the July communion, but two backsliding members were restored; and several persons were under instruction as inquirers. At Benita two persons were admitted to the church on the last Sabbath of June; thirty persons are in the catechumen class at that station.

NEW CHURCH IN BRAZIL.—A church was organized in May at Lorena, a town about one hundred and ninety miles south of Rio de Janeiro, and six persons were received as members. Mr. Blackford, in the *Foreign Missionary*, gives interesting accounts of some of these members, and pleads for a missionary to be stationed at Lorena, and for means to employ two more colporteurs in Rio. Mr. Pires also gives an encouraging report of his labors on a tour in the province of Minas.

"IN PERILS."—The letters of the last month bring us accounts of dangers of a serious nature to which some of the brethren had been exposed. At Benita a party of heathens attacked the house of the missionary. They had attempted to extort high prices for some articles of food; failing in this, they laid a charm on the well used by the mission, and threatened the vengeance of "Ukuk" against any one who should take water from it; on this threat being disregarded, they rushed upon the house with hideous yells and rage, but the native Christians had rallied to the defence of the missionaries, and after a short conflict the assailants were driven off; soon afterwards the trouble was ended by a palaver or council. The conduct of the native Christians evinced unexpected courage and attachment to the mission family, and Mr. Nassau and the ladies were kept not only in safety, but in peace. They afterwards devised suitable means of showing their gratitude to their defenders. Another example occurred in Siam. The missionary at Petchaburi, Mr. McFarland, on his return home from holding a night meeting in the neighborhood, was attacked with stones and clubs thrown by two men, but they missed their aim and retreated in the darkness. And the third instance was the narrow escape from death of Dr. House, from an attack by an elephant, which had been placed at his service by a native chief for the overland part of his journey from Bangkok to Chiang-mai. He was seriously wounded, and it was wonderful that he was

not killed, but after some weeks he was able to resume his journey, and at the last advices he had returned to Bangkok and was quite well again. We are grateful for the spared lives of all these brethren.—*Record*.

WORK OF THE VAUDOIS CHURCH IN ITALY.

M. Santaret, Moderator of the Waldensian Synod, speaks thus of that work:

The higher class Voltairian or bigoted, the middle class unbelieving and materialistic, the working class detached in general from the papacy but following only material gratification, the cultivators of the soil superstitious and ignorant, the clergy in power almost everywhere, the moral sense nearly annihilated though the people are gifted with intelligence, twenty-five millions of inhabitants, of whom eighteen millions absolutely unable to read—such is the field which was opened to the Vaudois church the next day after its emancipation! The Lord said to it, "Go with the small strength which I have put in thee, fear not, believe only, and thou shalt see the glory of God." One need not be surprised that it should take up the work trembling and as pressed from without and from on high by an irresistible force. In 1850, it had one soldier at its service for this good war, and it placed him at Turin itself, then the centre, more than ever, of the liberal and intellectual movement of the peninsula, because that city contained in its bosom a considerable number of emigrants, while it was the seat of the Parliament.

The march of the work has been slow but onward without any interruption. In seventeen years from this humble beginning, the Italian mission of the Vaudois church counts 26 stations with 19 ministers and 13 lay evangelists, 46 teachers or teacheresses. The attendance on public worship is over 3,000; the communicants, 1,846; the scholars, 1,458—of whom 978 are of Evangelical families; the Sabbath-school pupils 814.

THE CHURCH IN MADAGASCAR.—Since the restoration of long-lost religious liberty in 1861, the work of restoration has been carried on by the native Christians and their missionary friends, with the following general result as the present state of Christianity in that island: 90 churches, with 5,255 members, and 462 candidates; with congregations of 13,600 persons, in a Christian community of about 20,000 individuals. There are 101 pastors in and out of the city, and the people have erected nearly a hundred simple chapels during the last five years, at their own cost.

MISCELLANEOUS.

ACTION OF DIFFERENT BODIES
IN RESPECT TO THE A. & F. CHRISTIAN UNION.

The following is a copy of the resolution passed by the Monongahela U. P. Presbytery, at its meeting at St. Clair on the 15th ult. :

"Resolved, That this Presbytery has heard with pleasure Dr. Taylor's address in behalf of the American & Foreign Christian Union, and would cordially commend the cause he represents to the sympathy and liberality of our people.

W. H. ANDREW, S. C."

Report of Rock River M. E. Conference (Ill.), Oct. 1, 1868 :

Whereas, In nearly all Papal countries there is a readiness to receive the Bible and Christian instruction, especially from a united Protestantism :

Whereas, In our own country the aggressions of Romanism demand our serious attention : and

Whereas, The General Conference has endorsed the American & Foreign Christian Union : therefore

Resolved, That we recommend our preachers to take the organ of the Society, "The Christian World;" to present the cause of this Society to their congregations ; and whenever it does not interfere with our Church collections, to take a collection in aid of its funds.

—
WISCONSIN M. E. CONFERENCE—Oct. 3d, 1868.—Report of Committee—H. Bannister, *Chairman* :

The American & Foreign Christian Union is a Society uniting the co-operation of nearly all the evangelical churches of this country. It sends the Bible and the Missionary into regions where Romanism is wholly dominant. Its work is unsectarian. The different denominations are represented in its Board of control and among its laborers. The late General Conference passed a resolution favoring its claims to the interest of our Church, whenever and wherever its calls shall not be inconsistent with our immediate and special interests.

Your Committee recommend that the following resolution be passed by this Conference :—

Resolved, That we recommend our preachers to take the organ of this Society, "The Christian World;" and to favor the presenting of its claims to our congregations when they do not interfere with our church collections.

—
ACTION OF UPPER IOWA CONFERENCE.

THE Upper Iowa Conference of the M. E. Church, held its annual session at Anamoro, Iowa, Sept. 3d. Through the influence of Rev. R. Norton, a member of the Conference, the following report was adopted in reference to the Union.

The Committee to whom was referred the cause of the American and Foreign Christian Union submit the following : That in view of the great need of the united efforts of the Protestant world to resist the corrupt form of Christianity so prevalent in our own, as well as in foreign lands, Therefore,

Resolved, 1. That we hail with delight the opportunity of concentrating all truly Christian means to accomplish a work so glorious in its object, as that prepared by the American and Foreign Christian Union.

Resolved, 2. That we not only look favorably upon the object contemplated by the Union, but that we will commend to our people the propriety of contributing to its funds, so far as may be consistent with our conference collections.

Resolved, 3. That we deem it inexpedient for our people to send their children to institutions whose influence is employed to induce them to embrace a corrupt and idolatrous form of worship.

—
The following resolutions were unanimously adopted at the recent session of the East Genesee Conference of the M. E. Church, held at Bath, N. Y. :

Resolved, 1. That we approve the objects and policy of the *American and Foreign Christian Union*, and commend it to the

sympathy and confidence of our church, and as ministers, shall be happy to lend it any countenance, or material aid which our numerous church obligations will allow.

Resolved, 2. That we take a deep interest in the measures now being prosecuted by Rev. H. Mattison, D. D., and others, to thwart the operations and defeat the designs of the Romish Inquisition in this country, and earnestly pray that they may result in defending the rights of every person in this government to change his religion without persecution; and in the just and exemplary punishment of all persons who attempt to destroy such rights.

F. G. HIBBARD.—I. H. KELLOG.

HOLY OIL.

"SHE teaches again, that still by another form of words, with a like authority, oil will effect what neither water nor wine can; namely, impart to the soul a suppleness and activity such as shall enable it to elude the grasp of the devil in its last struggle with him at the hour of death; as the putting of oil upon their bodies enabled the combatants in the Roman amphitheatre to slip away from one another in their public wrestling matches."—*Tract of the Catholic Publication Society*.

This fantastic and ludicrous exposition of one of the most important ceremonies of the Roman Church was not intended to be a burlesque upon that ceremony, but a serious explanation of it, written for popular instruction, and issued by the Catholic Publication Society. But we cannot help asking why, if anointing the bodies of believers at the hour of death will enable their souls to slip out of the clutches of the devil when he attempts to grasp them in the spiritual world; why Satan has not, during six thousand years, had wit enough to learn the same device as a fisherman practices when he seizes an eel to skin it—that is, sand his hands.—*Buffalo Christian Advocate*.

The native church at Batticotta (Ceylon) has spontaneously resolved to support a pastor, and pays him his salary with a punctuality that might be a lesson to many an American church.

To the Editors of the Christian World:

It is stated in the last number of the "New-York Tribune" that the Catholic Church "reads once a year in all her churches the following anathema against all who refuse to bow to her authority:

"We place under ban, and pronounce as accursed, on behalf of God the Almighty, the Father, Son, and Holy Ghost, and by virtue of the authority delegated to the sainted apostles Peter and Paul, as well as to ourselves, all Hussites, Wickliffites, Lutherans, Zwingleans, Calvinists, Huguenots, etc., as well as all other heretics."

Will you inform your readers if this is another "Protestant lie," or a "Catholic truth"?

Protestant parents, whose children have joined the Papal church, would like to know if the fifth commandment as well as the second is to be expunged from their children's catechism. It would appear that the Pharisees were not alone in making the commandment of God of none effect by their traditions. Matt. xv. 4-6. B.

[The clause quoted by our correspondent is from the bull "In Cœna Domini," which is always published at Rome, and we believe in every Romish church throughout the world, in Latin, on Maundy Thursday, or the Thursday before Easter.]—EDS.

REV. NATHAN P. CAMPFIELD.—Died, at Bellow's Falls, Vt., Rev. Nathan P. Campfield, Pastor of the Presbyterian church, Cazenovia, N. Y.

Too soon, it seems to us, did this faithful servant of God finish his work on earth. The intelligence of his early death will bring sorrow to many hearts who knew how zealously he was toiling in his Master's vineyard. For if ever there was a minister wholly given to his work, it was he. His consecration was without reserve. When he gave himself to Christ, he gave everything, only desiring to spend and be spent in His blessed service. The writer knew him intimately from his conversion to his death, and with his many ardent friends can bear this unqualified testimony to his Christian zeal. Soon after entering the ministry, and while laboring beyond his strength for the welfare of his church, he

feared he was not doing all that he might, and offered himself as a missionary to be sent any where in the world where he was most needed ; and relinquished the project only when strongly advised and urged by those who knew better than did he, his powers of endurance. The desire to keep his "conscience void of offence toward God and toward men" was so intense as to cause him at times keen suffering for which there was no adequate occasion. He would make any sacrifice rather than cause his brother to stumble or be offended.

The brief period of his ministry was greatly blessed, and if it be indeed true that "He liveth long who liveth well," we may say of him "Servant of Christ, well done."

In his early death we find a strange chapter in God's providence. But he never makes a mistake, stumble, and blunder and err as *we* may. None of his children are called hence until they are more needed in heaven than here. And so we say, "there is a desolate home, a bereaved church, a vacant pulpit, and sorrow on earth." But there is joy in heaven! Oh, for faith and confidence in Him who doeth all things well! Oh, for that trust of the little child which amid all the darkness and storm of our troubled lives shall enable us to say and to feel "My Father's at the helm"!

THE LONDON BIBLE-WOMEN.—The patrons of the Bible-women bring them together for an annual festival at some beautiful place in the country. On a recent occasion, a special train conveyed the women and their excellent superintendent, and a bountiful dinner was provided in a large tent at noon. In the course of the afternoon groups of these devoted and successful laborers among the London masses might be seen wending their way among the beautiful flower-beds, and thus settling down under the trees, or in some shady nooks, holding little meetings for prayer, conversation and singing.

The Catholics are laboring among the freedmen in Baltimore; in their schools and churches white and black sit together.—The priests openly declare that 'God makes no distinction, and the church cannot.'

THE POPE AND THE COUNCIL.—The Philadelphia Press says: "It is on the cards that before December, 1869, the seat of the Papacy may be removed from Rome. It is still more likely that Pius IX. may not then be alive. He is now in his seventy-seventh year. On the 16th of June he began the twenty-third year of his Pontifical reign. It is said that St. Peter [who in all probability was never in Rome at all,] claimed to have been the first Bishop of Rome, and actually held the office for twenty-five years. But, out of 258 Popes, only three lived to commence or to finish their twenty-third year of government.—These are: Adrian I, the Pope of Charlemagne; Pius VI, (Cardinal Braschi), the Pope of the French Directory, and Pius VII, (Barnaba Luigi Chiaramont), the Pope who crowned Napoleon, by whom he was subsequently removed from Rome and retained in a sort of honorable captivity at Fontainebleau from 1812 until Jan'y, 1814. Should the present Pope live until June 16, 1869, he will stand alone with Pius VI One year beyond that will place him next to St. Peter, and should he survive until June 16, 1871, he will have reigned longer than all preceding, including St. Peter himself. The present rather infirm condition of the health of Pius Nono occasions the impression that he himself will be in the grave before his grand Council assembles."

DEAN ALFORD having been severely censured for fraternizing with English Congregationalists, has published a defense, in which he nobly says:

Whether they omit in their worship an article of the creed, is no matter of mine. They love and serve the Lord Jesus Christ; they are my brethren: I believe the time is come when I am bound to show that I regard them as such. I have no hesitation in saying that, as I do not expect, so neither do I wish for, any re-absorption of Nonconformists into the Church of England. I believe it would be the worst thing possible, both for ourselves and for them. We are to be "not unwise, but understanding what the will of the Lord is." We may, if we please, lower ourselves by exclusiveness and uncharitableness, so as to become a mere sect among sects; but we may also, and I

hope we shall, so lift in our esteem our Christian brethren around us, as to find ourselves, when deprived of the aid of the State a church among churches.

THE Society for the Propagation of the Faith (Roman Catholic) received during 1867, \$1,000,000. Of this, \$900,000 were realized from weekly subscriptions of *one cent*. Each subscriber to this Society pays one cent a week. One subscriber in ten acts as collector, and pays in the amount collected to a member of the Association who has ten such collections, or a hundred subscriptions to receive. Donations in addition are solicited. The annals are sent free for *perusal*—one copy to every circle of ten subscribers. Plenary indulgences are granted to all associates, and special indulgences are bestowed as a reward for extra zeal and service. The following saddening notice appears: "Children who have not made their first communion can gain the above-mentioned indulgences by performing, instead of receiving the Holy Communion, some pious work appointed by their confessor." As an illustration of the method of soliciting funds, the following RECOMMENDATION is inserted:

"Most pressingly do we recommend anew to the reader the necessities of the Missions. The receipts of the Association have never been sufficient to supply fully the means required to carry on the great work of preaching the Gospel to infidels; but now, the subscription being decreasing, and the wants to be met increasing, the inadequacy of the resources is more keenly felt than ever. This being the case, it becomes a strict obligation of charity for every Catholic who is not a beggar to contribute to the support of Foreign Missions. Otherwise, Protestants will rise against us on the day of judgment, because they spend immense sums to propagate error in heathen lands, and he is unwilling to make the slightest sacrifice for enlightening with the true faith the poor idolater."—*Am. Ch. Miss. Register*.

INFLUENCE OF CATHOLICISM.—Wherever Catholicism has held absolute dominion, there social life has withered; it has struck nations with sterility, and has stifled liberty, without being able fully to establish order; it has not been able to prevent the

recurrence of periods of bitter trials, and when those times arrived it knew not how to avoid excesses, and was incompetent alike either to reform or to maintain itself. —*Guizot*.

WHERE ARE THE FACTS?—In the Pope's Bull of Convocation of a Grand Council to meet at Rome in December, 1869, his Holiness says: "None can ever deny that the strength of the Catholic Church and her doctrine does not alone regard the eternal salvation of man, but is essential also to the temporal welfare of peoples, and to their real prosperity, order, and tranquillity, and even to the progress and solidity of human science, as the annals of sacred and profane history clearly prove by a series of splendid facts, and still constantly demonstrate"!!!

THE WORLD WANTS EARNESTNESS.—The one thing for which the world is craving at this time is earnestness; it tolerates a great deal for the sake of earnestness. Even those young men of whom we hear, who are captivated by the symbols of splendor and of outward ritual, will tell us that they are taken mainly by the earnestness of those seeking to propagate this system; and far and wide we hear this cry: "Show thy faith by thy works;" and we who love this Book must show it, not simply by our zeal in its defence; not simply by our opposition to every form of heresy and error; not only by our earnest, vigorous maintenance of the outposts of Christian faith; not only by generously giving the Bible to others; but show it, above all, by letting the world see this: that this Book is the law to which we bow; that from it we gather the mighty motives by which we are impelled, and that our grand object in life is this: to live more according to the faith and teaching of that Book, that, having lived in its faith, in the hope and fulness of its consolations, we may at length be permitted to sleep in Jesus.—*Rev. I. G. Rogers*.

The Prime Minister of the Queen of Madagascar is a diligent student of the Bible.

THE attempts of Anglo-Catholics, in company with Roman Catholic priests, to overthrow the first Reformation should lead Protestants to effect a second. If priests worked to destroy the Protestantism of the Church of England, Protestants should seek to free it from its Romanism. If they sought to restore superstitions which their best Reformers could not destroy, Protestants should seek to promote the Gospel which the Reformers labored hard to establish. If the Anglo-Catholics were marshalling an army of devotees to preach Ritualism, Protestants should be gathering an army of evangelists to preach Christ. If the Ritualists were building all their hopes upon a revival of sacerdotalism, they, on the contrary, ought to place all their hopes upon a revival of pure religion. If 10,000 or even 5,000 evangelists were needed to carry the Gospel throughout the land, perhaps no single denomination could produce either the men or the money, but all denominations could do it together.—
Bapt. W. Noel.

FROM THE GENERAL SURVEY of the Missions of the American Board of Commissioners for Foreign Missions. 1868.—

The review of the past year presents but few changes in the general character of our work. The ground previously occupied has been held and cultivated as thoroughly as the inadequate force of laborers would permit. New and advanced positions have been taken in China, in the Bulgarian field, and among the Armenians of Koordistan and Persia; but the progress made has been more in the direction of internal than of external growth. The churches already existing have been strengthened, 15 new churches have been organized, 29 new out-stations taken, the force of native agents increased from 928 to 965, and 1821 additions to the churches are reported on profession of faith—an increase of more than 350 upon the additions of last year.

The progress in independence is indicated by the larger contributions to various Christian objects, and the constantly increasing number of native pastors of self-

supporting churches. The independent, self-sustaining churches now number 52, and 101 native ministers are to be found in the pastoral office—an increase of 17 during the year. These independent churches represent finished missionary work. At many points the proper work of the missionary is as much completed as in the cities of our own country. But new openings, represented by out-stations, present themselves yet more rapidly, and the labor of the missionary, for the present, is increased rather than lessened. 18 laborers have been withdrawn from the whole number connected with the missionary work of the Board. As thirty new laborers have gone forth, there has been a net gain of 12 to the number in active service, and 16 are ready to leave in a few weeks.

Of the thirty who have gone out to the foreign field this year for the first time, thirteen are single ladies, and seven more are included among the sixteen ready to go.

Twenty years.—Summing up some of the results of our work, we find the 30 churches of our missions in Asia and Africa twenty years ago, with a membership of 765, now increased to 155 churches and 6,796 members in the same fields; the 24 native preachers of that time, including the Hawaiian, now represented by 101 settled pastors, and more than 200 other licensed preachers; a few thousand dollars contributed to the support of their own institutions changed to nearly \$70,000 the past year, while 52 independent self-supporting churches illustrate finished work. These results, it is believed, must be gratifying to every friend of Christian missions. They show the preparation that has been made for the yet more rapid advance of the Gospel. The 332 devoted Christian men and women from our churches, with a corps of 965 native laborers, 220 churches set up as light centres, with a membership of over 25000 living witnesses to the excellence of the Gospel in thousands of villages and cities round the globe,—this is the power for Christ, commended to our faith, our hopes and prayers.

Good offices are the cement of society.

A LIFE-LIKE PORTRAIT.—Willis, in his "Pencilings by the Way," in speaking of his visit to the Sistine Chapel, on the day when "mass" was performed by the Pope, says:

"The Pope entered by a door at the side of the altar. With him came a host of dignitaries and church servants, and he was treated in all respects as if he were the Deity himself. In fact, the whole service was the worship not of God but of the Pope. The cardinals came up one by one, with their heads bowed, and knelt reverently to kiss his hand and the hem of his white satin dress, his throne was higher than the altar, and ten times as gorgeous; the incense was flung towards him, and his motions from one side of the chapel to the other were attended with more ceremony and devotion than all the rest of the service together."

On the succeeding page, we find in his account of his visit to the Church of San Carlos, the following description of the same important personage:

"His holiness came in the state coach,

and all his cardinals in their red and gold carriages in his train. The gaudy procession swept up to the steps, and the father of the church was taken upon the shoulders of his bearers in a chair of gold and crimson, and solemnly borne up the aisle and deposited within the railings of the altar, where homage was done to him by the cardinals as before, and the half supernatural music of his choir awaited his motions. The church was half filled with soldiers armed to the teeth, and drawn up on either side, and his body-guard of Roman nobles stood even within the railing of the altar, capped and motionless, conveying, as everything else does, the irresistible impression, that it was the worship of the Pope and not of God."

How accurately this picture corresponds to one given by Divine inspiration more than eighteen hundred years ago: 2 Thessalonians ii, 4—"Who exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God."

BOOK NOTICES.

TIMELY BOOKS.—When great events are sprung upon us unawares, for which even the newspaper men who "keep universal misinformation perpetually on tap in their ink-stands," have no able articles prepared and pigeon-holed, then happy the publisher who, among things old and new in his treasure-house, is able to point to just the book that throws light on the subject. On the Austrian question, *Harper & Brothers* offer us the very book that everybody must have who would pretend to understand, in any thorough way, the antecedents of the present momentous conjuncture. "*Stiles' Austria*."* We happen to know the estimation in which this work is held by the best special scholars in its department of study. It is the highest authority for all matters down to the year 1852; and although the great events

which it details are passing into more and more distant perspective, few living students of current history are likely to outlive the frequent need of it as a book of reference.

The same house have sent to us a book which bears the name, as author, of the foremost man in the English Wesleyan connection—the Rev. William Arthur, of London.* It is a record of his personal experience and observation in Italy in the stirring events of 1860, and gives facts, on the most unquestionable authority, which bear not only on all subsequent Italian politics, but on the present dangers and duties of America.

As we examine books like this, of authentic official documents, concerning the papal system in its most perfect working, where it has had unmolested and unrestricted sway, and note the wickedness and wretchedness both among governors and governed, which it begets and fosters, the conviction grows on us that that system, as now on trial in the forum of the

* The following is the title in full: AUSTRIA IN 1848-9. Being a history of the late political movements in Vienna, Milan, Venice and Prague; with details of the campaigns of Lombardy and Novara; a full account of the Revolution in Hungary; and historical sketches of the Austrian Government and the Provinces of the Empire. By WILLIAM H. STILES, late Chargé d' Affaires of the United States, at the Court of Vienna. With Portraits of the Emperor, Metternich, Radetzky, Jellacic, and Kossuth. Harper & Bros. 2 vols. 8vo. pp. 391 and 444.

* ITALY IN TRANSITION. Public Scenes and Private Opinions in the Spring of 1860. Illustrated by Official Documents from the Papal Archives of the Revolted Legations. By WILLIAM ARTHUR, A.M. Harpers. 12mo. pp. 430.

American public, is *strong in the incredible monstrosity of its evil deeds*. When Dr. Wylie, ("Awakening of Italy," p. 319), reports to us the common estimate, at Rome, that *twenty thousand* persons are this day locked in secret dungeons in that city for political crimes—that that Holy City is one perpetual Andersonville, from year to year, from decade to decade, it seems a hard thing to believe, and the mind seeks relief in incredulity. But it is true; and here are facts which prove it, and worse horrors, from the very documents of papal courts, prisons and inquisitions. The very stones of the dungeons in which the government of priests practiced its terrible cruelties, cry out in the pages of this book, and make the blood run cold with their tales of horror.

We would fain transcribe page after page of touching narrative from the volume, giving the stories of "The Three Men of Ferrara," of "The Wife of Garibaldi," of "The Three Young Men of Fermo;" but must be content with a single extract, which we select from the rest mainly for its brevity:—

PUNISHMENT FOR BLASPHEMY.

In the city of Fermo, two citizens were accused of blasphemy. The bishop commanded them to be bound and put in prison; afterward, on a high day, he had them carried to an open place outside the city gates. They were made to kneel down, and the *modacchia* was placed on the lips of one, and on the tongue of the other. One died not many hours after having undergone the punishment, and the life of the other was in great danger. For strangers who may be ignorant of it, we will tell what the *modacchia* is.

It is formed of two rods, which at the two extremities can be compressed together by the force of steel springs. The mouth of the sufferer being opened, his hands and feet tied, and he made to put out his tongue, the tongue itself is pressed between the rods closed by the springs. Thus the wretch remains with his tongue out of his mouth, tortured by that barbarous instrument. Little by little the tongue enlarges, and thrusts out the lips. If the victim should refuse to put out the tongue, the executioners take his lips, and press them between the two steel springs; so that the mouth remains closed against respiration, the steel springs stick to the lips, and the anguish of the sufferer cannot vent itself by cries, and escapes only through the eyes, the color of the face, and frequently by a paroxysm of convulsion. In the execution at Fermo, a doctor declared that the men tortured would die in less than an hour unless the punishment ceased. The barbarity, however, was carried to such an extent as to compel them to walk to the prison (a mile) with the *modacchia*, through which, as we have said, one of them, Luigi Tacchi, died a few hours after.

One of the last men with whom I talked in Bologna, looking out of an eye where consumption gleamed, said, "Sir, the Almighty is tired of Rome."

QUERY. Is there any instruction for American citizens in such facts as these?

FAIR ANSWERS TO FAIR QUESTIONS. 48 pages. A reply to the Roman Catholic Tract "Is it Honest?" By L. W. Bacon. Price, 15 cents single copy; \$10 per hundred.

PRESENT ASPECTS OF ROMANISM. Rev. E. M. Atwood, Salem, Mass. Six cents single copy, \$5 per hundred. These are articles that should be in the hands of every Protestant in this country.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 6TH OCTOBER, 1868.

MAINE.

Brunswick. J. B. Sewall.....	11 00
Portland. Individuals in Cent. Cong. Church.....	1 25
" High St. Cong. Church. P. H. Brown, Capt. W. Ryan. S. N. Beale, L. O'Brien \$6; Miss S. M. M. Cummings \$7 00; Luther Dana \$10; Rev. J. M. Palmer, G. F. French, M. D., C. W. C., A friend, N. J. M. \$2 each; N. Wood, A. Friend, J. H., H. P. G., H. Kendall \$1 each.....	52 00
" Dea. Edward Gould.....	5 00
Augusta. So. Cong. Ch. & Soc'y....	30 00
	99 31

NEW HAMPSHIRE.

Meriden. Cong. Church & Soc'y and Kimball Union Academy.....	22 25
" Dea. D. Morrell, deceased.....	5 00
New Ipswich. Cong. Ch. & Soc'y....	43 00
Kingston. " " ".....	5 00
Hampstead " " ".....	24 00
	99 38

MASSACHUSETTS.

Charlestown. Thomas Edwards.....	5 00
New Marlboro. E. L. to make Mary C. Lombard a L. M.....	30 00

Amherst. College Ch. add. by E. P. Crowell.....	1 00
Hatfield. Cong. Ch. & Soc'y, J. A. Billings, Tr.....	70 35
Florence. Ch., per A. L. Williston.....	75 00
Ashfield. 1st Cong. Ch. & Soc'y....	12 04
Shelburn. " " ".....	24 75
Gill. Cong. Church and Society.....	2 49
South Deerfield. Cong. Ch. & Soc'y.....	36 19
Conway. 1st Cong. Ch. & Soc'y....	30 97
Sunderland. 1st Cong. Ch. & Soc'y.....	29 25
Hadley. 1st Church Sabbath-school for Mr. Constantine.....	20 00
Northampton. Edwards' Church to constitute N. B. Hussey a L. M.....	30 25
So. Hadley Falls. 1st Ch. makes S. W. Avery L. M.....	55 00
Marshfield. 1st Cong. Ch. & Soc'y....	11 00
Braintree. Ladies of Dr. Storrs' Ch. for Mrs. Constantine, in clothing \$27; and in cash for Paper.....	5 00
" Dr. Storrs' Church and Soc'y.....	43 75
A Thank offering.....	25 00
Waquoit. Cong. Church and Soc'y.....	13 00
Quincy. Ortho. Cong. Ch. and Soc'y to complete L. M. for Rev. J. E. Hall.....	27 00
Boston. Perry Trust Fund.....	250 00
	797 64

RHODE ISLAND.

Providence. Hon. Rob't H. Ives.....	25 00
Central Falls. Cong. Ch. & Soc'y for L M of Rev. James Harrison	
Lyon.....	34 00

59 00

CONNECTICUT.

Colebrook. Mrs Jannette C. Stillman.....	8 50
Birmingham. Geo W. Shelton.....	10 00
Hartford. 4th Church, Dea. Morgan Lewis.....	5 00
" Pearl St. Rev. W. L. Gage L D	228 24
Windsor Locks. Cong. Church.....	67 75
West Killingly. Westfield Church to make Dea. W. H. Chollar, and Dea. John D. Bigelow, L Ms	52 33
So. Killingly. Rev. E. D. Kinney.....	2 00
Stratford. Gen'l Loomis, U. S. A.....	5 00
Franklin. Wm. B. Hyde.....	5 00

363 82

NEW YORK.

Gouverneur. Dea. Enos Wright.....	5 00
Malone. 1st Cong. Church, add.....	16 00
Brooklyn. Clinton Av. Cong. Ch. additional.....	10 00
Buffalo. Charter Oak Sabbath-sch'l, by A. Parker.....	1 50
Lansingburgh. Olivet Church.....	31 62
Fonda. Reformed Church.....	10 00
Cooperstown. Presb. Church, to con- stitute Cha's S. Smith a L M.....	31 32
Cherry Valley. Pres. Church.....	19 45
Springfield. Pres. Church.....	19 23
New York City. 83d St. Bapt. Ch.....	14 35
" Miss M. Bronson for Miss Ran- kin's work in Mexico.....	200 00
" Wm. T. Runk, to constitute himself a L M.....	30 00
Lansingburgh. From the estate of Eliza T. Warren, less Govern- ment Tax.....	1,511 52
Peekskill. 2d Pres. Church, to con- stitute Rev. Charles H. Baldwin a L M.....	32 40
Cazenovia. 1st Pres. Church.....	72 64

2,055 03

NEW JERSEY.

Bridgeton. Mrs. Edmond's class in 2d Pres. Sab. sch'l. for Italy.....	2 75
Bergen. 1st Pres. Church.....	65 29
Maconetcong Falls. Pres. Ch., add.....	1 50

69 54

PENNSYLVANIA.

Cannonburg. E. S.....	2 00
Mechanicsburg. M E. Ch. for a L M.....	40 36
" Church of God, in part of L M for Rev. Geo. Seligle.....	13 06
Newville. Big Spring Pres. Ch. for a L M.....	32 50
" Lutheran Church.....	13 65
Carlisle. M E. Church.....	5 25
" 1st Luth. Ch., in part of L M for Rev. J. Swartz.....	13 20
" 1st Pres. Ch. to constitute Ch's Ogilby & James Loudon L Ms	61 34
Honey Brook. Mrs. F. G. Lewis.....	5 00
Lancaster. 2d E. L. Ch., in part of L D for Rev. W. V. Gotwold.....	75 60
Holmesburg. Pres. Ch., in part L M for Rev. J. F. Jennison.....	16 80
" Bapt. Church, add.....	2 50
Nobletstown. U. Pres. Ch. for Italy and in part for L D for Rev. F. A Hutchinson.....	70 00
Robinson's Run. U. Pres. Ch. for Italy, and in part of L D for Rev. Ja's Grier, D.D.....	49 75
Mansfield. O. S. Pres. Church.....	30 20
St. Clair. U. Pres. Church, for Italy and in part of L D for Rev. J. C. Boyd.....	63 17
Bergetstown. O. B. Pres. Church.....	16 06
East Liberty. James R. Lyon.....	10 00
Shamokin. Evan. Luth. Church.....	5 10

530 44

MISSOURI.

St. Louis. Mr. Dickey, for materials in School.....	5 00
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ILLINOIS.

Farmington. Cong. Soc'y, by J. W. Newell, Treasurer.....	29 05
Monmouth. 2d U. Presb Ch. Rev. Dr. Black \$2; Others \$8.....	10 00
" 1st U. Pres. Church.....	21 50
" O. S. Pres. Church, R. Hollo- way \$10, Mrs. S. A. Harding \$9, Others \$8 75, in full of L M for Mrs. S. A. Harding.....	27 75
Polk. M. E. Church.....	6 00
Freeport. 1st Pres. Church.....	17 25
Rockford. Ralph Emerson, Esq. for L D.....	100 00

211 55

INDIANA.

Lawrenceburg. S. Sch'l of 1st Pres. Ch., for Italian Sunday-schools	11 64
Madison. 2d Pres. Ch., for Miss Ran- kin's work.....	91 58
" 1st Pres. Ch., for Miss Ran- kin's work.....	42 76
" Miss Little's Sab. Sch'l Class.....	1 05
Green Castle. 1st Pres. Sab. Sch'l.....	3 00
Crawfordsville. C. Mills, for Mexico.....	10 00

159 43

OHIO.

Hopewell. U. Pres Church, for Italy	56 43
Cincinnati. 3d Pres Sabbath school, for Italy.....	75 00
Elizabethtown. Pres Church.....	3 65
Harmar. D. Putnam \$25, Misses Hart \$2.....	27 00
Bloomingsberg. Pres Ch., in part.....	41 00
" Pres Sabbath-school, Miss Us- tick's Class \$1 63, Mrs. B. Us- tick's Class \$1 52.....	3 15
Xenia. A Friend.....	5 00
Cincinnati. Warren & Co \$25, Mrs. Anderson \$20, Messrs. Torrence, Merrell, Van Vleck, Merrell, Durand, Barr, Butler & Ayde- lotte, \$10 each; Evans & Co. \$9, Mrs. Prouty \$8.....	142 03
" Bradford, Ness, Richards, Col- bertson, Biggs, Taylor, Gibson, Waugh, Breed, Brown, De- Camp, Mrs. Ruffon, Matlack, Wunder \$5 each; Dr. Taft \$4.....	74 00
" Hancock, Gano, Mrs. Rankin, White \$3 each; Watt, Melleh, Leavitt, Harris, Peck, Lounda- berry, Magill, Mrs. Carpenter, Marsh, Moore, Hooker, Carrick, \$2 each; Phipps & Co., one ham; Mrs Dr. Wilson, clothing; Wells, Scott, Miller, Cook, Grif- fith, Hopkins, Johnson, Mrs. Bigler, Bradley, Looker, Dare, Clark, Guild, Bascom, Witherup, Rosa, Reanhard, Rice, Walton, Smith, Hovey \$1 each; Mrs. Patterson 50c.; Kimball, Ball 25c each; Mrs. Scudder 30c; Dr. Gove, for the poor \$1.....	59 30

436 58

WISCONSIN.

Beloit. 1st Cong. Church, which makes Lt Merrill L M.....	42 50
" 2d Cong. Church.....	42 07
" Union Cong. Church.....	27 00
Portage City. Union Meeting.....	14 50
Beaver Dam. Union Meeting.....	12 75
" 1st Pres. Ch. in part, which makes Rev. J. J. Miter a L M.....	36 97
Oshkosh. Cong. Ch., for L M of Rev. J. P. Roe.....	33 14
Fond du Lac. Cong. Ch., on L M of N. E. L. Griffith.....	25 00
" Union Meeting.....	10 35

244 43

WEST VIRGINIA.

Fairmont. Pres. Ch., in full of L M for Rev. James H. Flanagan.....	8 00
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Total, \$5, 133 46

THE

CHRISTIAN WORLD.

VOL. XIX.

DECEMBER, 1868.

No. 12.

OUR OPPORTUNITIES IN SPAIN.

BY S. IRENÆUS PRIME, D.D.

THE Protestant world, or what is the same thing, the liberty-loving world, has just heard with joy the crash of the Spanish throne. Thirty-five years to a day had ISABELLA, a bad queen and a bad woman, reigned. In her licentious and religious life, an immoral but most devout daughter of the Romish Church, she was a living and illustrious example of the religion she professed and defended, till she was driven from the throne she dishonored by the people who detested her and her race.

Outside of another little realm in another peninsula where the poor Pope lingers still in his expiring reign, there was no place but Spain where the word was bound and man was not free to worship God.—In no part of the world had the horrors of the Inquisition been more horrid than there in Spain. She had no rival in ignorance but Austria. In vice she was without a rival. Of course Spain was thoroughly Roman Catholic.

Yet Spain is a beautiful land. Nowhere is it such a luxury to live in midwinter. In February it was a joy to breathe, to have one's being, to be any thing in such a balmy, bracing, genial, glad atmosphere as that of Seville and Malaga. I never saw skies so blue, so deep, so pure : and the mountain ridges are carved in such graceful lines, that they seem to enjoy their repose. It rarely rains. Fires are not required from one year's end to the other. It is the land of the grape and the olive. The rich and generous soil yields her increase without toilsome culture. Every thing in nature is beautiful there. And art has flourished. The finest and richest gallery of paintings in the world is in Spain. The grandest cathedrals in Europe are in Spain. The one in Seville is itself a worship, and overcomes the man who enters as if he were coming into the Holy of Holies. Enter the gates of the temple of Cordova, and you are in a forest of more than one thousand columns, supporting arches, crowned with domes. It was once a mosque, it is now a church.

They are a very *religious* people, those Spaniards. There is only one religion, and that is the Romish. When the Moors were expelled, with the Mohametan religion, a better race was driven out than is now there. The Moors had more science, more art, more enterprise, more virtue. It is almost incredible, but their own tables state that now only one man in three, and only one woman in ten can read. In many of the cities the chief magistrate cannot read. There is no such thing as social virtue in Spain. A resident of forty years told me that all the women are divided into four classes, and these are numbered to mark the degree of vice in which they live. And there is no virtuous class. Such are the women of Spain. And the men are no better than the women. They are worse always and every where. But they are all religious : all members of the Roman Catholic Church, and the most faithful friends of the Pope.

Until this late glorious revolution, there was not a semblance of religious liberty in Spain. We have an American Minister (Hon. John P. Hale) in Madrid, but there was and could be no American church or chapel in that capital unless in his house. When it was brought to the notice of the American Congress that the Government at Rome would not allow Americans to meet for public worship in the city, they refused to make an appropriation to support the Mission, and Gen. King had to pack up and come home. In no city, in no part of Spain was any soul permitted to breathe aloud its love for the truth in Jesus. An ignorant, persecuting priesthood swarmed over the land, and each one was a spy. To read the Bible was a crime. To circulate the Bible was punished with a dungeon. Men were in irons for telling their neighbors the way of life. The cry of the prisoners went up to heaven. It was heard in England and Holland and America. Deputations of eminent and excellent men made pilgrimages from distant lands and in person besought that bigoted and bloody Queen to let these prisoners go. But the Abyssinian monster was not more obdurate and unmerciful. The time was gone by for burning heretics, or they would have been roasted in the public square. I went to an old Inquisition building, and was happy to read on the door the inscription, "Insurance against fire." I breathed freely.

In spite of the lynx-eyed vigilance of the government and church, there are witnesses for Christ scattered all over Spain. In secret places they meet to pray and praise and comfort one another with words of pious cheer. They are the Church of the Saviour, such as they to whom Peter wrote. They are ready to welcome the friends of Christ with open arms. They have been long watching and waiting for the day that has just burst upon them.

Suddenly, in the twinkling of an eye, the earth shakes, the trumpet sounds, the throne falls, the despot flies. And the flag of revolution

bears upon its folds the joyous words, "Religious Liberty and Free Education." One of the first decrees of the new government was to permit the building of a Protestant church in Seville—the First Protestant church in Spain. Then the order of Jesuits was destroyed, and their property confiscated. What will be the form of government we know not, but we are sure the Bourbons will not again be masters of the Peninsula. A few months ago this Queen Isabella offered her fleet to protect the Pope. Now the Pope offers her a refuge on the Quirinal. Companions in tribulation, may they comfort one another!

At this wonderful juncture, when the gates of brass are open, the bonds are burst asunder, and 15,000,000 of people are suddenly made accessible, we free Protestant Christian American citizens are called on to enter that field with the seed of the Word. The American Bible and Tract Societies have their precious books in the language of the people all ready. The American and Foreign Christian Union has its men already there and others panting for action on that field. The day has come. The hour has struck. Let us give the Gospel to Spain and redeem it for Christ.



The SUPERNATURAL Quality of the CHURCH OF GOD.

BY EDWARD D. MORRIS, D.D.

THE skeptical assaults upon the career, and doctrine, and even the validity and authority of the church; the papal and prelatie tendency toward the humanization of the church at the sacrifice of her spiritual supremacy; the yearnings and efforts toward closer fellowship among those who are conscious of belonging to her holy and catholic communion, alike demand that we should possess the clearest, soundest views of that central and divine quality in the church, whose presence manifested puts both unbelief and priestly assumption to silence, gives rest to controversy, calms division, and unites all who are consciously the children of God in one common and blessed household of faith.

One prominent illustration of this supernatural quality may be found in the sphere of *doctrine*: that inspired series or system of truths, which constitute the intellectual basis of this divine institution. It is an obvious and significant fact, that such a foundation of doctrine is a peculiar feature of the church of God. Heathenism, whether modern or ancient, blossoms into temples and altars and gorgeous rites; under the influence of classic or oriental philosophy, it sometimes takes on the aspect of profound speculation; but never does it ripen into doctrine. Like other human efforts in the region of the ideal, it only reflects, even when it wears the appearance of truth, the degenerate temper of the source whence it sprang. Not even the elaborate Deism of the eighteenth century, surreptitiously appropriating from the Christian system such cardinal features as the existence and providence of God, and the immortality of man, and the immutability and worth of virtue; or even the Positive Religion of our

day, professing to despise and demolish Christianity, yet building its grand temple of devotion with material clandestinely taken from the ruins, will furnish an exception to this universal law. Man by nature is competent to fabricate philosophies, or invent forms of worship : but he is not competent to fashion for himself a system of doctrine. Erring on one side, through narrowness of vision, and on the other through dimness of appreciation, failing here to comprehend, and there to include, baffled continually by prejudice, by self-love, by natural hostility to truth, as well as by defective power to discern it, his best attempts in this direction will be but speculations unable to command his own respect, and utterly devoid of power to control the assent, or win the loyal and trustful love of others.

It is in the church of God alone, that such a system of doctrine is found :—a system embracing within its scope the grandest themes, presenting these with utmost fullness and clearness, and in such methods as to secure for them the reverence of our intellect, and the strongest affections of the heart. There is no truth which it is important for man, as a spiritual being, to know during the present life, concerning which that system does not speak in clear, faithful, persuasive terms. The nature, and character, and ways of God, His administration of providence, and of grace, and His plan of mercy for a lost world ; the character, and need, and duty of man ; the methods and the vast possibilities of redemption ; the present life with its spheres, offices, responsibilities, and the life to come, full of glory for the sanctified, and of wrath for the sinner ; these all are set forth in the Bible more comprehensively, more clearly, more urgently than in all other books combined. And so exact, simple, philosophic is the method of this Revelation—so thoughtful and tender is the spirit breathing through the whole—so full of blending authority and grace, and so inspiring in the sweet hopes it justifies, that it spontaneously wins for itself a purer assent, a more complete acceptance, than any which human philosophy ever gained—any which the most splendid heathenism ever inspired.

Whence came this wonderful system of doctrine, the recognized basis of the church of God on earth ? Is it some unique product of human genius, standing forever like the Parthenon or the Paradise Lost, unrivalled and unapproachable ? Is it the last and highest exhibition of the speculative insight of the race—the *ultima thule* of human research in the sphere of religion ? Is it not rather from God—a revelation directly from the skies ? Such is the amazing, yet unquestionable fact. The truths of religion are supernatural truths—supernatural in their essence and their grouping—supernatural in the modes wherein they are presented, and in their influence and effect. They are such truths as we could never have adequately discerned ; their combination is such as we could never have contrived. They have a celestial fragrance upon them—they glow and glisten as if God himself were shining through them. Surely this revelation came not in old time by the will of man : surely holy men of God spake herein, as they were moved by the Holy Ghost. Be our theory of inspiration what it may, we must recognize in this system a divine quality and significance—the signature of God Himself in the handwriting of mortals. And as it was thus supernatural in its first manifestation, so a wisdom more than human has controlled its subsequent unfoldings. The entire progress of doc-

trine, both during the New Testament era, and through the succeeding centuries, illustrates the same divine presence and supervision. Though the Holy Spirit ceased His work of inspiration with the Revelation of Saint John, fitly making His final visit to that one who was the heavenliest, as he was the last in the apostolic circle : yet, who can doubt that it was He who afterward raised up men like Athanasius and Augustine, Luther and Calvin, to be expositors of the truth thus communicated—or that it was His hand that brought the church to those great crises in her doctrinal career, wherein the cardinal features of the Gospel system successively received their formal definition, and became fixed and imperishable elements in our holy faith ?

A second illustration of this supernatural quality may be obtained in the department of *experience*—that experience which is everywhere recognized as the spiritual and essential life, just as her doctrine is the recognized intellectual foundation of the church of God. If the truths of Scripture, like those of science or philosophy, related only to the analysis and grouping of fact, the exposition of natural laws, or the fashioning of ideal abstractions, their influence upon the religious living of mankind would be but indirect and inconsiderable.

But the doctrines of the church of God are not of this type. They indeed present facts, suggest classifications, disclose laws, embody a profound and a divine philosophy. But the facts are facts concerning ourselves as moral beings—the classifications are based on diversities in character—the laws are laws for our spiritual guidance—the philosophy is concentrated around to the two foci of sin and redemption. The golden truths of Scripture possess this rare eminence : that they are directly transmutable into character. As the intellect perceives them, the heart is affected by them : as they enter and inspire the heart, they gather around them its best affections—they become the germinating force of its purest impulses and its grandest motives. Accepted by the soul, they immediately penetrate and vitalize it. They arrest its previous inclinations, turn its purposes into new channels, suffuse it with fresh energy, change and elevate its whole life. Especially when these doctrines are set forth in the immaculate personality of Christ—uttered in His words, illustrated in His example, confirmed in His atoning death, do they thus become the vital seeds of a new experience, reaching powers and sensibilities which the most profound science never could approach—penetrating the moral nature with a force utterly unfamiliar to philosophy, and affecting changes therein, which are worthy to be called a new creation. His teachings and example and spirit, and especially His superhuman personality, present these in forms which spontaneously awaken the interest alike of sage and of savage, and which may become the germs of a new manhood in the grossest barbarian of Central Africa as in the gravest philosopher of Central Europe. There is something divine in these doctrines, as incarnated in the Messiah, which all men are as quick to feel and reverence as to perceive—a supernatural clearness, pertinence, grandeur, solemnity, which suggest the very presence of Deity in them, and which invest them with a spiritual potency infinitely beyond that of all truth beside.

But the celestial origin of these doctrines, their peculiar reflection of the divine personality, their manifest supernaturalness in substance and in adapta-

tion, will not alone account for their amazing influence on the life of the church. The same Book which reveals them, declares that in their august entrance into the soul of man, and in their signal operations upon the character, they are supernaturally endorsed, vitalized, rendered impressive and effectual. It declares on the other hand, that the vision of man is supernaturally prepared to perceive them—that the religious susceptibilities are divinely awakened to embrace them, and that the will and choice are directly moved by the Spirit of God to receive and obey them. Mysterious fact—more strange than any manifestation of that mystic *vis natura* which both quickens the buried grain, and prepares the cold earth to welcome and nurture it—more wondrous than that fascinating potency of true eloquence, which sways and moves a listening multitude, as the ripening grain is swayed by a sweeping wind. Mysterious fact, essentially supernatural in quality, and beyond the reach of visible demonstration, yet rendered palpable and sure by results which can be explained in no other way, and whose vast magnitude sufficiently attests the potency as well as reality of the agent that produced them. The truth of God thus has its counterpart and complement in the Spirit of God, and the operations of that Spirit in the experience and life of the church, like the influence of that truth upon her understanding and faith, certify abundantly to her divine quality, and her consequent claim on human interest and respect.

A third illustration of the supernatural quality under consideration, may be derived from the *organization* and the *growth* of this earthly church. What has already been said, justifies the anticipation that those in whom such a belief and such a life are found, will not only be separated by wide lines of demarcation from the remainder of mankind, but will also in virtue of these common traits, be joined together in a fellowship as peculiar, permanent, precious as the spiritual foundations whereon it reposes. For such fellowship God has made external provisions : adjusting the social nature and habits of man to its higher necessities, organizing the family and the state to be its antetypes, arranging the whole order of the world with reference to its development. The church thus stands as a central and a controlling feature in the divine plan of things—like a palace located in the centre of some splendid landscape, wherein every tree and shrub and flower are manifestly so arranged as to enhance the beauty, comfort and attractiveness of the central structure. But this external provision, impressive as it becomes when properly studied, has its key or explanation only in the social and associative character of all genuine piety—in the vital brotherhood of all who receive the doctrine and possess the life of God in Christ. The church lies constructively in the sanctified nature of believers, as the fruit lies imbosomed in the fragrant, rosy blossom. They who by faith are constituted the true sons of God, are therefore brethren ; and every instinct of their sanctified being impels them to give expression to this sense of fraternity in sweet communion, in mutual prayer and praise, in all practical forms of spiritual fellowship. Wherever two or three of these are met together in the uniting mood of piety, there the church as well as the Saviour is present—there are the beginnings of a genuine household of God. In this internal community of belief and of experience, we discern the correlative explanation of the external : the providence apparent in the latter, changing insensibly into the won-

drous grace that produces and inspires the former.

How far, therefore, below the blessed truth, are the skeptical suggestions that the church is an artificial contrivance of state-craft, or a spontaneous product of unsanctified human sensibilities ! We behold in her an institution as truly incorporated into the Divine plan of things for our world as is the family or the state : and in the spiritual material provided for her in souls sanctified through the indwelling truth and life of God, we discern still more conclusive evidence that she has indeed descended from Him out of heaven. Upon every one who claims a place within that sacred enclosure without the antecedent attainment of a Christian manhood, though sprinkled with priestly hyssop or even robed with priestly investiture, how fearfully does He hurl His solemn anathema ! And how like a storm at midnight on the tossing ocean, ablaze with lightnings, echoing with thunders, is His awful *maranatha* pronounced upon those organizations bearing the name, imitating the forms, assuming the prerogatives of His church, yet devoid of faith, of life, of spiritual power !—Such counterfeits only prove the worth of the sacred reality which they seek to imitate ; and the poor and frail humanity they betray, only brings into view by touching contrast the superhuman excellence inhering in the reality itself.

These statements respecting the church as a Divine organization receive ample confirmation in the various methods or processes wherein that organization has been historically brought toward maturity. We first observe this church revealing its existence within the circle of the household ; dwelling in tents with the patriarchs, as the angels once tarried with Abraham, and there through simplest rites and offerings nurturing the faith of ancient saints. We then observe it gradually passing into the tribal and the national form, both broadening its sphere and enlarging its functions ; and at length under Moses assuming its appropriate theocratic type, and becoming coterminous with the Hebrew state. Thus enfolded in the nation, as the living kernel is enfolded in the rough husk, it passed ere long into the age of psalm and of prophecy, when the voice of symbolic ceremony began to be lost in the clearer voice of inspired intimation, foretelling and heralding the Messianic dawn. At length under Christ and his apostles, we observe it taking worthier shape at Jerusalem, at Antioch, at Corinth, and elsewhere, preserving whatever was precious in the Jewish synagogue or temple, borrowing something from the forms of civil power, yet retaining through all these changes its spiritual identity and its essential life. After the apostolic period we observe it slowly passing under the shadow of human pride and ambition, surrendering to centralizing tendencies and prelatial assumptions, and in the degenerate process losing both spirituality and power—then entering the deadly eclipse of the Papacy, when men like the Gregories and the Innocents wore the tiara of spiritual, and even of temporal dominion in its name—when its doctrines were subordinated to the traditions of men and its sacred rites were perverted into showy and fruitless forms, and its pure life struggled faintly beneath the mass of human corruption, as some pure spring on the mountain side trickles feebly through a dense land-slide that has come down upon it. From this era of declension, but not of death, we observe it in the Reformation rising again into both a higher form and a nobler

experience, returning for its lost polity neither to councils nor fathers, but to the Holy Word, yet interpreting this in conformity with the spirit and usages of modern life ; and in a free Protestantism, both incorporating the best elements of the past, and preparing the way for a larger, nobler future. And in these transitions from the patriarchal to the theocratic and prophetic form, and from the rudimental church of apostolic times to the matured organizations now extant ; compact, yet not centralized, strong yet not tyrannical, honoring the divine doctrine as the only law of faith, preserving the divine life as the only bond of fellowship, and even amid many diversities illustrating the real oneness, the spiritual glory of the true Household of Faith, who does not discern not merely an enduring vitality, but also a palpable progress, a progressive advance toward perfection, such as could have been devised and executed by Deity alone !

We find in this central fact, the *verifying test of religious organizations, and the interpreting principle in the study of ecclesiastical history*. The most seductive plea now presented by the great masters of defense in the Papal Church—the argument which has won over to Rome such numbers from the ranks of ritualistic Episcopacy, and which is silently affecting many in other Protestant communions, is derived from historic sources ; from the flavor of antiquity in its creeds and institutions ; from the dignity of its long succession of prelates and of holy rites ; from the massive strength consequent upon the accumulations of time, and the wonderful unity, vitality, effectiveness resulting from organizations perfected through centuries of experience. A church like this, robed in the antique purple of emperors, inheriting such treasures of the past, venerable and yet bearing a few traces of decrepitude, exhibiting much of the vigor and skill of manhood, though silvered with the white of ages, imposing as an organization, and most potent as an aggressive agency, may easily command the allegiance of minds already belittled by playing with lawn and alb and chasuble, and may even win the reverence of others who are affected more by the carnal appearance, than by the spiritual reality. But how unsatisfying do such considerations become, when brought to a test more searching and more safe ! Are these manifestations supernatural—the beautiful and strong and impressive product of the Spirit of God, dwelling in the soul of man ?—Are these venerable creeds the living expressions of the vital doctrines of grace, now accepted and now embraced as the very word of God ; or are they the ornate caskets in which that word lies hidden and ready for burial ? Are these forms of worship, these chanted hymns and studied rites, and gorgeous demonstrations, the truthful manifestations of a holy life, and a deep experience of spiritual things ; or only the artistic delusions with which the natural heart strives to calm its anxieties into repose ? Are these amazing exhibitions of vigorous activity, of sacrificing zeal, of external growth and aggrandizement, the outward signs of an inward communication with Christ, and of a complete and pure devotion to His cause ; or simply the natural display of the spirit of party and the love of sect, apart from any deeper or more sacred feeling ? In this vast, rich, strong, arrogant, aggrandizing organization, bearing the divine name, and retaining in its grasp many of the treasures and heritages of the true church of God, do we discern the presence of this supernatural quality

enlivening its doctrine, hallowing its experience, controlling in its constitution and its career? This is the conclusive test by which Romanism is yet to be measured; and this is the measurement by which Romanism is yet to be condemned.

The true church of God, in distinction from its imitations, may be known by these conclusive tests. It may exist under different names, and with minor diversities in constitution and doctrine and worship; it may be found in various lands, and widely separated in its parts and members; it may be variously discerned in different ages, and its course in history may often seem dubious and defective. But wherever seen or studied, it may be instantly known as the one Holy and Catholic Church by these tests; an inspired Word, a spiritual Life, an indwelling Holy Ghost, an accepted, revered, enthroned Redeemer. Whatever names or minor characteristics it bears, in whatever land or age it may appear, these are the marks by which the true church may be known—these are the celestial signs by which it lives and conquers.

A final truth suggested by the fact we have considered, is *the essential oneness of this supernatural church*, notwithstanding whatever minor diversities may be apparent in it.

One of the most remarkable and propitious phenomena of the times is the rising aspiration after closer fellowship among the various bodies standing within the circle of evangelical Christianity. Denominations possessing in common the essential characteristics of the true church of God are, in these gracious days, becoming conscious that the points wherein they differ, are wholly subordinate to the divine verities in which they agree. Affinities in doctrine, affinities in polity, affinities in experience are assuming their just supremacy. The consciousness of a common work and of common dangers on the one side, and of common aims, hopes, destinies on the other, is drawing them together, just as the rising sentiment of patriotism excited by the stimulus of civil war, and growing under trial, is making of these many States one mighty, indivisible nation. Both rationalism and ritualism, the two great foes of a true supernaturalism, are contributing in various proportions to this grand result. The outlying sin and misery, both in Pagan and in Christian lands, are compelling genuine disciples of every name into community in labor, in sacrifice, and prayer. Different branches of the Calvinistic stock are tracing their lineage beyond specific confessions and canons, to those remoter bases of scriptural truth on which they rest as a common foundation; and here they meet and mingle spontaneously with the advocates of that other great type of theology which, though at variance with Calvinism in many important features, yet deserves to be equally recognized as evangelical. Churches agreeing substantially in modes of government are seeking more intimate fellowship, sending the electric voice of cordial greeting across continents and oceans, and making the world melodious with the song of conscious and trustful brotherhood in Christ. And in all this who fails to discern, not simply some temporary gush of awakened sensibility, some popular current destined soon to cease, some partisan scheme devised in the mere mood of policy, but rather a divine movement, bone to his bone and flesh to his flesh, as in the valley of prophetic vision! Nay, who does not hope that these simultaneous awakenings to the

loveliness and the law of spiritual brotherhood, are the bright dawning of that promised day when Zion shall arise in her true splendor, and shall conquer and possess the earth !

The principle underlying such fellowship is the principle we have considered—a supernatural unity in faith, in experience, in development. It may reveal itself in compacts on the basis of a kindred polity, but this can only be the prelude to something higher and more permanent. It may be shown in the adoption of common Confessions of Faith, but this must be simply the introduction to something still more momentous and precious. It may for a season be confined within the boundaries of states, the dividing courses of rivers or mountains, the shores of continents ; but in the end it must overleap such barriers, and encompass and possess the earth. It may be defined by covenants, be placed under organic limitations, be unfolded amidst the zeal of party and the protest of sect, but at length it will triumph over these, and the earliest dream of the apostolic age will be verified in that one Holy and Catholic Church, whose boundaries are co-extensive with the earth, and whose duration extends to the end of the days of Millennial glory.

And what a conception is this, which thus shines down upon us, as the counterpart to it descended upon the gaze of the enraptured John ! When the essential doctrines of the common Gospel shall be eliminated from non-essential truth, and from philosophic interpretation—when the true experience in Christ shall be distinguished from all other experience, and shall live and shine among men in its celestial glory—when the organization and growth of the church shall be in complete accordance with its inner spirit, and that church shall stand forth among men as the first of human institutions, the kingdom of kingdoms, the divine family, the ordained home of the soul ; how will the splendor of that church become as the light of seven suns, and her glory fill and illuminate the earth ! This has been the dream of prophecy from the beginning of time—this has been the hope of true believers from Abraham until now—this is the song and expectation of all true saints in our day, and in every age. And in due season, in the progress of His providence, in the fullness of His grace, God will doubtless turn these dreams to facts, these hopes to realities, this expectant song into the anthem of universal praise.



HUNGARY—PROGRESS EXTERNAL and RELIGIOUS.

BY REV. WILLIAM CLARK.

The kingdom of Hungary is by far the largest crown land of the Austrian Empire, containing about one hundred and ten thousand square miles. To Hungary are reckoned also the regencies of Transylvania, Slavonia, Croatia, Dalmatia, and the military boundary.

This kingdom embraces all the central and most inviting portion of eastern Europe, and has ever been distinguished for the exceeding abundance, richness and variety of its natural productions, mineral resources, and its excellent

breeds of cattle. Situation also, in almost its entire extent, upon the Danube, its vast products ascend this river westward into the very heart of Europe, giving bread to Switzerland, Austria, and the countries of western Germany, they also go down the river eastward into the Black Sea, and from thence by the Bosphorus and the Dardanelles, to supply the countries of southern Europe upon the Mediterranean, and are carried even to England and America. At present, lines of rail-road are being constructed from the principal centres of this kingdom to the Adriatic, which will tend greatly to extend its commerce with the Southern States of Europe and the West.

In material wealth and prosperity, there is probably no European State advancing so rapidly at present as Hungary. On my last visit to this country, a member of the Hungarian ministry said to me : " Pesth, our capital, is now growing like your Chicago of the West, and is becoming more and more the granary of Europe. The grain and flour of Hungary go even to America."

The resources of the country are being rapidly developed, and capital largely invested in schemes and enterprises for its aggrandizement. Recently as books were opened in Pesth to take stock in a rail-road to be constructed from a central region to the Adriatic, such was the rush of the would-be-holders, that it was necessary to call the police to preserve order.

In Hungary there is now perfect religious liberty, and this in an eminent degree. By the restoration of the Hungarian Constitution, the entire kingdom was practically, as well as legally, withdrawn from the operation of the Concordat, and became even more free than the other parts of the Austrian Empire. The Roman Catholics of the entire country gave up the Concordat without a loud murmur or complaint, and throughout all the provinces of the Hungarian crown not one voice has been raised against the revivification of those laws relating to questions of creed, that had been founded upon the most liberal basis, but which Austria for many years had refused till now to be put in operation. Civil matrimony, reform of the confessional, the emancipation of institutions of learning and schools from clerical control, and other similar measures which, in Italy and Austria, encounter violent opposition from the priestly party, in Hungary meet with no antagonism whatever.

In Italy too, though there is a great degree of religious freedom, yet the first article of the civil constitution declares the Roman Catholic religion the religion of the State, while in Hungary a few days since Baron Eötvös, the *Cultus* minister, introduced into the Hungarian parliament a measure to secure the equality of all communions or creeds with respect to the government.

The Hungarian ministry is composed entirely of liberal men, who are also men of great ability and experience. Count Andrassy, the minister president, was banished in 1848, and for twelve years resided in England and France. During Kossuth's administration, he was for a short time his minister at Constantinople, and was an intimate friend of our American Charge d'Affaires, Mr. Brown. Though a Romanist, his views are of the most liberal kind. He is an ardent friend of civil and religious liberty. Baron Eötvös, the *Cultus* minister, has also long resided in England, and is a special admirer of our American institutions. He thoroughly understands and appreciates highly the

working of our free religious agencies, and their influence upon the population of our country. He speaks also of our educational system in terms of the highest commendation.

For the Christian church, desiring to vitalize and convert the nations by the living, quickening truths of the Gospel, Hungary presents a mission field unsurpassed in interest and importance by any other perhaps in the world.

No part of the Protestant Christian church has fought so violently for the truth, or defended and preserved it under such great difficulties, and in the midst of such terrible and long continued persecutions, as the Hungarian Church. For many centuries previous to the Reformation, she had three powerful enemies with which she was ever in conflict—Mohammedanism, the Greek Church, and the Church of Rome; and at the time Luther appeared, when Germany was slumbering in the embrace of Rome, Hungary with Bohemia and Moravia were full of spiritual life and vigor, and when the doctrines of Huss were brought into Hungary it was found that the same doctrines had been for centuries the inheritance of the Hungarian Church. But to maintain this inheritance she ever fought like a champion and suffered like a martyr. And when, by the peace of Westphalia, the Protestants of Germany were able, with the exception of Silesia, to enjoy complete civil and religious liberty, the Austrian Empire was little affected, and the Hungarians, Bohemians and Moravians suffered on, and have continued thus to do more or less to the present.

It is this champion, the old Hungarian Church, that is now shorn of her strength, and like the man fallen among thieves needs, help from the good Samaritan. The Protestant church of other lands ought not to forget the Hungarian church in this her time of need, the old heroic defender of the pure Gospel, standing for a thousand years a mighty tower of defence upon the eastern frontier of Protestant Christendom. The universal Christian Church needs Hungary to-day with her old fire and heroism. The Church needs a champion just in the position where God in His providence has located the Hungarian Church. A living, spiritual church, here, would influence Mohammedanism and the Greek Church of Greece and Servia on the South, and of Russia on the North. This church too as an Evangelizing agency is needed for Austria. Let Hungary be vitalized and evangelized anew, and a strategic point, of the highest importance, is gained in establishing Christ's Kingdom among the nations, and not only this, but an agency, a power, a force is secured to His Kingdom, inferior to no other that can be found among the nations.

Politically, civilly, and religiously, it can with truth be said that Hungary is destined to play a most important part in the future of the Austrian Empire. The public press of the capital of this Empire has acknowledged this truth. The living, moulding forces are to come, in great part, from Hungary, hence, if Hungary can become a truly spiritual Protestant country, Austria will ere long become the same. And, in my opinion, the realization of this latter ought not to be regarded by the Christian Church as a thing improbable. I fully believe that great Empire will yet be a Protestant land in its entire length and breadth.

Evangelizing the Austrian Empire is a practicable enterprise, as much so as constructing a railroad to the Pacific, or tunneling the Alps, and if the Christian church had the enterprise and wisdom of the children of this world, it would be done. If, for example, three effective agencies, such as the American Bible Society, the Tract Society, and the American and Foreign Christian Union, would vigorously co-operate in such a work, it could be done.

The Roman Catholicism of Austria is not like that of Italy, or of other Latin nations. It is not a hardy and robust faith. The Teutonic as well as the Hungarian mind of Austria has an aptitude for liberty and Protestantism. Indeed all the people of the Austrian empire, of whatever race, are capable of thinking and acting for themselves, and they know well that sacerdotal despotism is incompatible with political freedom, and the prosperity of their country. This is clearly proved from the fact that though such wonderful measures of reform have been inaugurated in Austria during the year past, and by a ministry most liberal, yet the people appreciatingly, and intelligently sustain the ministry, and even demand still greater progress in religious as well as civil reforms.

I will now state a few of the chief encouragements for Evangelistic, Tract, and Bible work in Hungary, and what is true of Hungary is true in general of the entire Austrian Empire.

1. The people are everywhere awakening to a new life; a life political, civil, educational and religious. There is progress, activity, and growth, and a rising of the entire nation into the higher region of constitutional and religious liberty. There is not only a receptivity, but a demand for new and progressive ideas, such as there never before has been in Austria.

But religious life and progress have been more marked than political, and rapidly increasing for the last ten years. A truly religious reform in Hungary, Bohemia, Moravia, Silesia, and the region of Vienna, commenced about 1857. In that year numerous conversions were reported in all parts of the Empire, in Bohemia, Moravia, Silesia, in Vienna, and in Carinthia, as well as in Hungary. So large was the number of converts this same year in Moravia, and Austrian Silesia, that the Archbishop of Olmutz issued a circular letter calling back to the fold the sheep that had gone and were going astray. In this letter he said, "We have learnt that you have the impious idea of seceding from the Holy Catholic Church, and of confessing the Evangelical faith. We therefore exhort you, in the name of God, to return with a heart full of sincere repentance, and thus secure your eternal salvation. For by adopting the doctrine of these heretics, you deprive yourselves of eternal life, and precipitate your souls into the abyss of perdition."

Sad to say this religious movement has hardly been noticed by the Protestant church of England or of America. Very little assistance has been rendered to the scattered and faithful few, laboring and praying to bring back again into Bohemia, Moravia and Hungary, the sturdy and living doctrines of Huss and Jerome.

2. There is great encouragement to do Evangelistic, Tract, and Bible work in Austria, from the fact there are in every part of the Empire points of spiritual

life, small churches, feeble it is true, but having the life in them to respond to aid, and be kindled into bright and shining lights by the assistance which the universal Protestant church might now give. How many of these interesting, though small churches in Bohemia, Moravia, the Tyrol even, and Southern Austria down to the Adriatic, and eastward throughout the whole extent of Hungary to the remotest point of Transylvania! These are almost innumerable, they have many of them been buried for centuries, but there are still living embers which the church might easily fan into a mighty flame.

3. As a consequence of this religious awakening, the eagerness of the people to obtain the Scriptures and religious books is very great. Colporteurs are everywhere welcomed and their sales are very large. Even in the most remote districts and the poorest villages, the inhabitants, not having money, bring fowls and eggs, in order to obtain the Bible, or a religious tract. In the remote province of Transylvania, one colporter, Mr. Riedel, has scattered a vast number of copies of the Scriptures and tracts. Another colporter we employed in the city of Pesth, went from house to house, visiting Catholics, Protestants, and Jews, omitting no one, and he was eminently successful. For want of funds this colporter was given up. Our Bible-woman also, in her eminently successful labors, finds the same ardent desire everywhere among the people for the Bible and religious tracts. Our Evangelist, too, Mr. Fröhlich, has traveled extensively through Hungary, forming many acquaintances among pastors and people, and he confirms the same statement of the great and universal desire on the part of the people to obtain the Scriptures.

4. It is also a matter of great encouragement for Christian Societies to labor in Hungary and Bohemia, that there is the best possible native agency which can be made available. Many Hungarian and Bohemian pastors are awakened and sympathise fully, and desire to co-operate with efforts made for the evangelization of their countries. These pastors are mostly poor, being obliged to labor in the field, to raise something for themselves and their families to eat, and they are so scattered in various parts of the country, that if they could receive some small assistance, they might become evangelists and veritable missionaries in their several districts. Such pastors could also become valuable helpers in the work of translating religious books and tracts into the various languages of the Empire.

And finally, it is most encouraging that such a work of evangelization can be carried on, on friendly relations, and in sympathy with, the Protestant churches of the country. True, these churches are, to a great extent lifeless, but here and there is found a pastor truly awakened, and even in general, there is great friendliness, and especially among the pastors in large cities, and the professors of seminaries and colleges.

At present, our Evangelist, Mr. Fröhlich, is preaching temporarily for Superintendent Török of Pesth, perhaps the most influential pastor and professor in the Protestant Church in Hungary. This man I have known well for the past ten years, and I am certain that a vigorous work of evangelization carried on in Hungary, would have his sympathy and eventually his hearty co-operation. The Protestant Churches of Bohemia would show equal favor and sympathy with a work of Evangelization.

Milan, Italy, Aug. 28, 1868.

THE TRUE RITUALISM.

BY WM. IVES BUDINGTON, D. D.

THE ritualism which Christ requires, the only one which is appropriate to the Church of Christ, is a holy and beautiful life. The religious man, that is, the devout worshipper, according to St. James, is the man of purity and benevolence.

In Old Testament times, the service of God was ordered in an elaborate and imposing ritual, a temple, magnificent and lustrous with marble and gold, an altar with slaughtered victims, the fire and smoke of sacrifice; a high priest, splendidly clothed in symbolic garments, and splendidly attended. Under the New Testament dispensation, this spectacular ritual has been abolished; and in place of it has come a blameless, sweet, and useful life. Coleridge, in his *Aids to Reflection*, remarks, with a beauty to be seen only when his profound meaning is understood, "the outward service of ancient religion, the rites, ceremonies, and ceremonial vestments of the old law had morality for their substance. They were the letter of which morality was the spirit; the enigma of which morality was the meaning. But morality itself is the service and the ceremonial (*cultus exterior*, *Θρησκευτικά*) of the Christian religion. The theme of truth and grace, that became through Jesus Christ the faith that looks down into the perfect law of liberty, has light for its garment; its very robe is righteousness."

So that Christian living has under the Christian dispensation been exalted into the worship of God. Vocal prayings, and singings, and preachings, in houses built by human hands, is not worship, but only the sign and preparation for it, not the living service of God itself, but the school and tuition of it. They are as far from being the real thing, as is the scaffolding from the building, and not less subsidiary. This is all the more true, because it was not so once. Before Christ, the worship of God was a literal ritual; it was confined to Jerusalem, was exclusively in the hands of a priesthood, and proceeded through scenic representations, a consecrated victim, a blood-shedding and burnt-offering, the incense, the ascending flame and smoke,—all symbols and prophecies of that Christian service, which now consists not so much in psalm and prayer and Sabbath assembly, as in the religion of which the Epistle of James is a portraiture,—a life of faith expressing itself in works like His, who went about doing good. The distinctive feature of Christianity is just this, the exaltation of holy obedience, in walks of life however humble, into the true worship, the absolute religion, that which is the end and consummation of Sabbaths and Sabbath services. Since Christ died there has been no legitimate priesthood on earth, no temple of God, no ritual. All Christians have become priests; the whole world a temple; all time holy; and the only ritual prescribed, the psalm of a life fashioned after the example of Christ. This is the teaching not alone of James, but of all the apostles. Paul makes the body of a Christian the temple of the Holy Ghost; and Peter makes all Christians "a holy priesthood to offer up spiritual sacrifice, acceptable to God by Jesus Christ."

If these things be so, those re-actionaries in this country and England, who are introducing a gorgeous ritual, like the Jewish and the Roman, convict

themselves, if not of ignorance, of an anti-Christian rebellion. They are the Judaizers of Paul's time, attempting to revive what Christ has abolished. They are Romanizers, without the excuse of Romanists, and voluntarily accept the great apostacy of Rome from the simplicity and freedom of the early church, when all Christians were brothers, and religion was a new life in Christ. First came the Hierarchy, offspring of human ambition ; next, the Ritual, Judaism revived ; and it has pleased God to devote a thousand years, and the fairest parts of Europe, Asia and Africa to the acting out in history of what ritualism is capable of in the usurpation of Christianity. Is not this enough, and shall we re-inaugurate the trial in this nineteenth century, and on this virgin soil of a new continent ? God forbid ! This new land of ours is married to a new future. One of the ministers of the Protestant Episcopal Church in New-York has been preaching a series of sermons on what he is pleased to call "The Failure of Protestantism." As if Rome had not failed, he would have her experiment of ritualistic sacraments and symbolic worship tried over again. But what would it amount to, if the whole population were gathered every Sabbath in the church, and waited with awful reverence upon sacraments dispensed by stoled priests ? What though the medieval church were re-instated in the convictions of men ? What if all the habitués of the brothels and rat-pits of Water-street should become converted to this ritualism, and sticklers for it after "the most straitest sect" of that religion, does any body imagine that the mission of Christianity would be in any degree accomplished, and the worship it requires rendered ? No ! The world needs just one thing, and Christ requires just one thing, the power of the Gospel in Christian hearts, the religion which Christ embodied in his life, of which his good Samaritan, bending over a fallen fellow man, is the type, a religion, which in the sanctuary is a scourge of small cords to drive the mercenary from defiling the house of God, which honors the Sabbaths by doing works of mercy, and which consecrates death, not by anointing oil, but by forgiveness and prayer for enemies. This religion will kill infidelity, and all that falls short of it will feed it. This worship will uncover all heads before it.



SHALL ROME EDUCATE OUR DAUGHTERS?—*The Christian at Work* answers this question with an earnestness with which those most familiar with Romish methods can best sympathize :

If you wish your daughter to acquire a finished education and refined manners, send her by all means to the Convent of the 'Sacred ——'—they do not interfere with religious preferences." So say thousands of Protestant mothers all over the land. Yes, that is what the Sisters say, sure enough : but their words are as winning as the famous parlor song of the spider to the fly, and their acts as cruel. These convents are established for no other reason than to spread their faith among the higher classes, where otherwise they could not come. *What cares Rome for the education of women in Portugal or Spain ?*

Quite recently, a young Protestant lady, who is an inmate of one of these convents, told us that in three months nearly a score of Protestant young ladies had renounced their faith and been baptized into the Romish Church, in the institution of which she was an inmate, and that the tide set constantly in that direction. Their policy is not to coerce—they are too wily for that. Already, for the most part, our children are surrounded with Romish servants and nurses ; who shall estimate the result when they have Romish mothers ? Tell me of the mothers and I will tell you of the nation.

CHRIST ALL IN ALL.

"As we have borne the Image of the earthly, we shall also bear the image of the heavenly."

O mean may seem this house of clay,
Yet 'twas the Lord's abode;
Our feet may mourn their thorny way,
Yet here Immanuel trod.

This fleshly robe the Lord did wear;
This watch the Lord did keep;
These burdens sore the Lord did bear;
These tears the Lord did weep.

This world the Master overcame;
This death the Lord did die:
O vanquished world! O glorious shame!
O hallowed agony!

Our very frailty brings us near
Unto the Lord of heaven!
To every grief, to every tear,
Such glory strange is given,

But not this fleshly robe alone
Shall link us, Lord, to thee;
Not always in the tear and groan
Shall the dear kindred be.

Shall we not, Lord, to thee belong,
Because Thy robes we wear,
Because Thy fulness makes us strong,
Thy glory makes us fair?

Thou to our woe who down didst come,
Who one with us wouldst be,
Wilt lift us to Thy heavenly home,
Wilt make us one with Thee.

Thou who didst die our very death,
Our very sins didst bear,
Wilt give us Thine one Life to breathe,
Thy Righteousness to wear.

O mighty grace, our life to live,
To make our earth divine;
O mighty grace, Thy heaven to give,
And lift our life to Thine!

O strange the gift, and marvellous,
By Thee received and given;
Thou tookest woe and death from us,
Thou givest us Thy heaven!

T. M. GILL.

FOREIGN CORRESPONDENCE.

MEXICO.

To see how marvellously God is opening our path into Mexico, read the following letter we have received from a gentleman for many years occupying a distinguished political and social position in the State of Zacatecas—the foremost section (outside the capital) as respects the intelligence and social character of the people:

Cos, July 4th, 1868.

* * * I believe that it will be satisfactory for you to know the development which the religious sentiment is undergoing in this country, and how true it is, as we have often considered, that if evangelical ministers would come to labor here, the light of truth would rapidly spread abroad and diminish the influence of that fanaticism which the Romish clergy has established. In consequence of some sellers of Bibles and religious works having come here from Monterey, public attention has been awak-

ened in a lively manner, *not* in the wealthier classes, which *should* be the most enlightened, but in the middle, and, to some extent, even in the lower class. One of these colporteurs came to Guadalupe, and, wonderful to say! in that very centre of ignorance and bigotry, so long under the undisputed rule of the friars, he has found numerous adherents and commenced to form a congregation, which will meet in the Convent of Guadalupe itself—in that Fortress of Popery, as you will see by the letter of the Alcalde of that city, which I send you, in which he, in answer to my application, agrees to cede this building for Protestant worship.

But the movement has been more rapid in this place (Cos). Several persons interested by the simple *reading* of the Scriptures, united for the purpose of diligently studying them. At first they were but few, but have gradually increased, until, on

the arrival here of Mr. Westrup, an evangelical minister, about forty met to listen to his instructions—of which number many were publicly baptized and partook of the communion according to the Protestant sense of it, as a solemn memorial of the sacrifice of Christ!! Did you anticipate anything of this kind? Probably not—knowing as you do, the terrible influence of our clergy, who now, however, are astounded at the wide breach that has been opened in their dominion. Behold, then, how, at the first gleam of light over these regions we discover that the soil is fertile, and only requires intelligent workmen to cultivate it in order to utterly cast down that sacerdotal rule which has occasioned such untold evils to this country, degrading and demoralizing its inhabitants!

CHILI-SANTIAGO.

MR. MERWIN.

OPPOSITION to the truth is not always discouraging, if it be considered as an evidence that the latter is making progress in any mind or nation. Such evidence, we think, is borne by the following items of late occurrence in this city:—

The "Indipendiente," an organ of the Romish clergy, in a recent article reviews at length the last report of the Valparaiso Bible Society. The writer misstates the amount of sales made during a few years past, in order to give the false impression that there has been no increasing demand for the Scriptures, and then urges the Government to take prompt measures to prevent the circulation of Protestant Bibles and Tracts; since, by law, "none but the Apostolic, Roman Church has the right of propagating its faith." Speaking of those engaged in Evangelical labors here, he advises them to direct their attention, at once, to the cultivation of the soil rather than attempt to force upon the people a spurious gospel.

A tract has lately been published, entitled, "Truths and Counsels for the People," which is the first of a series of attacks in this form against Protestantism. The author charges the foreigners with great ingratitude and bad faith, in taking

advantage of the law, granting them the right to worship according to their own belief. He speaks of the religion of the Reformers, as a very "convenient" one with which to pass through life,—but, as affording no ground for hope or comfort in the hour of death. In proof of this, he relates the history of an obscure stranger, and asserts that Melancthon counselled his dying mother to receive the offices of the Church of Rome in her last moments, as she would then be sure of salvation. The tract closed with a warning against "the false apostles," as we are called, "who are more to be feared than the advocates of open libertinism, since bad doctrines are worse than immoral lives."

A petition, originated by the priests and signed by a number of wealthy females, is now being circulated among the fair sex, who thus beg the Government to prohibit the distribution of Protestant tracts, many of which, they maintain, contain doctrines of an immoral tendency. Another petition has for its object the non-completion of our new church building for Chileno Protestants. These facts serve to shew that our existence is not ignored, and that our efforts are not despised as ineffectual. On the other hand, in the Providence of God some influential men are breaking the ground in a movement which, we believe will result in the progress of the truth.

"The Club of Reform" has of late excited the attention of the public in its initiatory steps. It is composed of some distinguished senators and prominent leaders of the liberal party. The organ of this party (a paper widely circulated in the country,) calls for a separation of Church and State,—full tolerance for every religious denomination,—liberty, not only to hold fast what it has, but to propagate its doctrines.

This same daily, in a short article on Protestantism, a few days since, remarks, that it is a significant fact that, while those nations which are exclusively or almost entirely Protestant, have made rapid progress in intelligence, power, riches and morality,—those whose boast it is to have conserved "the unity of the faith," have

really fallen behind in the march of nations."

ABOUT VISITORS.

MR. GILBERT.

Sept. 3. A University law student, who lives in a remote province of Chili, enters. He has read with interest Seymour's "Evenings with the Romanists." He comes frequently to our meetings. Some of the abuses of the Romish church are evident to him, yet his religious belief needs thorough reconstruction. He thought it absurd to say two masses for a soul in purgatory, but had never thought of the grounds for doubting the utility of *one* mass, or the existence of purgatory. By the perusal of a tract by Dr. Trumbull, he seemed convinced that saint-worship was unscriptural.

Sept. 24. Four students called for conversation. One of them, more intelligent than the others, seemed to be pretty well informed about our teaching. They asked many questions, and, with an interesting earnestness, defended as best they could some of the Romish errors. I give you a few of their questions. "Are you a Calvinist, Lutheran or Baptist?" "Did the mother of Christ have other children besides Christ?" "Did she ascend to heaven bodily?" "What do you think of Mass?" "Is there not a 'Limbo' for infants who die without baptism?" "Was there not a place separate from Heaven where the Patriarchs were before the coming of Christ?" "May we not suppose that in Heaven the mother of Christ has great influence over the Son and over God the Father?"

When I referred them to the Bible in support of my positions, one of them affirmed that my Bible was different from theirs. He insisted that the Catholic Bible said that Mary was a virgin before, at and after the birth of Christ; and that the Catholic Bible stated that the mother of Christ ascended bodily to heaven. I trust the interview will have the effect to lead them sooner or later to "search the Scriptures."

Sept. 24. A student came this evening, for the first time, to give me lessons in Spanish. He is also a law student and a

fine young man. A year ago he was somewhat sceptical. He is reading with great interest "Nelson's Cause and Cure of Infidelity." Not long since I was told that he defended my character against some foreigner who, to please the Chilians, said that he believed I was a bad fellow.

Oct. 1. Three months ago, a telegraph operator came to the house and bought a Bible, and has, when able, attended the meetings with great interest. He seems to us to be a noble young man. To-day he bought Seymour's "Evenings with the Romanists," and the two volumes of the History of the Reformation. He asked why we did not have the five volumes. I replied that we very much needed it, but that the Christians in the United States were not yet sufficiently interested in the Evangelization of the Spanish race.

Oct. 2. Last evening I read over our Church Manual to my teacher. He was very much interested in it, and desires us to publish it to disabuse the minds of many of his countrymen, who have the crudest ideas of our belief. I was amused by one or two cases of superstition which he related.

"A few days ago," said he, "I was standing in the doorway, and an illiterate begging friar of the St. Francis Order, came along with an image of the saint and a tin box to receive alms for his holiness, shouting, 'Alms for St. Francis.' I said to him, 'why do you ask alms for him? he is rich; your order has immense estates in the country and most valuable property in the city.' 'But,' he replied, 'he protects us.' 'Very well,' I said, 'I am poor, now will St. Francis allow me to take those coppers that are in your box?' 'You may take them if you dare,' said the friar, 'but, I cannot guarantee that St. Francis will not strike you.' 'Leave that to me,' I said, 'I would like to see a miracle.' Saying this, I took out the money and put it into my vest pocket, to the great amusement of the crowd and to the discomfiture of the poor friar." I suppose, of course, he returned the money.

The following circumstance he also related: "Near my father's estate there was a man who used to be carried on a plank, from door to door, to beg, with the marvel-

lous story that his mother for disobedience had called upon the Virgin Mary to curse him, and that she stuck him to the plank, from which he could not free himself. Some incredulous ones induced the Mayor to make an investigation. It was found that a single energetic blow restored him completely.

INCIDENTS OF BIBLE COLPORTAGE.

MR. WEATHERBY.

(Continued.)

ON the next morning, after receiving a blunt "*no lo necesito*" from many, I entered a small dry-goods store, where I found a young man, alone and unoccupied. I asked him if he wished to buy a Bible. On handing him one for examination, he asked me, with a smile, if it was one of Mr. Trumbull's Bibles. I replied that it was not a Protestant version, but as it said on the title page, a translation from the Latin vulgate made by Padre Seio, a prelate of the Roman Catholic church. After looking at it some minutes, reading a little here and there, he asked how he could be assured that it was a faithful copy of the Seio Bible. I said that he could go to the National Library and compare the text with the version there, and in case he should find a disagreement in the text I would return him the price of the book. I informed him, however, that my Bibles did not contain the Apocryphal books; that the inspiration of these books had been disputed by many wise and holy men in the Church, up to the sitting of the Council of Trent, in the year 1546, when they were for the first time introduced into the Canon.

"There is, certainly, a dollar's worth of reading here," said he, handing me the money. "If I cannot afford a whole Bible, I can buy a part of one." He then told me that he had his attention drawn to the Bible by reading in the papers an address recently delivered by Mr. Trumbull; that he was aware the reading of the Scriptures is looked upon with displeasure by the priests, and that they prohibit its circulation among the masses; notwithstanding, he felt he had the right to read the Sacred Book and should do so with great pleasure.

I remarked that I was rejoiced to hear him manifest so much interest on the subject, and added, that if he found things therein difficult to understand, to read and re-read, at the same time not forgetting to ask of God wisdom in the interpretation thereof. I then left him. The result of this visit and what became of the Bible, will be seen in a subsequent statement.

About three hours afterwards, I was sitting down on a covered foot bridge that leads over the river. I had taken possession of one of those plain benches which the Santiago "*Ilustre Municipalidad*"—be it said to their praise—furnishes in such profusion. While wondering how many of the great number of people that daily cross this thoroughfare, had ever read a chapter in that singularly strange, blessed book, called the Bible, a gentleman came and sat down on the same seat; he took from his pocket a paper cigar and lighted it. He was elegantly dressed, had intellectual features, and evidently belonged to the higher class. After a time, I mustered courage and asked him if he would purchase a Bible. He looked at me a moment, then with a pleasant smile inquired, in very good English, if Mr. Trumbull had really established his propaganda in Santiago? and then added that he hoped Protestants would, as soon as possible, commence to work in earnest in his poor priest-ridden country. He said he had a Bible with notes, which he had purchased at a book auction. He then asked me if I was an American, and on my replying in the affirmative, he told me that he had visited the United States, as well as France, Spain, and a portion of Germany; he believed that the difference in the grade of civilization between Roman Catholic and Protestant nations was owing in a great measure to the different tendencies of the two religions.

He expressed the greatest abhorrence of the Papal system, which, he said, had always favored ignorance, and allied itself with civil despotism for its surer support; that Romanism has had its undisputed sway all over civilized South America for nearly three hundred years, and with no gratity

ing results either as to the public morals or popular education, and he thought it was high time to try on something else. His own ideas were Rationalistic; he thought, however, some system of a more restraining nature necessary for the people; that Protestant Christianity, as a check to vice, to be as good—if not more effectual—than Romanism, and the teachings of the former to be more compatible with a Republican form of government. He then spoke of the celibacy of the clergy, its effects on society, and of monkery and its morals in no very flattering terms. He was sure that I would meet with great difficulty in circulating my books. "The women, of all classes," said he, "are fanatics; the majority of the artizan class are very poor and illiterate, and the greater portion of them enrolled in some religious 'brotherhood'; as for the men of the higher classes, a great many are liberal minded but are decidedly skeptical, and will place your Bibles in the same scale with the extravagant priestly legends, while others who might desire to read the Bible will be prevented from doing so by the influence of a sister, wife, or mother." He wished to know how long I had been engaged in this employment; on my answering that I had only just commenced, he advised me to use much caution in my conversation. "Keep your Bibles," said he, "out of sight of the friars as much as possible, and let your customers know—if they enquire—that your books are not approved of by the Romish clergy; you will thus be less liable to get into trouble. I wish you and your propaganda well—Adios."

The first place I entered after crossing the river was a cigar shop. I asked an elderly man, who appeared to be its owner, if he would like to purchase a Bible, at the same time laying one down before him on the counter. "De que trata ésta libro?" he asked, as he put on his spectacles, "of what does this book treat?"

"This book, Sir," I replied, "treats of subjects of the greatest importance to the souls of men; this is the book of God, commonly called the Holy Scriptures." After reading the title page, he asked me

its price. On my telling him that I asked only one dollar, he looked at me with evident surprise, and remarked, at the same time handing it back to me, that "its very cheapness bares evidence that it is a bad book."

"What, *Amigo*, this a bad book? This contains the Life of Our Lord and Saviour Jesus Christ, and the Epistles of the Holy Apostles."

"That it pretends to contain the life of Jesus Christ, is no recommendation for me, as I am aware that there is a 'Life of Jesus' by Renan, that is known to be a forgery, and has already been republished in Valparaiso. I heard, during last Lent, a sermon in the *Recoleta* in which the good father spoke at length on the efforts put forth by the enemies of our most holy faith, to weaken our belief, and to corrupt and finally destroy our souls; he said that agents from foreign lands were already among us with books dressed up in a religious garb, but containing the most pernicious doctrines. I am determined to buy no book of a religious kind unless approved of by our clergy. There is no scarcity of pious reading matter among us—our book stores are full of it."

I thought it useless to make any reply, and so left him.

I. VALPARAISO.

In a note, just received, Dr. Trumbull states the following incident:

"Recently an election was held of a Patron for this city. The candidates nominated were, the "Adorable Saviour of the World, in the first place," and "His Most holy Mother, in the second." The result was, for the Saviour, nineteen thousand votes; for the Virgin, four thousand; and scattering votes, four hundred.

So the Saviour was pronounced to be the choice of the people.

The approbation of the Prelate is now to be asked, and then that of the Pope!

That Jesus should be chosen patron and protector is well, but that creatures should be brought into such competition with Him, is distressing."

GREECE—ATHENS.

MR. CONSTANTINE.

THE Sabbath-school is going on. While a year ago we could procure no proper person to teach, outside of the mission families, now we are enabled to have the Sabbath-school conducted by a pious Greek lady, and the classes taught by Greek teachers, every one of whom has been regularly attending the preaching and knows the truth, while some of them *believe* it in their hearts. This is progress. One of the teachers is a young girl, who has been connected with the school from the beginning, now nearly five years.

At Smyrna I found several young Greeks interested in the truth, and some very efficient agencies at work for the evangelization of the Greeks. Br. Walters has a service for the Greeks, though he is a missionary to the Turks. The missionaries to the Jews have also a school for the Greeks, besides the Evangelical College for the Greeks, while the Deaconesses feel a deep interest for the same people, and have nearly one hundred Greek girls in their school. The Lord is *working* for the Greeks. We have now a degree of liberality that never existed before, and cases of interest are springing up everywhere among them. We feel that the field is actually white, and are earnestly praying to the Lord of the harvest to bring laborers into the field. We need one for Syra, one for Patros, one for Smyrna, one for Constantinople, one for Thessalonica, and one for Unia, on the Black Sea.

FRANCE—VILLEFAVARD.

M. BOUBILA.

I HAVE been informed by the committee of the Evangelical Society of France, that the Lord has put it into your hearts to lend your precious assistance to the good and important work in this country, by charging yourselves with the support of a certain number of pastors and evangelists. I am very happy to be in correspondence with you, and shall to-day give you a short account of our field of activity.

M. le pasteur Napoleon Roussel, in 1844 first introduced the Gospel into this De-

partment (de la Haute Vienne) then plunged in the grossest superstitions of Popery.

In 1854 the Committee of the Evangelical Society called me to this post (Villefavard). At this time the chapels and schools were closed by order of the authorities.—Our worship being forbidden, we were obliged during more than four years to unite in secret (like our fathers) in the fields and woods, sometimes in one place and sometimes in another, placing sentinels at various points to guard us from the approach of the police. They instituted many suits, which attracted a great deal of attention. These incessant attacks did not stop us for a moment; we celebrated our worship each Sunday to the great irritation of the priests and of the administration. At length, after numerous attempts, we were able through the intervention of Lord Clarendon (English ambassador) to make our sad condition known to the Emperor; he sent secretly, a Paris lawyer who visited our district under the pretense of buying some property for a rich American Protestant. He fulfilled his mission with so much skill that no one suspected his design, but fifteen days after his investigations our temples were re-opened to the free preaching of the Gospel.

It was not so with our schools. They remained closed, and during nine years our teachers, male and female, were obliged to go from house to house, carrying the bread of instruction to Protestant youth. Thanks to God, justice has been rendered us, and for some years our children have been able to meet around their beloved teachers.

Villefavard is a commune composed of six villages. The congregation numbers five hundred souls: we have schools for boys and girls. The Catholic Church has become a Protestant chapel, and the parsonage of the priest my abode—the only instance of the kind in all the Empire.

Beside Villefavard, I have many other parishes to visit. Chateau Ponsac, eight miles distant, numbers one hundred and fifty Protestants, and possesses a boys' school. Balladent, nine miles distant, has one hundred Protestants, and schools for boys and girls. Roussac, twelve miles, contains nearly eighty Protestants. An Evan-

gelist colporteur resides there, who visits "la haute Vienne" and the neighboring districts. Lately the post of pastor of Thiat has been suppressed, and it has become a new parish in my field of activity. This station possesses a male and female Evangelical teacher. It is twenty-eight miles from Villefavard, with a Protestant population of five hundred souls.

I am seconded in this vast field of evangelization by pious and zealous teachers, who conduct the worship in the localities which I cannot reach. Our work is essentially missionary, bristling with obstacles and difficulties. It demands our constant efforts and prayers. We have to struggle against the ignorance, the gross superstitions that the priests labor to maintain, as well as against unbelief and materialism. The closing of our chapels during four years, and our schools during nine, are sufficient to show how great the influence of the clergy is in this Department, one of the most backward as to instruction. The thirteen hundred Protestants that we have evangelized have all come out of the bosom of Popery. A great moral transformation has been accomplished among them, but religious life is still little developed. However, the Lord gives us from time to time marks of his favor, some of which I will relate in my next letter. I will also try to add a plan of our field of labor, so that you may be able to form an exact idea of it. I recommend myself and the work which the Lord has confided to me, to your fervent prayers.

SENS.

M. DUSSAUZE.

MORE than once, in binding their sheaves or pressing their grapes, our brave peasants have spoken together of their impression received from the preached word, and invited one another to seek for salvation. I have lately visited several of the places, where I have preached occasionally, and have ascertained that I am expected everywhere with impatience, which makes me hope that our labors this winter will be blessed.

Last Friday, on my way to Villeneuve, I

met one of our honest peasants. "You are expected," said he to me, as I pressed his hand: "our busy season will soon be over. Now is the time for you, by the help of the Holy Spirit, to work upon our conscience. Be not discouraged; the impression which your preaching has produced upon me and several of my neighbors, will never be effaced." An old man, surrounded by some of his neighbors, said: "Since I have had the happiness of hearing the Gospel preached, I am another man: now I read my Bible, that holy book of God, which before I was entirely ignorant of. My children, as the sun alone can ripen our harvests, so the Bible, that sun of the soul, can alone ripen the truth in our hearts."

At St. Martins'-Orense, where the truth makes rapid progress in spite of clerical opposition, the father of one of our friends fell ill; the cure hearing of it hastened to visit him, not to bear to him the consolations of the Gospel, but to hear him confess. The sick man refused, the cure got exceedingly angry, and, turning to our friend, said to him: "It is you who have corrupted your father!" "Sir, my father has liberty of conscience, and if I have a counsel to give you, it is to respect that liberty." The cure became furious, and struck our friend, who contented himself with turning the cure out of doors, at the same time advising him to ask God to teach him charity. This incident has produced the best possible effect in the neighborhood; it has strengthened our cause. In the same locality we reckon upon several truly sincere persons; one of them, an elderly man, goes about reading God's word, and everywhere he is a means of blessing to some souls. In the different localities where I have the privilege of preaching, are to be found some really serious persons. If the Lord permit I intend this winter visiting many other places, which are as yet strangers to our work of evangelization.

TONNERRE.

M. FISCH.

TONNERRE is one of the most important stations in the department de l'Yonne. My first care was to visit every one who seemed

favorably disposed to Protestantism. I assembled a small congregation, composed not of Christians, (there is only one here,) but of men and women inclined to hear the Gospel. They met during all the last winter every Sunday evening in my dining room. When I saw this was succeeding well, I established other weekly meetings in other parts of the town. Then I added singing lessons, which were regularly attended; and we were singing pretty well the *Cantiques du Revel*, the only one simple enough for peasants little acquainted with music. As several children came to the evening meetings, my wife instituted a Sunday-school for them. All went well till I was required to go to Alsace for a month. When I came back, I had to begin over again with the meetings. The priests had profited by my absence by discouraging the people from coming to meetings held by heretics, and especially from trusting their children to their care. They succeeded so far that several people, terrified with the idea of being despised by their neighbors and suspected of being Protestants, abandoned the meetings. One, however, a woman, whose brother is a Christian man, resisted very firmly a priest who used every means to intimidate her, and reads every day in a New Testament, which her brother gave her. The meetings, except in my house, were resumed and continued till the beginning of spring. In the month of April a great meeting was held here by the Conference, which meets in this department twice a year in order to speak of evangelization and to ask God's help for the season which is to come. We hired a large dancing room, containing about four hundred people. It was filled with a crowd, who listened during two hours with the deepest attention and pleasure to the Gospel announced by three clergymen, members of the Conference. We heard the following day that many of the listeners had received a good impression. The best proof of its usefulness is that the priests were indignant and said: "It had been a day of scandal for the town." That happy event will be a good preparation for this winter. The meetings will be held henceforth no more

in a private house, but in a small public room, appropriated to meetings. It will succeed there better than it did in a private house. A word about the disposition of the authorities: They are favorable to us. In giving us their protection they sufficiently show that they hate Popery. They have respect for Protestants, and like to see them settled here.

But the work at Tonnerre is only one branch of my activity. I am regularly visiting several villages around. Some of them are too far for me to go on foot. In some I cannot do any thing but visit a few families, on account of indifference from the inhabitants and the fears they have of their neighbors. I hold meetings in four villages, which were attended during the winter by twelve to thirty people. I began also a very interesting work in a small town called Noyers, where in time of the religious war, many famous Protestant chiefs, among them the Admiral Coligny, had settled for a short time, and concentrated there their army for fighting against the Catholic party. A Protestant funeral one year and a half ago revived those old impressions of Protestantism, in spite of the priest who said in the morning of the burial that every one who was to go there would commit a deadly sin. Many inhabitants expressed their wish to be visited sometimes by one of us. So I went to that town to see what could be done. The priest did all he could to prevent me from holding a meeting there, and persuaded the authorities of the town to prevent it; but I brought the case before the chief authorities of Tonnerre, and was allowed to proceed. I began immediately to preach the Gospel in a dancing room, which was filled with a large attendance of people. I was obliged to cease during summer, but I promised to go again there next autumn. It is a precious occasion of preaching the truth to a great number of poor souls who have never had such an opportunity before. In another place lives a Christian who was converted a few years, and has lately married a Swiss Protestant. He makes himself useful by lending me a large room in his own house where the meetings are held, and by giving to his

neighbors a good idea of the Gospel. In all those different stations it is easy to get acquainted with people, and to distribute to them religious tracts. I sold several New Testaments during last winter. We cannot exactly know if it was or not by mere curiosity; but there are some of them which are read daily by those who had bought them.

So is the work going on, slowly but not unsuccessfully. Conversions are not frequent, but the Gospel is preached every year to a great number of people, who are

very ignorant indeed, and most of them quite indifferent, but not unfavorable to Bible teaching. They compare it with the superstitions of the church of Rome, which they hold in abomination, and think our religion is much better than the Roman.—It is not enough that they say so. There is another step to be taken: it is to ascertain that it is not only a good religion, but the only true one. May the Spirit of God waken those poor souls from their sleep, and the efforts made here during so many years not be in vain!

EDITORIAL.

ABOUT THE WORK IN SPAIN.

Two large meetings have been held in New-York and Brooklyn, by the friends of the American Bible and Tract Societies and the American and Foreign Christian Union, in reference to the speedy beginning of an effort to introduce evangelizing agencies into Spain. An account of the first of these meetings will be found elsewhere. The second was held at the Church of the Pilgrims, and was eloquently addressed by Mr. Ganse of this city, and Drs. Storrs and Schenck of Brooklyn. As for the work itself, we are happy to state that Mr. H. C. Hall, a member of Dr. Thompson's church, a gentleman who has been familiar with the entire Christian movement secretly progressing for some time in Spain, and one especially qualified to select the men, and to appoint and supervise the work of Bible and Tract distribution there, has sailed to enter upon this important service in our behalf. Promptly too have our coadjutors, the American Bible and Tract Societies, acted in the granting and forwarding of their needed volumes and tracts. And in a very short time, we expect that a minister, a gentleman of large experience, excellent judgment and organizing and executive capacity, who has already spent several years on Spanish missionary ground, will follow Mr. Hall. It is proposed that these gentlemen shall be stationed in the two grand centres for effective work—the one in Malaga on the south in connection with Cadiz and Seville, and the other in Barcelona connecting with Saragossa, Madrid and Valencia.

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- THE SCHOOL AT MILAN.—“We have now *twenty-one* Students,” writes Mr. Clark, “and *six* who have been trained in the School are now laboring as Evangelists. Are not these encouraging tokens for the *two-and-a-quarter* years existence of the School?”

A MISSION ORGANIZATION FOR SOUTHERN EUROPE.—In view of the increasing magnitude of the work undertaken and proposed in Southern Europe, the Board of Directors have created a COMMITTEE OF SUPERVISION, consisting of all the Missionaries and Chaplains in the entire field. To this Committee will be referred the government and control of the School at Milan, and the appointment of its teachers. And the report of each member of this committee respecting his work, all monies received and expended, all changes desired requiring a grant of men, money or appliances, and his estimate for each year in advance, shall be presented and considered by the Committee as a Mission Body, and as approved, submitted to the Board for action. And further, this Committee is recommended to appoint as honorary and advisory members such gentlemen, American or foreign, as may be able and willing to counsel or aid them in their work.

CHAPEL SERVICE IN EUROPE.—Believing that the Chapel System may be wisely used to aid the work in Southern Europe, the gentlemen of the Board have determined to establish a Service and designate a Chaplain in three or four prominent cities, so soon as there is reason to believe that the expenses in each case can be met by resident or travelling Americans. They have no thought of employing the money contributed for purely missionary work to any other purpose. They do not intend to make spiritual provision for those Americans abroad, who can well afford, and are full willing to meet, the expense of such provision. But, for their own work's sake, the Directors are willing to try the experiment of keeping three or four important points supplied with good men who shall act as preachers and pastors to their temporarily exiled countrymen, and at the same time actively commend the mission work of this Society to all that pass by or tarry, and so help to secure funds for that work. It is an experiment which the Board deem worth a trial on a larger scale than yet attempted, and one to which they have been earnestly pressed by many judicious friends.

THE POPE'S LETTER TO PROTESTANTS.—This remarkable document is attracting a general attention as it well deserves. Upon a subsequent page will be found Resolutions respecting it introduced by Dr. Wm. Adams into the Synod of New York and New Jersey. Those of Dr. John Hall, read before the Synod of New York, we hope to give in our next number. It is to be hoped that from some appropriate source, perhaps the great Representative Body, the World's Evangelical Alliance, there may emanate a Form of Response which can be adopted by every Ecclesiastical and Christian Organization, and so express the unity of faith and spirit of one entire Protestant Christendom.

THE FIRST REPORT, from our laborers in France, will be found under our Foreign Correspondence. We are well pleased with the work and the workmen. If our weekly exchanges would look carefully over these and other letters in this number, (and in the three or four preceding numbers,) we think their columns devoted to Missionary Intelligence might be greatly enriched. No portions of the great Field of Foreign Missions exceed in interest the actual work of to-day in France, Italy, Hungary and Spain.

AMONG THE ROMANISTS IN CANADA.—Many friends of this Society will be gratified to learn that the Directors, by a cordial and unanimous vote, pledged the support of a number of the Missionary agents employed by the French Canadian Missionary Society. This veteran society, besides its own funds raised in Great Britain and Canada by earnest effort, needs American aid in its great and effective work among the million of Romanists on our very borders. And the single fact, apart from other considerations, that a large proportion of these converts soon pass over to citizenship with us, constitutes an unanswerable claim upon our help. The Board has assumed the support of a certain number of laborers, from whom we shall receive direct reports, as in the case of those in France.

This, be it noted, by our friends who pray and give, is *yet another* large field upon which the Society has now entered—and in the same faith that what God bids us undertake, He will put into the hearts of our Christian Constituency to sustain.

LET US NOT FORGET MEXICO.—Our co-worker and friend, the friend of Mexico and of Spain, who has been, by pen and voice, long persistently pleading and toiling for both, the Rev. Henry C. Riley, has been prostrated by sickness for some weeks. But before these lines reach our readers, or very soon thereafter, we expect he will have started on his mission of blessing. We implore for him a fervent remembrance in the intercessions of all the friends of Christ and Christlike work. In Mexico, Mr. Riley expects to continue his most useful labors through the Press, for Spain and for all of Spanish America. While we remember other fields, let us not forget Mexico!

“CANNOT SOMETHING BE DONE FOR BENIGHTED CUBA? The Chinese walls are not so impregnable to the reception of the Gospel of Jesus, as that Isle in the Sea has heretofore been.”

Thus writes an earnest soul from Milford, Ct., and we answer with as earnest an affirmative. Just so soon as the way is fairly opened we hope to send there a missionary agent, as we have sent to Spain, with books of the American Bible and Tract Societies. This we shall count as yet another new Field which God bids us enter. We believe the Churches will sustain our onward movement.

OUR SECOND Article is taken from the Inaugural Discourse of Professor E. D. Morris, D. D., of Lane Seminary, and will repay a thoughtful perusal.

A carefully prepared paper follows, by Rev. Wm. Clark, on Hungary, as a present Field for Missions, with interesting statements, geographical, commercial and historical, bearing upon the point discussed.

Dr. Budington contributes a brief article upon the true Ritualism as standing, not in abrogated form, but in Christian ministering.

MISCELLANEOUS.

THE SPANISH REVOLUTION.—FROM THE CHRISTIAN STAND-POINT.

THE easy accomplishment of the revolution in Spain, speaks the extent and depth of the popular hatred of the displaced government. The heart of the nation had long been awaiting such an event, and went with it when it came. Hence it was so swift and so nearly bloodless. The government knew that a universal popular detestation was the inspiring element of that revolt, and that the popular will carried with it a power which it would be madness to face. Nothing remained for the last reigning Bourbon but to obey the common doom of the dynasty, flee her kingdom, hurl back the *brutum fulmen* of a protest, and join the French and Italian branches of the family in the common alms-house of the broken-down race, Rome. The thirty thousand soldiers that she had promised to send to the Pope's aid, sent her there, and will themselves stay at home to insure to Spain a Spanish in place of a Romish government.

It is true there were enough other abuses to be complained of, but there can be no question of the prominence of this one which the Junta proclaims abolished, Religious intolerance. It was not alone that Romanism was the State religion, but the Evangelical forms of religion were laid under the ban.

Now the shout of jubilee goes up, "Religious liberty is guaranteed!" It is a joyous acclamation, and right heartily we contribute our voice to it, for no feature of the revolution is more obvious than that God is here, as usual, using the policies and powers of the world for the opening of a door for the entrance of salvation.

Still, it is with Spain an hour of crisis—an hour for solemn concern respecting its spiritual future. Religiously as well as politically, the nation is now in a transitional state. The transition is, we know from what, but we tremble over the question, to what? With the great mass of the Spanish people, the longing for religious liberty is simply a weariness of the oppressions of Romanism. They spring

to the opportunity to cast off the priestly domination, but they have no conception of the liberty wherewith Christ makes His people free. Here and there is an isolated case of true Evangelical aspiration. There are many points where, in spite of Romish vigilance, the good seed of the Word has been quietly dropped, and has taken root. These, under active Christian effort, may become *nuclei* for Christian societies, and radiating points for such enterprise as shall meet the crisis.

But to sit idly by, expecting the Spanish people to fly into the arms of a pure Christianity, because they are fleeing from Rome, will be a fatal mistake. With no sanctified element to guide their reason, the loss of their faith in Romanism becomes a loss of faith in religion as such. It was so in France, at the close of the last century, when the revolution there broke the power of Rome. No Evangelical Church sprang into the breach with Bibles, missionaries, colporteurs, prayer, and faith. The crisis was left to take care of itself. We know what followed. The nation made the whole leap from Popery to infidelity, and the latter so wrought its own way with the public peace that—sad as it is to say it!—the world felt a sense of relief when the Romish altars were restored.

This is the peril of the hour with Spain. That there will be a great outward stampede from Romanism, is hardly to be questioned. We do not say that it will be universal, or at first carry with it even a majority of the people. It will probably be a reproduction of the movement in Italy, where, with many of the people, the Romish revolt is rather a political than a religious one, but where the numbers who turn their backs upon the Popish altars are sufficiently great, and increasing, to employ the Evangelical force which to-day is felt throughout the kingdom as the harbinger of its spiritual regeneration.

So in Spain, Romanism, as the prevalent religion, may wear away slowly; men who bear rule may patronize its priesthood, and be found in the confessional; but the rush from it will be sufficiently rapid to make a great open door for Evangelism. God has done His work in setting that door wide open. It remains for the Church to face the crisis, and to meet this rush, not after it has passed all the way over to utter godlessness, but at the threshold of the exodus, and Spain is saved.

A great work opens before the *American and Foreign Christian Union*! It must take hold of it; let that be the verdict of the Church. *It must take hold!*—So let us gird it with our prayers, and let not six months pass without doubling its resources, that it may double its working force.

B. B. H., in *Amer. Pres.*

RESOLUTIONS.—At the recent meeting of the Synod of New York and New Jersey, the following memorial and resolutions were presented by Rev. Dr. Adams :

WHEREAS, The Pope of Rome, called Pius the Ninth, did, on the 13th day of September, in the year of our Lord 1868, issue a certain letter, or proclamation addressed to "all Protestants and non-Catholics throughout the world," the import of which is to invite and urge all persons and organizations thus designated to hasten to return to the only fold, meaning the Church of Rome.

WHEREAS, The said Pope in the said letter, called "paternal and apostolic," has in an unwonted manner, as if pleading at the bar of public opinion, assigned several and various reasons for its preparation and publication.

WHEREAS, Among the reasons so mentioned are the assertion of his own supremacy over the human conscience as the "vicar of Jesus," and "the authority to govern the persuasions of the human intellect and to direct the actions of men in private and social life," as also this, that the rejection of his authority and protest against it by so many has promoted and nourished those "perturbations in human affairs" in this our day. which the said Pope pronounces "miserable and grievous," but which must be regarded by every friend of his species as eminently hopeful and auspicious.

WHEREAS, All such claims and assertions on the part of the Pope of Rome are to the last degree unfounded in fact, contrary to the truth, reason, Scripture, and the whole genius of Christianity, and, if allowed, must prove subversive to all human rights and liberties.

WHEREAS, Recent movements, especially in Austria and Spain, nations long in subjection to the monstrous pretensions of the Papacy, command the prompt recognition, sympathy and support of all friends of

humanity, freedom and religion throughout the world ; therefore, be it

Resolved, That the facts here recorded furnish and present a proper and fitting occasion for all Protestant churches throughout Christendom, each in the mode which its own wisdom shall suggest, to prepare and set forth for general distribution, through the same channels which the Pope himself has chosen, a suitable response to his letter, which response shall contain a statement of the reasons why his claims can in no wise be recognized, as being inconsistent with a catholicity more catholic than Rome, the authority of Infallible Scripture and the glorious Supremacy of Jesus Christ.

Resolved, That a committee be appointed by this Synod, whose duty it shall be to consider the expediency of corresponding with other Protestant bodies in this country and in Europe, as to the propriety of such timely action for the furtherance of free, Biblical, Protestant Christianity.

Resolved, That it be referred to the same Committee, if they deem it wise, to prepare and publish a reply to the said letter of the Pope, which shall be regarded as an expression of the sentiments of this Synod concerning the matters therein contained, as being of vital importance to all civil and religious liberty throughout the world, and to the salvation of the human race.

A Committee was appointed to take the action indicated by the resolutions.

THE New York "Tablet" affirms that the true doctrine of the Catholic Church is that there is no Church without the Pope, and no Pope without the Church. The two are united and inseparable, forming only one whole. The Pope is the head of the Church, and what he teaches the Church teaches; what he commands the Church commands, and it is through him they learn the faith, and what is his and her authority. If the view of the *Tablet* is correct, why assemble the great Council in December, 1869?

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE
MONTH ENDING 6TH NOVEMBER, 1868.

MAINE.

Milltown.	Sarah D. Stickney.....	1 00
Winslow.	Cong. Ch. & Soc'y.....	11 94
Waterville.	Union meeting in Cong. & Bapt. Churches.....	27 89
Shohegan.	E. E. E.....	5 00
Greenville.	Mrs. E. S. Cameron in part of L M for Mrs. John Reid.....	15 00

NEW HAMPSHIRE.

Warner.	Mrs. A. G. H. Eaton.....	1 00
Keene.	1st Cong. Ch. & Soc'y.....	38 92
	2nd " ".....	31 78
Hollis.	Cong. Ch. & Soc'y.....	29 75
No. Merrimack.	Rev. D. Sawyer.....	2 00
New Ipswich.	Children's Fair.....	5 00

VERMONT.

Brattleboro. Cent'l. Cong. Ch. & Soc'y.	120 00
West Brattleboro. Cong. Ch. & Soc'y.	84 60
Westminster. West Cong. Ch. & Soc'y.	10 85
Grafton. Cong. Ch. & Soc'y.	13 60
Bapt.	11 16
St. Johnsbury. Meth. Epls. Ch.	16 82
South Ch., Thos. L.	
Hall	41 20
North Cong. Ch.	48 90

291 53

MASSACHUSETTS.

Northampton. 1st Ch. by J. C. Williams.	124 50
Williamsburgh. It. Hawkes, W. A.	
Hawkes, P. N. Bodman, H.	
Stearns, \$5 each	20 00
Westford. Cong. Ch. & Soc'y.	10 95
Northboro'. Cong. Ch. & Soc'y., addl.	5 00
Somerville. Broadway Orth'dox Cong. Ch. & Soc'y., for L. M. of Rev. S. H. Virgin.	18 00
E. Weymouth. Cong. Ch. & Soc'y.	20 30
Charlestown. 1st Cong. Ch. & Soc'y.	44 00
Leominster. Evang. Cong. Ch. & Soc'y., addl.	14 00
Bridgewater. Central Square Ch. & Cong., Christopher D. Copeland, L. M.	42 00
Boston. W. O. Grover, \$150, J. N. Dennison, \$10, of Central Ch.	160 00
Andover. Free Ch. & Soc'y.	15 37
Harvard. Evang. Cong. Ch. & Soc'y.	32 25
Ashley.	6 23
Taunton. Trin.	18 14
Millbury. 1st	53 74
Hadley. 1st Cong. Ch., Rev. R. Ayres, L. M.	33 56
Norton. Trin. Cong. Ch., of which, from Wheaton Fam'l Sem'y \$50, Mrs. E. B. Wheaton \$30, to constitute George W. Wild a L. M.	100 26

768 30

RHODE ISLAND.

Newport. Wm. Guild.	4 00
Pawtucket. 1st Cong. Ch. & Soc'y.	47 86

51 86

CONNECTICUT.

Litchfield. Cong. Ch., add	10 00
East Lyme. Rev. Jos. Ayer's Church.	3 25
Norwich Town. Mrs. Mary Ann Williams.	50 00
Gilead. Dea. Sam'l Talcott.	6 00
Colchester. Rev. S. G. Willard.	1 00
Greenwich. 1st Cong. Ch., in full of L. M. for Herbert Ferris.	3 50
Ansonia. M. E. Church.	9 04
Birmingham. Union Sab. School	34 86
M. E. Ch. in full of L. M.'s for Rev. Steph'n L. Mershon, Moses E. Banks, & Rev. Chas. S. Wing.	46 11
Fairhaven. M. E. Ch.	23 00
2d Cong. Ch.	7 00
Wm. T. Terry.	25
Stratford. Genl. Loomis, U. S. A.	5 00
Middletown. 1st Ch., add.	1 00
Durham. 1st Cong. Ch.	23 68
Hartford. Asylum St. Ch., in part.	364 50
South Britain. Mrs. Olive Pierce.	5 00

583 18

NEW YORK.

LeRoy. Pres. Ch., in part.	68 50
Byron. Pres. Ch.	19 00
Aurora.	63 63
Port Richmond. Ref'd Church by A. W. Sexton.	15 00
Ithaca. Mrs. C. E. Hardy, in full of L. M. for Chas. E. Hardy.	20 00
New York City. A. G. Brown for Miss Rankin.	25 00
H. I.	500 00
Miss E. S. Colea, for L. M.	30 00
Rev. Howard Crosby, D. D., for Greece.	200 00
Mrs. Garetta V. Lambert L. M. in full, by her son.	10 00
Chas. A. Raynor.	10 00

New York City. M. E. Ch., 52nd St.	33 47
53rd Baptist Ch., in add., for Rev. W. H. Pendleton's L. D.	36 00
Mrs. Stephen Griggs.	35 60
E. R.	20 00
Womans' Union Missionary Soc'y, Gold, for Miss Rankin.	30 00
Central Pres. Ch., 50th St.	32 34
Allen St. Pres. Ch.	102 20
West Pres. Ch., Rob. Jeffray, Tr. of Session.	258 72
Fishkill. Ref'd Ch.	54 02
Silver Creek. Pres. Ch.	25 00
Rochester. A. Champion for Miss Rankin.	500 60
Ladies of 1st Pres. Ch. do.	124 00
of Plymouth Ch. do.	60 00
Sab. Schl., " do.	55 00
Utica. Ladies for Miss Rankin.	355 00
Salem. Pres. Ch., to constitute Rev. E. P. Sprague a L. M.	30 00
Buffalo. St. Mark's M. E. Ch.	13 60
Pearl St., M. E. Ch.	20 73
Gowanda. Rev. C. D. Burlingham.	1 00
Waverly. Union meeting.	49 10
Gloversville. Union Meeting in Baptist Ch., \$30 81. Others \$20.	50 81
Brooklyn. Mrs. L. H. Foote.	1 00

2,366 42

NEW JERSEY.

Vineland. S. Phoenix.	7 50
Roseville. F. W. Van Wagoner, for So Am.	5 00
Jersey City. 2d Pres. Ch.	55 00
Madison. Pres. Ch.	68 62
Hanover. Pres. Ch., for L. M.'s.	61 50
Newark. M. T. Carl.	3 30
So. Park, Pres. Ch., makes Francis N. Torrey, A. W. Woodhull, M. D., Geo. O. Seibert, D. D., Miss S. P. Gill, Miss E. U. Campbell, L. M.'s.	177 49
Phillipsburg. Pres. Ch., which constitutes Rev. H. B. Townsend, L. M.	30 00
M. E. Church.	24 25
Trenton. Benj. Fish.	5 00
Lambertville. Pres. Ch.	26 57

462 23

PENNSYLVANIA.

Chambersburg. 1st Pres. Ch. for a L. M. Union meeting in the Lutheran Church.	19 21
Bethlehem. Wollé \$25, Webster \$15, Wollé \$10, Wollé, Crothua, Fritz, Wollé, Erwin, Krause, Krause, Rice, Luckenbach, Rauch, Luckenbach, Myers, Yoder, Scholl, Leibert, Shoemaker, Krause, Lemback, Krause, Whittaker, Abbott, Wollé, \$5 each; Raw, Cash, Wollé, Bagge, Rauch, Taylor, Courtright, Brown, Shropp, Egger, Cash, \$2 each; Reinke, Seaman & Co., Wollé, \$3 each; Jacobson, Hammond, Vonkirk, Rauch, Luckenbach, Miller, Pelsert, Reigel, Goeth, Huebner, Rau, Walp, \$1 each; others \$17 10.	220 10
Easton. Cash \$10; Green, Vanderveer, \$5 each.	20 00
Danville. Miss Montgomery.	10 00
Newtown. David Feaster.	10 00
St. Clair. U. P. Church, in full of L. D., for Rev. J. C. Boyd.	33 25
Wilkesbarre. Rev. S. B. Dodd.	5 00
1st M. E. Ch.	65 20
Wyoming. M. E. Ch.	30 00

453 08

KENTUCKY.

Parlor Grove. Union Meeting.	6 33
Govanstown. M. E. Church.	12 15
DELAWARE.	
Dover. Messrs. Nicholson, Hyllyard, Bates, Massey, Jump & Co., Day, \$5 each; others \$31 25.	61 25

ILLINOIS.

Dallas City. Cong. Ch.	8 25
Mattoon. 1st Pres. Ch.	8 67
" J. B. Curran's friends	6 60
Springfield. Mrs. H. Ulrich, Mrs. J. Bunn, \$5 each; J. T. Stewart Jr., \$10; Dr. Buck \$3 50; W. B. Miller \$3; Ordway, Vredenburgh Jr., \$2 each; Beverage, Jess, Vredenburgh, Mrs. Henning, \$1 each; Dolby 60c.	35 00
Chicago. Tuthill King, for Italy	350 00
Griggsville. Cong. Ch.	18 56
Lisbon. Cong. Ch., J. P. Bushnell	26 25
Belvidere. Pres. Ch., for L. M., of Sidney Avery	36 65
Sterling. Ev. Lutheran Church	20 75
" Pres. Ch., for L. M. of Rev. M. C. Williams	37 50
" Cong. Ch.	9 00
" Mrs. Reed	50
Elkton. S. H.	2 25

INDIANA.

Indianapolis. 4th Pres. Ch.	26 75
" 2d Pres. Ch., E. C. Mayhew, in full, L. M. \$30; W. M. Wheatley \$20; W. N. Jackson and Mrs. Rokbert, \$5 each; Mr. Morris \$2, Mr. Mays, \$1.	63 00
" 1st Pres. Ch., J. M. Ray \$10, Sharp, Browning, Delpepe, Martindale, and Mrs. Holliday, \$5 each; Lothan, Green, \$3 each; Lothan, Benham, McBeust, \$2 each; others \$3.	52 00
" 3rd Pres. Church, Dickinson, Stewart, \$5 each; H. C. Newcomb \$2; others \$37 87; which constitutes Rev. Robt. Loss, a L. M.	49 87
Princeton. 1st Ref. Pres. Ch., to constitute Rev. John Stott a L. M.	30 00
" 2nd Ref. Pres. Ch., Wm. Orr, L. M.	45 00
" 1st Pres. Ch., Rev. John Montgomery, L. M.	30 00
Vincennes. 2nd Pres. Ch., Rev. Jos. Vance, L. M.	30 25
" 1st Pres. Ch., coll'n & individuals	12 95
Peru. Pres. Ch. Rev. E. B. Thomson, L. M.	41 00
" B. S. Clintock and others	9 00
Indianapolis. Cong. Ch. of Mich. Elder Henry S. Rockey, L. M.	50 00
" V. Hendricks and others	11 00
Madison. Ladies for Miss Rankin	12 25
Indianapolis. Mrs. D. for Miss Rankin	1 00
Wabash. 1st Pres. Ch., Rev. F. A. Wilbur and others	14 50
" 2nd Pres. Ch., O. S. Ross, and others	22 00
" Meth. Ch. & Cong'n.	13 00
" Christian Ch. & Sab. Sch'l.	2 71
Evansville. Miss S. Hawley	1 00

OHIO.

Xenia. 1st U. P. Ch., for Italy, D. & E. Miller, \$80; Messrs. Burnett, Stewart, Boyd, Crawford, Gallows, Wright, Shields, Crawford, Mrs. Wade, Dean, Van Eaton, \$5 each; Mr. Jolie \$3; Gunn, Funk, Potter, Nash, Van Eaton, Hopping, Cherry, Caruthers, \$2 each; Mitchell, Lucas, Oldham, Denning, Strothers, Cash, Andrew, Hopping, Andrew, Gowdy, Van Eaton, Jackson, Wade, Gordon, Homes, Gallows, Cherry, Frazier, Gallows, Dean, Stewart, Mrs. Patton, Brown, Bower, Cherry, Stark, \$1 each; Cash, Herriott, Munroe, Kendall, Jobe, Anderson, Connor, Miss Crawford, \$50c. each; J. O. Stewart, \$1 50; others \$1 70	187 20
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Xenia. 2nd U. P. Ch., for Italy, J. R. Little bal. to complete L. M., for Mrs. Mary Little \$20; McHenry & Gunn \$5 each; J. P. Patterson \$3; Kyle, McClelland, Harper, Bickett, Munroe, Mrs. Mowatt \$2 ea.; Collins, Ackelson, Dorothett, Collins, Wright, Collins, Wright, Hopping, Morrow, Smeigh, Andrew, Dodds, Frazier, Harper, Little, \$1 each; others \$2 90.	62 90
" 1st Pres. Ch., Messrs. McMillan, Stewart, McMillan, Mrs. Weyer, Miss Ewing, \$5 each; A. Millar \$3; W. McChristian \$2; Harper, Cooper, Bratton, Carson, Mrs. Sweeney, \$1 each; J. Miller \$1 75; Mrs. Bryson \$1 55; W. H. Stewart \$1 50; and others \$1 20	41 00
" Mrs. Ewing's School \$2 15;	
" Miss Hyslop \$1 05.	3 20
" 1st Pres. Ch., Mr. Ankeny \$5; Stevenson, Harbine, \$3 each; Watt, Allison, Townsley, Findley, Merriam, \$2 each; Gowdy, Fleming, Harper, Cooper, Gowdy, Howard, Allison, Nisanger, Ormsby, Fleming, Allison, Harned, McClung, Fleming, Hutchinson, McClung, \$1 each; others \$1 95, which constitutes J. H. Cooper a L. M.	38 95
Bellebrook. Sugar Creek U. P. Ch. for Italy, A. J. Holmes, 2nd instalment for L. M., Messrs. Gest, Ingram, Beggar, Holmes, Beggar, White, Beggar, Holmes, \$5 each; J. Holmes \$3; Hopkins, Bradford, Bull, Bradford, Andrew, Williamson, \$2 each; Beggar, Ross, Bradford, Andrew, Lehman, Bradford, Deanner, Beggar, Holmes, Holmes, Ausbercombe, Bradford, Mrs. Bradford, \$1 each; others \$7 45.	80 45
" Daniel Holmes	25 00
Portsmouth. 1st Pres. Ch. Mo. Con. for Miss Rankin	104 00
Cincinnati. 2nd Pres. Ch. Mo. Con. for Miss Rankin	47 25
" 3rd Pres. Ch. Mo. Con. for Miss Rankin	50 00
" 1st Cong. Ch., Mo. Con. for Miss Rankin	34 00
" Cong. Ch., Prayer Meeting for Miss Rankin	111 00
DeGraff. Rev. Jos. Wykes	1 00
Youngstown. Wm. J. Edwards	10 00

MICHIGAN.

Detroit. Westminster Ch., Rev. W. E. McLaren, L. M.	30 00
" 1st Cong. Ch., A. Ballard, D. D., L. M.	47 21

WISCONSIN.

Beloit. Italy, \$2; Mexico, 2.	4 00
Baraboo. Rev. F. L. Rosseier	5 00
Green Bay. 1st Pres. Ch., M. D. Leck, Tr.	15 37
Oshkosh. Cong. Ch., add.	1 00

IOWA.

Wyoming. Rev. J. L. James	2 00
Winthrop. M. E. Ch.	29 59
Coffin's Grove. Wesleyan Meth. Ch.	2 60
Dyersville. Cong. Ch.	3 80
" M. E. Ch.	4 62
Viola. Union Col'n	3 15
Fairview. "	2 50
Springville. M. E. Ch.	16 45
Strawberry Point. Old Sub'n.	50
Manchester. Individuals	8 75

73 96

Total, \$7,762 46

